

بحار الأنوار

BIHAR AL-ANWAAR

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بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

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[باب 5 آخر في دلالة الإمامة و ما يفرق به بين دعوى الحق و المبطل و فيه قصة حباة الوالدية و بعض الغرائب](#)

CHAPTER 5 – ANOTHER REGARDING EVIDENCE OF THE IMAMATE AND WHAT IS SEPARATED WITH BETWEEN A

CLAIMER OF THE TRUTH AND THE FALSE ONE, AND IN IT IS STORY OF HABABAT AL WALIBIYA, AND SOME OF THE STRANGE MATTERS

1- ك، إكمال الدين علي بن أحمد الدقاق عن الكليني عن علي بن محمد عن محمد بن إسماعيل بن موسى عن أحمد بن القاسم العجلي عن أحمد بن يحيى المعروف ببز عن محمد بن خذاهي عن عبد الله بن أيوب عن عبد الله بن هشام عن عبد الكريم بن عمر الجعفي عن حبابة الوالبيّة قالت رأيت أمير المؤمنين ع في شرطه الحميس ومعه درّة يضرب بها بياعي الجريسي والمزماهي والزيمري والطائي ويقول لهم يا بياعي مسوخ بني إسرائيل وجند بني مروان

(The book) 'Ikmal Al Deen' – Ali Bin Ahmad Al Daqqaq, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail Bin Musa, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya Al Marouf Bu rad, from Muhammad Bin Khudami, from Abdullah Bin Ayoub, from Abdullah Bin Hisham, from Abdul Kareem Bin Umar Al Jufy, from Hababr Al Walibiya who said,

'I saw Amir Al-Momineen^{-asws} among the elite law (Shariya) enforcer and with him was a whip of his^{-asws} having two branches to it. He^{-asws} was striking with it upon the sellers of the eels, and the moray and the angles (Prohibited fishes), and he^{-asws} was saying to them: 'O sellers of the metamorphosed Children of Israel and the armies of the Clan of Marwan!'

فَقَامَ إِلَيْهِ فُرَاتُ بْنُ أَخْنَفٍ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا جُنْدُ بَنِي مَرْوَانَ فَقَالَ لَهُ أَقْوَامٌ حَلَقُوا اللَّحْيَ وَفَتَّلُوا الشَّوَارِبَ

Furat Bin Akhnaf stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! What is the army of the Clan of Marwan?' He^{-asws} said to him: 'People who (used to) shave off the beards and twiddle the moustaches, so they were metamorphosed'.

فَلَمْ أَرَ نَاطِقًا أَحْسَنَ نُطْقًا مِنْهُ ثُمَّ اتَّبَعْتُهُ فَلَمْ أَزَلْ أَفْقُو أَثَرَهُ حَتَّى قَعَدَ فِي رَحْبَةِ الْمَسْجِدِ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا دَلَالَةُ الْإِمَامَةِ رَحِمَكَ اللَّهُ

I had not seen a speaker speaking better than him^{-asws}. Then I followed him^{-asws} and did not cease missing his^{-asws} footsteps until he^{-asws} sat in an open space of the Masjid. I said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! What is the evidence of the Imamate? May Allah^{-azwj} have Mercy on you^{-asws}!'

فَقَالَ ابْنِي [ابنيتي] يَبْلُغُ الْخَصَاةَ وَأَشَارَ بِيَدِهِ إِلَى خَصَاةٍ فَأَتَيْتُهُ بِهَا فَطَبَعَ فِيهَا بِخَاتَمِهِ ثُمَّ قَالَ لِي يَا حَبَابَةُ إِذَا ادَّعَى مَدَّعٍ الْإِمَامَةَ فَقَدَّرَ أَنْ يَطْبَعَ كَمَا رَأَيْتَ فَأَعْلَمِي أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ وَالْإِمَامُ لَا يَغْرُبُ عَنْهُ شَيْءٌ أَرَادَهُ

He^{-asws} said: 'Bring me^{-asws} that pebble', and he^{-asws} gestured by his^{-asws} hand to a pebble. I came over to him^{-asws} with it, and he^{-asws} imprinted in it with his^{-asws} ring for me, then said to me: 'O Hababat! Whenever a claimant claims the Imamate and he^{-asws} is able to imprint just as you saw, then know that he^{-asws} is an Imam of Obligatory obedience, and the Imam^{-asws} is such that nothing escapes from him^{-asws} which he^{-asws} wants'.

قَالَتْ ثُمَّ انْصَرَفْتُ حَتَّى قُبِضَ أَمِيرُ الْمُؤْمِنِينَ ع فَجِئْتُ إِلَى الْحَسَنِ ع وَهُوَ فِي مَجْلِسِ أَمِيرِ الْمُؤْمِنِينَ ع وَ النَّاسُ يَسْأَلُونَهُ فَقَالَ لِي يَا حَبَابَةُ الْوَالِيَّةُ فَقُلْتُ نَعَمْ يَا مَوْلَايَ فَقَالَ هَاتِ [هاتي] مَا مَعَكَ قَالَتْ فَأَعْطَيْتُهُ الْخَصَاةَ فَطَبَعَ فِيهَا كَمَا طَبَعَ أَمِيرُ الْمُؤْمِنِينَ ع

She said, 'Then I left, until such times as Amir Al-Momineen^{-asws} passed away. I went over to Al-Hassan^{-asws}, and he^{-asws} was in the seat of Amir Al-Momineen^{-asws} and the people were asking him^{-asws}. He^{-asws} said: 'O Hababa Al-Wailibiya!' I said, 'Yes, my Master^{-asws}!' He^{-asws} said: 'Give me what is with you'. I gave it (the imprinted) pebble, and he^{-asws} imprinted in it just as Amir Al-Momineen^{-asws} had imprinted (beforehand).

قَالَتْ ثُمَّ أَتَيْتُ الْحُسَيْنَ ع وَهُوَ فِي مَسْجِدِ الرَّسُولِ ص فَقَرَّبَ وَرَحَّبَ ثُمَّ قَالَ لِي إِنَّ فِي الدَّلَالَةِ دَلِيلًا عَلَى مَا تُرِيدِينَ أَفْتُرِيدِينَ دَلَالََةَ الْإِمَامَةِ فَقُلْتُ نَعَمْ يَا سَيِّدِي فَقَالَ هَاتِ [هَاتِي] مَا مَعَكَ فَنَاولْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا

She said, 'Then I went over to Al-Husayn^{-asws} and he^{-asws} was in the Masjid of Rasool-Allah^{-saww}. He^{-asws} told me to come near and welcomed me, then said to me: 'Regarding the evidence upon what you want, are you (still) wanting the evidence of the Imamate?' I said, 'Yes, O my Chief!' He^{-asws} said: 'Give me what is with you'. I gave the pebble to him^{-asws}, and he^{-asws} imprinted in it.

قَالَتْ ثُمَّ أَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع وَ قَدْ بَلَغَ بِي الْكِبَرُ إِلَى أَنْ أَغْيَيْتُ فَأَنَا أَعْدُ يَوْمِيذٍ مِائَةً وَ ثَلَاثَ عَشْرَةَ سَنَةً فَرَأَيْتُهُ رَاكِعًا وَ سَاجِدًا مَشْغُولًا بِالْعِبَادَةِ فَمَيْسْتُ مِنَ الدَّلَالَةِ فَأَوْمَأَ إِلَيَّ بِالسَّبَابَةِ فَعَادَ إِلَيَّ شَبَابِي

She said, 'Then I went over to Ali^{-asws} Bin Al-Husayn^{-asws}, and there had reached with me the age that I was shaking, and I had counted that in those days I was one hundred and thirteen years old. I saw him^{-asws} performing Ruk'u and Sajda, and was pre-occupied with the worship, so I despaired from the evidence. He^{-asws} gestured towards me with the index finger, and my youth returned to me.

فَقُلْتُ يَا سَيِّدِي كَمْ مَضَى مِنَ الدُّنْيَا وَ كَمْ بَقِيَ قَالَ أَمَا مَا مَضَى فَتَنَعَمْ وَ أَمَا مَا بَقِيَ فَلَا قَالَتْ ثُمَّ قَالَ لِي هَاتِ [هَاتِي] مَا مَعَكَ فَأَعْطَيْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا

I said, 'My Chief! How much from the world has passed and how much remains?' He^{-asws} said: 'As for what has passed, so yes, and as for what remains, so no'. Then he^{-asws} said to me: 'Give me what is with you'. I gave the pebble to him, and he^{-asws} imprinted in it for me.

ثُمَّ لَقِيتُ أَبَا جَعْفَرٍ ع فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ الرِّضَا ع فَطَبَعَ لِي فِيهَا

Then I went over to Abu Ja'far^{-asws}, and he^{-asws} imprinted in it for me. Then I went over to Abu Abdullah^{-asws}, and he^{-asws} imprinted in it for me. Then I went over to Abu Al-Hassan Musa^{-asws}, and he^{-asws} printed in it for me. Then I went over to Al-Reza^{-asws}, and he^{-asws} imprinted in it for me.

ثُمَّ عَاشَتْ حَبَابَةُ بَعْدَ ذَلِكَ تِسْعَةَ أَشْهُرٍ عَلَى مَا ذَكَرَهُ عَبْدُ اللَّهِ بْنُ هَمَّامٍ.

And Hababa lived after that for nine months upon what Muhammad Bin Hisham mentioned".¹

¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 1

2- ك، إكمال الدين ابن عَصَامٍ عَنِ الْكُلَيْبِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّ حَبَابَةَ الْوَالِيبِيَّةِ دَعَا لَهَا عَلِيُّ بْنُ الْحُسَيْنِ ع فَرَدَّ اللَّهُ عَلَيْهَا شَبَابَهَا وَأَشَارَ إِلَيْهَا بِإِصْبَعِهِ فَخَاضَتْ لَوْفَتِهَا وَ لَهَا يَوْمِيذٍ مِائَةٌ سَنَةً وَ ثَلَاثَ عَشْرَةَ سَنَةً.

(The book) 'Ikmal Al Deen' – Ibn Isam, from Al Kulayni, from Ali Bin Muhammad,

'From Muhammad Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws} said, 'It is narrated to me by my father, from his father Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}: 'Hababat Al-Walibiya, Ali^{-asws} Bin Al-Husayn^{-asws} supplicated for her and her youth returned to her, and he^{-asws} gestured by his^{-asws} finger and she menstruated at that time, and on that day there were one hundred and thirteen years".²

3- عم، إعلام الوری ذکر أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبَّاسٍ فِي كِتَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَطَّارِ وَ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مَصْقَلَةَ عَنْ سَعْدِ بْنِ دَاوُدَ بْنِ الْقَاسِمِ قَالَ: كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ ع فَاسْتَوْذَنْ لِرَجُلٍ مِنْ أَهْلِ الْيَمَنِ فَدَخَلَ عَلَيْهِ رَجُلٌ جَمِيلٌ طَوِيلٌ حَسِيمٌ فَسَلَّمَ عَلَيْهِ بِالْوَلَايَةِ فَرَدَّ عَلَيْهِ بِالْقَبُولِ وَ أَمَرَهُ بِالْجُلُوسِ فَجَلَسَ إِلَى جَنْبِي فَقُلْتُ فِي نَفْسِي لَيْتَ شِعْرِي مَنْ هَذَا

(The book) 'A;alam Al Wara' – Ahmad Bin Muhammad Bin Ayyash mentioned in his book, from Ahmad Bin Muhammad Al Attar, and Muhammad bin Ahmad bin Musqalat, from Sa'ad, from Dawood Bin Al Qasim who said,

'I was in the presence of Abu Muhammad^{-asws}, and he^{-asws} permitted for a man from the people of Yemen. So a handsome man entered to see him^{-asws} of tall body and greeted unto him^{-asws} with the Wilayah. He^{-asws} returned unto him with the acceptance and instructed him to be seated, and he seated to my side. I said within myself, 'If I was aware who this is'.

فَقَالَ أَبُو مُحَمَّدٍ هَذَا مِنْ وَلَدِ الْأَعْرَابِيَّةِ صَاحِبَةِ الْخِصَاءِ الَّتِي طَبَعَ آبَائِي فِيهَا بِخَوَاتِيمِهِمْ فَانْطَبَعَتْ ثُمَّ قَالَ هَاتِيهَا فَأَخْرَجَ خِصَاءً وَ فِي جَانِبِ مِنْهَا مَوْضِعٌ أَمْلَسُ فَأَخَذَهَا وَ أَخْرَجَ خَاتَمَهُ فَطَبَعَ فِيهَا فَانْطَبَعَ وَ كَأَنِّي أَقْرَأُ الْخَاتَمَ السَّاعَةَ الْحُسَيْنُ بْنُ عَلِيٍّ

Abu Muhammad^{-asws} said: 'This is from the sons of the Bedouin woman, owner of the pebble in which my^{-asws} forefathers^{-asws} had imprinted in with their^{-asws} seals, and I^{-asws} shall be imprinting it (as well)'. Then he^{-asws} said: 'Give it'. So he brought out a pebble and in the side from it was a smooth place. He^{-asws} took it and brought out his^{-asws} ring and imprinted in it, and it is as if I am reading the seal at the moment of Al-Hassan^{-asws} Bin Ali^{-asws}.

فَقُلْتُ لِلْيَمَانِيِّ رَأَيْتُهُ قَطُّ قَبْلَ هَذَا فَقَالَ لَا وَ اللَّهُ وَ إِنِّي مُنْذُ دَهْرٍ لَحَرِيصٌ عَلَى رُؤْيَيْهِ حَتَّى كَانَ السَّاعَةَ أَنَا بِنِي شَابْتُ لَسْتُ أَرَاهُ فَقَالَ قُمْ فَادْخُلْ فَدَخَلْتُ ثُمَّ تَهَضَّ وَ هُوَ يَقُولُ رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ذُرِّيَّةُ بَعْضُهَا مِنْ بَعْضٍ

I said to the Yemeni, 'I have not seen you at all before this'. He said, 'No, by Allah^{-azwj}, and I have been desirous of seeing him^{-asws} for a long time, until now. A youth came to be and said, 'Arise and enter!' So, I entered, then he went and he was saying, 'May the Mercy of Allah^{-azwj} and His^{-azwj} Blessings be upon you^{-asws}, People^{-asws} of the Household, **Offspring, one being from the other; [3:34].**

² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 2

أَشْهَدُ إِنَّ حَقَّكَ لَوَاجِبٌ كَوْجُوبِ حَقِّ أَمِيرِ الْمُؤْمِنِينَ عَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ إِلَيْكَ انْتَهَتْ الْحِكْمَةُ وَ الْإِمَامَةُ وَ أَنْتَ وَلِيُّ اللَّهِ الَّذِي لَا عُدْرَ لِأَحَدٍ فِي الْجَهْلِ بِهِ

I testify that your^{-asws} right is Obligatory like the Obligation of the right of Amir Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}, may the Salawat of Allah^{-azwj} be upon them all, and the wisdom and the Imamate have ended up to you^{-asws}, and you^{-asws} are a Guardian^{-asws} of Allah^{-azwj} who, there is no excuse for anyone to be ignorant of him^{-asws}.

فَسَأَلْتُ عَنْ اسْمِهِ فَقَالَ اسْمِي مِهْجَحُ بْنُ الصَّلْتِ بْنِ عُقْبَةَ بْنِ سَمْعَانَ بْنِ غَانِمٍ وَ هِيَ الْأَعْرَابِيَّةُ الْيَمَانِيَّةُ صَاحِبَةُ الْحَصَاةِ الَّتِي خَتَمَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ

I asked his name and he said, 'My name is Mihjah Bin Al-Salt Bin Uqba Bin Sam'an Bin Ghanim Bin Umm Ghanim, and she is the Bedouin woman, the Yemenite, owner of the pebble in which Amir Al-Momineen^{-asws} had sealed in it'.

وَ قَالَ أَبُو هَاشِمٍ الْجَعْفَرِيُّ فِي ذَلِكَ

لَهُ اللَّهُ أَصْفَى بِالْذَّلِيلِ وَ أَخْلَصَا	بِذَرْبِ الْحَصَى مَوْلى لَنَا يَجْنِمُ الْحَصَ
كُمُوسَى وَ فَلَقِ الْبَحْرَ وَ الْيَدِ وَ الْعَصَا	وَ أَعْطَاهُ آيَاتِ الْإِمَامَةِ كُلَّهَا
وَ مُعْجِزَةً إِلَّا الْوَصِيَّيْنَ قَمَّصَا	وَ مَا قَمَّصَ اللَّهُ النَّبِيَّيْنَ حُجَّةً
مِنْ الْأَمْرِ أَنْ يَبْلُوَ الدَّلِيلَ وَ يَفْخَصَا	فَمَنْ كَانَ مُرْتَاباً بِذَلِكَ فَقَصْرُهُ

And Abu Hashim Al-Ja'fary said regarding that (a poem), 'By the pebble trail, our Master^{-asws} sealed the pebble, for it Allah^{-azwj} is Clear with the evidence and the purity, and Gave it as Signs of the Imamate, all of them, like Musa^{-as}, and splitting of the sea, and the (shining) hand, and the staff, and Allah^{-azwj} was not Deficient with the proofs for the Prophets^{-as} and miracles, except the successor^{-asws} had these (as well). So the one who was suspicious of that, then he has been deficient from the matter in reading the evidence and its examination'.

فِي أَثْبَاتٍ قَالَ أَبُو عَبْدِ اللَّهِ بْنُ عَبَّاسٍ هَذِهِ أُمُّ غَانِمٍ صَاحِبَةُ الْحَصَاةِ غَيْرُ تِلْكَ صَاحِبَةُ الْحَصَاةِ وَ هِيَ أُمُّ النَّدِيِّ حَبَابَةُ بِنْتُ جَعْفَرٍ الْوَالِيبِيَّةُ الْأَسَدِيَّةُ وَ هِيَ غَيْرُ صَاحِبِ الْحَصَاةِ الْأُولَى الَّتِي طَبَعَ فِيهَا رَسُولُ اللَّهِ صَ وَ أَمِيرُ الْمُؤْمِنِينَ عَ فَإِنَّهَا أُمُّ سُلَيْمٍ وَ كَانَتْ وَارِثَةً الْكُتُبِ فَهِنَّ ثَلَاثٌ وَ لِكُلِّ وَاحِدٍ مِنْهُنَّ خَيْرٌ قَدْ رَوَيْتُهُ وَ لَمْ أَطِلْ الْكِتَابَ بِذِكْرِهِ.

Regarding the couplets, Abu Abdullah bin Ayyash said this, 'Umm Ghanim owner of the pebble is other than that owner of the pebble, and she is Umm Al Naday, Hababat Bint Ja'far Al-Walibiya Al-Asadiya, and she is other than the first owner of the pebble in which Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} had sealed in. She is Umm Suleym, and she was an inheritor of the books. Thus, these are three, and for each one of them is a Hadeeth having been reported, and the book is not prolonged with its mention'.

غط، الغيبة للشيخ الطوسي سَعَدَ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ مِثْلُهُ إِلَى قَوْلِهِ الَّتِي خَتَمَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ ع.

(The book) 'Al-Ghayba' of the sheikh Al-Tusi – Sa'ad, from Abu Hashim Al-Ja'fary – similar to it up to his words, 'Amir Al-Momineen^{-asws} sealed in it'.

كأ، الكافي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنِ الْجَعْفَرِيِّ مِثْلَهُ إِلَى قَوْلِهِ صَاحِبَةُ الْحَصَاةِ الَّتِي طَبَعَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ السَّبْطُ إِلَى وَقْتِ أَبِي الْحَسَنِ ع.

(The book) 'Al-Kafi' – Muhammad Bin Abu Abdullah, and Ali Bin Muhammad, from Is'haq Bin Muhammad al Nakhaie, from Al Ja'fary – similar to it up to his words, 'Owner of the pebble in which Amir Al-Momineen^{-asws} sealed, and grandchildren up to the time of Abu Al-Hassan^{-asws}' 3

4- ج، الإحتجاج عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنِ الشَّيْخِ الصَّدُوقِ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدِ الْأَشْعَرِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَّهُ جَاءَهُ بَعْضُ أَصْحَابِنَا يُعَلِّمُهُ بِأَنَّ جَعْفَرَ بْنَ عَلِيٍّ كَتَبَ إِلَيْهِ كِتَابًا يُعَرِّفُهُ نَفْسَهُ وَ يُعَلِّمُهُ أَنَّهُ الْقَيِّمُ بَعْدَ أَحِيهِ وَ أَنَّ عِنْدَهُ مِنْ عِلْمِ الْحَلَالِ وَ الْحَرَامِ مَا يُخْتَلَجُ إِلَيْهِ وَ غَيْرَ ذَلِكَ مِنَ الْعُلُومِ كُلِّهَا

(The book) 'Al Ihtijaj' – From Sa'ad Bin Abdullah Al Ashary, from the sheikh Al Sadouq – Ahmad Bin Is'haq Bin Sa'ad Al Ash'ary,

'One of our companions came to him to let him know that Ja'far Bin Ali had written a letter to him introducing himself and letting him know that he is the one standing after his brother, and that the knowledge of the Permissible(s) and the Prohibitions, whatever one can be needy to, and other than that from the knowledges, all of them.

قَالَ أَحْمَدُ بْنُ إِسْحَاقَ فَلَمَّا قَرَأْتُ الْكِتَابَ كَتَبْتُ إِلَى صَاحِبِ الزَّمَانِ ع وَ صَيَّرْتُ كِتَابَ جَعْفَرٍ فِي دَرَجِهِ فَخَرَجَ إِلَيَّ الْجَوَابُ فِي ذَلِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَنَا بِنِ كِتَابِكَ أَبْقَاكَ اللَّهُ وَ الْكِتَابُ الَّذِي فِي دَرَجِهِ وَ أَخَاطْتُ مَعْرِفَتِي بِجَمِيعِ مَا تَضَمَّنَهُ عَلَى الْخِلَافِ الْأَفَاطِهِ وَ تَكَرَّرَ الْخَطَاءُ فِيهِ وَ لَوْ تَدَبَّرْتَهُ لَوَقَّعْتُ عَلَى بَعْضِ مَا وَقَّعْتُ عَلَيْهِ مِنْهُ

Ahmad Bin Is'haq said, 'When I read the letter, I wrote to Master^{-asws} of the time and provided the letter of Ja'far Bin Darjih. The answer came out to me regarding that: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Your letter came to me^{-asws}, may Allah^{-azwj} Make you remain, and the letter which is regarding Darjih, and my^{-asws} recognition encompassed the entirety of what it included upon the differing of the words and repetition of the mistake regarding it, and had I^{-asws} managed it, I^{-asws} would have paused upon part of what you paused upon, from it.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ خَدَا لَا شَرِيكَ لَهُ عَلَى إِحْسَانِهِ إِلَيْنَا وَ فَضْلِهِ عَلَيْنَا أَيْ اللَّهُ عَزَّ وَ جَلَّ لِلْحَقِّ إِلَّا تَمَامًا وَ لِلْبَاطِلِ إِلَّا زُهْوَكَ وَ هُوَ شَاهِدٌ عَلَيَّ بِمَا أَذْكُرُهُ وَ لِي عَلَيْكُمْ بِمَا أَقُولُهُ إِذَا اجْتَمَعْنَا يَوْمَ لَا رَيْبَ فِيهِ وَ سَأَلْنَا عَمَّا نَحْنُ فِيهِ مُخْتَلِفُونَ وَ أَنَّهُ لَمْ يَجْعَلْ لِصَاحِبِ الْكِتَابِ عَلَى الْمَكْتُوبِ إِلَيْهِ وَ لَا عَلَيْنَا وَ لَا عَلَى أَحَدٍ مِنَ الْخَلْقِ جَمِيعًا إِمَامَةً مُفْتَرَضَةً وَ لَا طَاعَةً وَ لَا ذِمَّةً وَ سَأَبَّيْ لَكُمْ جُمْلَةً تَكْتَفُونَ بِهَا إِنْ شَاءَ اللَّهُ

And the Praise is for Allah^{-azwj} Lord^{-azwj} of the world, (all) praises, there being no associate 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 as complete, and for the falsehood except to vanish, and He^{-azwj} is a Witness upon me^{-asws} with what I^{-asws} am mentioning, and for me^{-asws} against you all with what I^{-asws} am saying, when we shall gather on a Day there is no doubt in it and He^{-azwj} Questions us about was we had differed in, and that He^{-azwj} did not Make any Imam^{-asws} to be for the writer of the letter to one written to, nor upon you, nor upon anyone from the

³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 3

creatures in their entirety, nor any obedience, nor responsibility, and I^{-asws} shall be clarifying for you the summary you can be sufficing with, if Allah^{-azwj} so Desires.

يَا هَذَا يَرْحَمُكَ اللَّهُ إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَلَا أَهْمًا لَهُمْ سُدىٰ بَلْ خَلَقَهُمْ بِقُدْرَتِهِ وَجَعَلَ لَهُمْ أَسْمَاعًا وَ أَبْصَارًا وَ قُلُوبًا ثُمَّ بَعَثَ إِلَيْهِمُ الرِّسَالَةَ
مُبَشِّرِينَ وَ مُنذِرِينَ وَ يَأْمُرُهُمْ بِطَاعَتِهِ وَ يَنْهَوهُمْ عَنْ مَعْصِيَتِهِ وَ يُعَرِّفُهُمْ مَا جَهِلُوا مِنْ أَمْرِ خَالِقِهِمْ وَ دِينِهِمْ

O this, may Allah^{-azwj} have Mercy on you! Allah^{-azwj} the Exalted did not Create the creatures in vain nor neglecting them in vain, but He^{-azwj} Created them by His^{-azwj} Power and Made hearing and sight and a heart and understanding to be for them. Then He^{-azwj} Sent to them **the Prophets as bearers of glad tidings and as warners [2:213]**, and Commanded them (people) with obeying him^{-as}, and Forbade them from disobeying him^{-as}, and Introduced to them what they were ignorant of from the matters of their Creator, and their religion.

وَ أَنْزَلَ عَلَيْهِمْ كِتَابًا وَ بَعَثَ إِلَيْهِمْ مَلَائِكَةً وَ بَيَّنَّ بَيْنَهُمْ وَ بَيَّنَّ مَنْ بَعَثَهُمْ إِلَيْهِمْ بِالْفَضْلِ الَّذِي لَهُمْ عَلَيْهِمْ وَ مَا آتَاهُمْ مِنَ الدَّلَائِلِ الظَّاهِرَةِ وَ الْبَرَاهِينِ الْبَاهِرَةِ
وَ الْآيَاتِ الْعَالِيَةِ

And Sent down a Book to them^{-as} and Sent Angels to them^{-as} and Differentiated between them^{-as} and the ones He^{-azwj} had Sent them^{-as} to, by the merit which is for them^{-as} upon them, and what He^{-azwj} Gave them^{-as} from the apparent evidence, and the clear proofs, and the overcoming Signs.

فَمِنْهُمْ مَنْ جَعَلَ عَلَيْهِ النَّارَ بَرْدًا وَ سَلَامًا وَ اتَّخَذَهُ خَلِيلًا وَ مِنْهُمْ مَنْ كَلَّمَهُ تَكْلِيمًا وَ جَعَلَ عَصَاهُ نُجْبَانًا مُبِينًا وَ مِنْهُمْ مَنْ أَحْيَا الْمَوْتَى بِإِذْنِ اللَّهِ وَ أَتْرَأَ
الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ مِنْهُمْ مَنْ عَلَّمَهُ مَنْطِقَ الطَّيْرِ وَ أَوْفَىٰ مِنْ كُلِّ شَيْءٍ

From them^{-as} was one He^{-azwj} Made the fire to be cool and safe upon him^{-as} and Took him^{-as} as a friend, and from them^{-as} was one He^{-azwj} Spoke to 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 one He^{-azwj} Taught the speech of the birds and Gave from all things.

ثُمَّ بَعَثَ مُحَمَّدًا ص رَحْمَةً لِّلْعَالَمِينَ وَ تَمَّ بِهِ نِعْمَتُهُ وَ خَتَمَ بِهِ أَنْبِيََاءَهُ وَ أَرْسَلَهُ إِلَى النَّاسِ كَافَّةً وَ أَظْهَرَ مِنْ صِدْقِهِ مَا ظَهَرَ وَ بَيَّنَّ مِنْ آيَاتِهِ وَ عَلَامَاتِهِ مَا بَيَّنَّ

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, all of them, and Manifested from his^{-saww} truthfulness what appeared, and Manifested from his^{-saww} signs and markings what appeared.

ثُمَّ قَبَضَهُ ص حَمِيدًا فَقِيدًا سَعِيدًا وَ جَعَلَ الْأَمْرَ مِنْ بَعْدِهِ إِلَىٰ أَخِيهِ وَ ابْنِ عَمِّهِ وَ وَارِثِهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع ثُمَّ إِلَى الْأَوْصِيَاءِ مِنْ وَلَدِهِ وَاحِدٍ بَعْدَ وَاحِدٍ أَحْيَا بِهِمُ دِينَهُ وَ أَمَّ بِهِمْ نَوْرَهُ وَ جَعَلَ بَيْنَهُمْ وَ بَيْنَ إِخْوَتِهِمْ وَ بَنِي عَمَّتِهِمْ وَ الْأَذْنَيْنِ فَأَلَاذْنَيْنِ مِنْ دَوِي أَرْحَامِهِمْ فَرَقًا بَيْنًا نَعْرِفُ بِهِ الْحُجَّةَ مِنَ الْمَحْجُوجِ

Then He^{-azwj} Caused him^{-saww} to pass away, praised, happy, fortunate, and Made the command (Imamate) from after him^{-saww} to his^{-saww} brother and cousin and successor and inheritor, Ali^{-asws} Bin Abu Talib^{-asws}, then to the successors^{-asws} from his^{-asws} sons^{-asws}, one after another, reviving His^{-azwj} Religion by them^{-asws}, and Completed His^{-azwj} Noor with them^{-asws}, and Made between them and their^{-asws} brothers and their^{-asws} uncles, and near ones. The near ones are

with relationships, for there to be known by it the Divine Authority and the ones under the authority.

وَالْإِمَامُ مِنَ الْمَأْمُومِ بِأَنْ عَصَمَهُمْ مِنَ الذُّنُوبِ وَبَرَّاهُمْ مِنَ الْغُيُوبِ وَطَهَّرَهُمْ مِنَ الدَّنَسِ وَنَزَّهَهُمْ مِنَ اللَّبْسِ وَجَعَلَهُمْ حُرَّانَ عِلْمِهِ وَ مُسْتَوْدَعِ حِكْمَتِهِ وَ مُوَضِّعِ سِرِّهِ وَ أَثْبَتَهُمْ بِالذَّلَالِ

And (differentiate) the Imam^{-asws} from the follower, by Fortifying them^{-asws} from the sins, and Freeing them^{-asws} from the faults, and Cleaning them^{-asws} from the filth, and Removing them^{-asws} from the confusion, and Made them^{-asws} as treasurers of His^{-azwj} Knowledge, and Depositories of His^{-azwj} Wisdom, and a place of His^{-azwj} Secrets, and Aided them^{-asws} with the evidences.

وَلَوْ لَا ذَلِكَ لَكَانَ النَّاسُ عَلَى سَوَاءٍ وَ لَدَّعَى أَمْرَ اللَّهِ عَزَّ وَ جَلَّ كُلُّ وَاحِدٍ وَ لَمَّا عَرِفَ الْحَقُّ مِنَ الْبَاطِلِ وَ لَا الْعِلْمُ مِنَ الْجَهْلِ

And had it not been that, the people would be upon the sameness, and the Command of Allah^{-azwj} Mighty and Majestic would be claimed by everyone, and the truth would not be recognised from the falsehood, nor the knowledge from the ignorance.

وَ قَدْ ادَّعَى هَذَا الْمُبْطِلُ الْمُدَّعِي عَلَى اللَّهِ الْكَذِبَ بِمَا ادَّعَاهُ فَلَا أُدْرِي بِأَيَّةِ حَالَةٍ هِيَ لَهُ رَجَاءٌ أَنْ يَتِمَّ دَعْوَاهُ أَوْ يَفْقَهُ فِي دِينِ اللَّهِ قَوْلَ اللَّهِ مَا يَعْرِفُ خَلَالًا مِنْ حَرَامٍ وَ لَا يَفْرُقُ بَيْنَ حَقٍّ وَ صَوَابٍ أَمْ يَعْلَمُ فَمَا يَعْلَمُ حَقًّا مِنْ بَاطِلٍ وَ لَا مُحْكَمًا مِنْ مُتَشَابِهٍ وَ لَا يَعْرِفُ حَدَّ الصَّلَاةِ وَ وَقْتُهَا أَمْ يَوْرِعُ

And this had been claimed (in the past) by the false claimant lying upon Allah^{-azwj} with what he claimed, and I^{-asws} do not know of any situation whereby it has been a fulfilment for him that his claim has completed by pondering in the Religion of Allah^{-azwj}. By Allah^{-azwj}! Neither did he recognise a Permissible from a Prohibited, nor could he differentiate between a mistake and a correctness, or by knowledge. He did not know a truth from a falsehood, nor a Decisive from an Allegorical, nor did he know a limit of the Salat and its timings, or by piety.

فَاللَّهُ شَهِدَ عَلَى نَزْكِهِ لِصَلَاةِ الْفَرَضِ أَرْبَعِينَ يَوْمًا يُزْعَمُ ذَلِكَ لِطَلَبِ الشُّعْبَةِ وَ لَعَلَّ خَبْرَهُ تَأْدَى إِلَيْكُمْ وَ هَاتِيكَ طُرُقٌ مُنْكَرَةٌ مَنْصُوبَةٌ وَ آثَارُ عَصْيَانِهِ لِلَّهِ عَزَّ وَ جَلَّ مَشْهُورَةٌ قَائِمَةٌ أَمْ بِأَيَّةٍ فَلَيَاتٍ بِهَا أَمْ بِحُجَّةٍ فَلَيَقِفْنَهَا أَمْ بِدَلَالَةٍ فَلَيَذْكُرْنَهَا

Allah^{-azwj} is a Witness upon his neglecting the Obligatory Salat for forty days claim that was for seeking the sorcery, and perhaps his experience would lead to you and inform you, and these ways are denied methods, and the traces of him disobeying Allah^{-azwj} Mighty and Majestic are well known, or with a sign, so let him come with it, or a proof, so let him establish it, or with evidence, so let him mention it.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ الْعَزِيزِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَمْدُ تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ مَا خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَ أَجَلٍ مُسَمًّى وَ الَّذِينَ كَفَرُوا عَمَّا أَنْذَرُوا مُعْرِضُونَ

Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Mighty Book: In the Name of Allah^{-azwj} the Beneficent, the Merciful. **Ha Meem [45:1] 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]**

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أُرُونِي مَا ذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ 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 أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ 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].

فَالْتَمِسْ تَوَلَّى اللَّهُ تَوْفِيقَكَ مِنْ هَذَا الظَّالِمِ مَا ذَكَرْتُ لَكَ وَامْتَحِنْهُ وَاسْأَلْهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ يُفَسِّرُهَا أَوْ صَلَاةٍ يُبَيِّنُ حُدُودَهَا وَ مَا يَجِبُ فِيهِمَا لِتَعْلَمَ حَالَهُ وَ مِقْدَارَهُ وَ يَظْهَرَ لَكَ عَوَاذُهُ وَ نُقْصَانُهُ وَ اللَّهُ حَسْبُهُ

Therefore seek that Allah^{-azwj} should harmonise you away from this unjust one of what he has mentioned to you, and his trial, and ask him for a Verse from the Book of Allah^{-azwj} interpreting it, or a Salat manifesting its limitations and what is Obligated in these two, in order to know his state, and his worth, and his exposure and his imperfections would be manifested to you, and Allah^{-azwj} will Reckon him.

حَفِظَ اللَّهُ الْحَقَّ عَلَى أَهْلِهِ وَ أَقَرَّهُ فِي مُسْتَقَرِّهِ وَ قَدْ أَبَى اللَّهُ عَزَّ وَ جَلَّ أَنْ تَكُونَ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع وَ إِذَا أَدِنَ اللَّهُ لَنَا فِي الْقَوْلِ ظَهَرَ الْحَقُّ وَ اضْمَحَلَّ الْبَاطِلُ وَ انْحَسَرَ عَنْكُمْ وَ إِلَى اللَّهِ أَرْعَبُ فِي الْكِفَايَةِ وَ جَمِيلِ الصُّنْعِ وَ الْوَلَايَةِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

May Allah^{-azwj} Preserve the truth upon its rightful ones, and Settle it in its settling place, and Allah^{-azwj} Mighty and Majestic has Refused for the Imamate to happen to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}. And when Allah^{-azwj} Permit for us^{-asws} regarding the word, the truth will appear and the falsehood will fade away and recede from you; and to Allah^{-azwj} I^{-asws} hope regarding the sufficing and the beautiful making, and the Wilayah, and **'Allah is Sufficient for us and the most excellent Protector' [3:173]**.⁴

5- قب، المناقب لابن شهر آشوب عَنِ اللَّهِ بْنِ كَثِيرٍ فِي خَبَرٍ طَوِيلٍ أَنَّ رَجُلًا دَخَلَ الْمَدِينَةَ يَسْأَلُ عَنِ الْإِمَامِ فَدَلُّوهُ عَلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَأَلَهُ هُنَيْئَةً ثُمَّ خَرَجَ فَدَلُّوهُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَصَّصَهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abdullah Bin Kaseer, in a lengthy Hadeeth,

'A man entered Al-Medina asking about the Imam^{-asws}, and they pointed him to Abdullah Bin Al-Hassan (Al-Basry). He asked him suspiciously, then went out. (Then) they pointed him to Ja'far^{-asws} Bin Muhammad^{-asws}, and he aimed for him^{-asws}.

⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 4

فَلَمَّا نَظَرَ إِلَيْهِ جَعْفَرٌ ع قَالَ يَا هَذَا إِنَّكَ كُنْتَ مُعْرِى فَدَخَلْتَ مَدِينَتَنَا هَذِهِ تَسْأَلُ عَنِ الْإِمَامِ فَاسْتَقْبَلَكَ فِتْنَةٌ مِنْ وَلَدِ الْحُسَيْنِ ع فَأَرْشَدُوكَ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَأَلْتَهُ هُنَيْئَةً ثُمَّ خَرَجْتَ فَإِنْ شِئْتَ أَخْبِرْتُكَ عَمَّا سَأَلْتَهُ وَ مَا رَدَّ عَلَيْكَ ثُمَّ اسْتَقْبَلَكَ فِتْنَةٌ مِنْ وَلَدِ الْحُسَيْنِ فَقَالُوا لَكَ يَا هَذَا إِنْ رَأَيْتَ أَنْ تَلْقَى جَعْفَرَ بْنَ مُحَمَّدٍ فَأَفْعَلْ

When Ja'far^{asws} looked at him, said: 'O you! You were enticed (tried to be deceived) and entered this city of ours asking about the Imam^{asws}. A youth from the sons of Al-Hassan met you and guided you to Abdullah Bin Al-Hassan (Al-Basry), and you asked him suspiciously, then went out. So, if you so desire, I^{asws} shall inform you about what you asked him and what he replied to you. Then a youth from the sons of Al-Husayn^{asws} met you and they said to you, 'O you! If you see fit, then meet Ja'far^{asws} Bin Muhammad^{asws}, then do so'.

فَقَالَ صَدَقْتَ قَدْ كَانَ كَمَا ذَكَرْتَ فَقَالَ لَهُ ارْجِعْ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَاسْأَلْهُ عَنْ دِرْعِ رَسُولِ اللَّهِ ص وَ عِمَامَتِهِ

He said, 'You^{asws} speak the truth. It has happened as you^{asws} mentioned'. He^{asws} said to him: 'Return to Abdullah Bin Al-Hassan (Al-Basry) and ask him about the armour of Rasool-Allah^{saww}, and his^{saww} turban'.

فَدَهَبَ الرَّجُلُ فَسَأَلَهُ عَنْ دِرْعِ رَسُولِ اللَّهِ ص وَ الْعِمَامَةِ فَأَخَذَ دِرْعًا مِنْ كُنْدُوجٍ لَهُ فَلَبَسَهَا فَإِذَا هِيَ سَابِغَةٌ فَقَالَ كَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُ الدِّرْعَ فَرَجَعَ إِلَى الصَّادِقِ ع فَأَخْبَرَهُ

The man went and asked him about the armour of Rasool-Allah^{saww} and the turban. He took an armour from a casket of his and wore it, and it was too large. He said, 'That is how Rasool-Allah^{saww} used to wear the armour'. He returned to Al-Sadiq^{asws} and informed him.

He^{asws} said: 'He did not speak the truth'. Then he^{asws} brought out a ring and struck the ground with it, and there were the armour and the turban fell from the interior of the ring. Abu Abdullah^{asws} wore the armour and there it was up to half his^{asws} leg. Then he^{asws} wore the turban, and there it was a loose fit.

فَقَالَ ع مَا صَدَقَ ثُمَّ أَخْرَجَ خَاتَمًا فَضَرَبَ بِهِ الْأَرْضَ فَإِذَا الدِّرْعُ وَ الْعِمَامَةُ سَاقِطَتَيْنِ مِنْ جَوْفِ الْخَاتَمِ فَلَبَسَ أَبُو عَبْدِ اللَّهِ ع الدِّرْعَ فَإِذَا هِيَ إِلَى نِصْفِ سَاقِهِ ثُمَّ تَعَمَّمَ بِالْعِمَامَةِ فَإِذَا هِيَ سَابِغَةٌ فَتَرَعَهُمَا ثُمَّ رَدَّهَ فِي الْفَصِّ ثُمَّ قَالَ هَكَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُهَا إِنَّ هَذَا لَيْسَ بِمَا غُرِلَ فِي الْأَرْضِ إِنَّ خِرَازَةَ اللَّهِ فِي كُنْ وَ إِنَّ خِرَازَةَ الْإِمَامِ فِي خَاتَمِهِ وَ إِنَّ اللَّهَ عِنْدَهُ الدُّنْيَا كَسُكْرُجَةٍ وَ إِنَّمَا عِنْدَ الْإِمَامِ كَصَحْفَةٍ وَ لَوْ لَمْ يَكُنِ الْأَمْرُ هَكَذَا لَمْ نَكُنْ أُمَّةً وَ كُنَّا كَسَائِرِ النَّاسِ.

Then he^{asws} removed them and returned them into the stone, then said: 'That is how Rasool-Allah^{saww} used to wear these. This isn't from what is spun in the earth. It is a treasure of Allah^{azwj} in the 'Kun' (Created by Saying the Word 'Kun' – Come into Existence), and the treasure of the Imam^{asws} is in his ring, and that Allah^{azwj}, in His^{azwj} Presence the world is like a plate, and in the presence of the Imam^{asws}, it is like a parchment, and had the matter not been like this, we^{asws} would not be Imams^{asws}, and we^{asws} would be like the rest of the people".⁵

6- كِتَابُ مُقْتَضَبِ الْأَنْبَاءِ، لِأَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبَّاسٍ عَنْ سَهْلِ بْنِ مُحَمَّدٍ الطَّرُوسِيِّ الْقَاضِي قَالَ قَدِمَ عَلَيْنَا مِنَ الشَّامِ سَنَةٌ أَرْبَعِينَ وَ ثَلَاثِينَ عَنْ زَيْدِ بْنِ مُحَمَّدٍ الرُّقَاوِيِّ عَنْ عَمَّارِ بْنِ مَطَرٍ عَنْ أَبِي عُثَاةٍ عَنْ خَالِدِ بْنِ عَلْقَمَةَ عَنْ عُبَيْدَةَ بْنِ عَمْرِو السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ بْنِ الْأَزْثِ عَنْ سَلْمَانَ الْفَارِسِيِّ

⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 5

وَالْبَرَاءُ بْنُ عَازِبٍ قَالَا قَالَتْ أُمُّ سُلَيْمٍ قَالَتْ وَمِنْ طَرِيقِ أَصْحَابِنَا حَدَّثَنِي عَلِيُّ بْنُ حَبِشٍ عَنْ فُؤَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْقَزَارِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُنْقَرِيِّ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنِ الثُّمَالِيِّ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ عَنْ سَلْمَانَ وَابْنِ بَرَاءٍ قَالَا قَالَتْ أُمُّ سُلَيْمٍ

(The book) 'Muqtazab Al Asar' of Ahmad Bin Muhammad Bin Ayyash, from Sahl Bin Muhammad Al Taratusy the judge who said, 'There arrived to us from Syria in the year three hundred and forty, from Zayd Bin Muhammad Al Ruwahy, from Ammar Bin Matar, from Abu Awana, from Khalid Bin Alqama, from Ubeyda Bin Amro Al Salmany, from Abdullah Bin Khabbab Bin Al Art, from Salman Al Farsi^{ra}, and Al Bara'a Bin Aazib who both said, 'Umm Suleymn said', and from the way of our companions, it was narrated to me by Ali Bin Habashy Bin Qowny, from Ja'far Bin Muhammad Al Fazary, from Al Husayn Al Minwary, from Al Hassan Bin Mahboub, from Al Sumaly, from Zirr Bin Hubeysh, from Abdullah Bin Khabab, from Salman^{ra} and Al Bara'a who both said, 'Umm Suleymn said,

كُنْتُ امْرَأَةً قَدْ قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ فَعَرَفْتُ أَوْصِيَاءَ الْأَنْبِيَاءِ وَ أَحَبَبْتُ أَنْ أَعْلَمَ وَصِيَّ مُحَمَّدٍ ص فَلَمَّا قَدِمْتُ رُكَّابُنَا الْمَدِينَةَ أَتَيْتُ رَسُولَ اللَّهِ ص وَ خَلَفْتُ الرَّكَّابَ مَعَ الْحَيِّ

'I was a woman who had read the Torah and the Evangel, and I recognised the successors^{as} of the Prophets^{as}, and I loved to know the successor^{asws} of Muhammad^{saww}. When I arrived riding at Al-Medina, I came to Rasool-Allah^{saww}, and left behind the riding animal with Al-Hayy.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا مِنْ نَبِيٍّ إِلَّا وَ كَانَ لَهُ خَلِيفَتَانِ خَلِيفَةٌ يَمُوتُ قَبْلَهُ وَ خَلِيفَةٌ يَبْقَى بَعْدَهُ وَ كَانَ خَلِيفَةُ مُوسَى فِي حَيَاتِهِ هَارُونَ ع فَقُبِضَ قَبْلَ مُوسَى ثُمَّ كَانَ وَصِيَّهُ بَعْدَ مَوْتِهِ يُوشَعَ بْنِ نُونٍ

I said, 'O Rasool-Allah^{saww}! There is none from a Prophet^{saww} except and there are two caliphs for him^{saww} – a caliph who dies before him^{asws} and a caliph who dies after him^{as}; and the caliph during the life-time of Musa^{as} was Haroun^{as}, and he^{as} passed away before Musa^{as}. Then his^{as} successor^{as} after his^{as} passing away was Yoshua^{as} Bin Noon^{as}.

وَ كَانَ وَصِيَّ عِيسَى ع فِي حَيَاتِهِ كَالِبُ بْنُ يُوْنَنَّا فَتُوْفِّي كَالِبُ فِي حَيَاةِ عِيسَى وَ وَصِيَّهُ بَعْدَ وَفَاتِهِ شَمْعُونُ بْنُ حَمُّونَ الصَّفَّا ابْنُ عَمَّةٍ مَرْيَمَ وَ قَدْ نَظَرْتُ فِي الْكُتُبِ الْأُولَى فَمَا وَجَدْتُ لَكَ إِلَّا وَصِيًّا وَاحِدًا فِي حَيَاتِكَ وَ بَعْدَ وَفَاتِكَ فَبَيَّنْ لِي بِنَفْسِي أَنْتَ يَا رَسُولَ اللَّهِ مَنْ وَصِيكَ

And the successor^{as} of Isa^{as} during his^{as} lifetime was Kalib bin Youhanna^{as}, and Kalib passed away during the lifetime of Isa^{as}, and his^{as} successor^{as} after his^{as} expiry was Shamoun Bin Hamoun Al-Saffa^{as}, a son^{as} of the paternal aunt of Maryam^{as}, and I have looked into the former Books, but did not find for you^{asws} except one successor^{asws} during your^{saww} lifetime and after your^{saww} expiry. So, explain to me yourself^{saww}, O Rasool-Allah^{saww}, who is your^{saww} successor^{asws}?

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِي وَصِيًّا وَاحِدًا فِي حَيَاتِي وَ بَعْدَ وَفَاتِي قُلْتُ لَهُ مَنْ هُوَ فَقَالَ ابْنَتِي بِحَصَاةٍ فَرَفَعَتْ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ كَسَحِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتَةً حُمْرَاءَ حَتَمَهَا بِخَاتَمِهِ فَبَدَا النَّقْشُ فِيهَا لِلنَّاطِرِينَ

Rasool-Allah^{saww} said: 'There is one successor^{asws} for me^{saww} during my^{saww} lifetime and after my^{saww} expiry'. I said to him^{saww}, 'Who is he?' He^{saww} said: 'Bring me^{saww} a pebble'. So, I raised a pebble to him^{saww} from the ground and he^{saww} placed it between his^{saww} palms, then rubbed it by his^{saww} hand like flour powder. Then he^{saww} kneaded it and made it to be a red ruby, stamped it with his^{saww} ring, and the engraving appeared in it for the onlookers (to see).

ثُمَّ أَعْطَانِيهَا وَ قَالَ يَا أُمَّ سُلَيْمٍ مَنِ اسْتَطَاعَ مِثْلَ هَذَا فَهُوَ وَصِيِّي

Then he^{-saww} gave it to me and said: 'O Umm Suleym! One who has the ability like this, so he is my^{-saww} successor^{-asws}'.

قَالَتْ ثُمَّ قَالَ لِي يَا أُمَّ سُلَيْمٍ وَصِيِّي مَنْ يَسْتَغْنِي بِنَفْسِهِ فِي جَمِيعِ حَالَاتِهِ كَمَا أَنَا مُسْتَغْنٍ فَتَنَظَّرْتُ إِلَى رَسُولِ اللَّهِ ص وَ قَدْ ضَرَبَ يَدَيْهِ الْيُمْنَى إِلَى السَّقْفِ وَ يَدَيْهِ الْيُسْرَى إِلَى الْأَرْضِ قَائِمًا لَا يَنْحَنِي فِي حَالَةٍ وَاحِدَةٍ إِلَى الْأَرْضِ وَلَا يَرْفَعُ نَفْسَهُ بِطَرْفِ قَدَمَيْهِ قَالَتْ

She said, 'Then he^{-saww} said to me: 'O Umm Suleym! My^{-saww} successor^{-asws} is one is needless by himself^{-asws} in the entirety of his^{-asws} situations, just as I^{-saww} am needless'. So, I looked at Rasool-Allah^{-saww}, and he^{-saww} had struck his^{-saww} right hand to the roof and his^{-saww} left hand to the ground, standing, neither bending in one state to the ground, nor raising himself^{-saww} by a side of his^{-saww} foot.

فَخَرَجْتُ فَرَأَيْتُ سَلْمَانَ يَكْنُفُ عَلِيًّا وَ يَلُودُ بِعَقْوَتِهِ دُونَ مَنْ سِوَاهُ مِنْ أُسْرَةِ مُحَمَّدٍ وَ صَحَابَتِهِ عَلَى حَدَائِثٍ مِنْ سِنِّهِ فَقُلْتُ فِي نَفْسِي هَذَا سَلْمَانُ صَاحِبُ الْكُتُبِ الْأُولَى قَبْلِي صَاحِبُ الْأَوْصِيَاءِ وَ عِنْدَهُ مِنَ الْعِلْمِ مَا لَمْ يَبْلُغْنِي فَيُوشِكُ أَنْ يَكُونَ صَاحِبِي

I went out and saw Salman^{-ra} protecting Ali^{-asws} and turning with his^{-ra} cleverness besides the others from the family of Muhammad^{-saww} and his^{-saww} companions, upon the young-ness of his^{-asws} age. I said within myself, 'This Salman^{-ra} is a master of the former Books before me, a companion of the successors^{-as}, and with him^{-asws} is knowledge not reaching me, so no doubt he^{-asws} is my Master^{-asws}'.

فَأَتَيْتُ عَلِيًّا ع فَقُلْتُ أَنْتَ وَصِيِّي مُحَمَّدٍ ص قَالَ نَعَمْ مَا تُرِيدِينَ قُلْتُ وَ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ

So I went to Ali^{-asws} and said: 'Are you^{-asws} successor^{-asws} of Muhammad^{-saww}? He^{-asws} said: 'Yes, what do you want'. I said, 'What is the sign of that?' He^{-asws} said: 'Give me a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ فَجَعَلَهَا كَسَحِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا بِأَقْوَتِهِ حَمْرَاءَ ثُمَّ خَتَمَهَا قَبْدًا النَّقْشُ فِيهَا لِلنَّاطِرِينَ ثُمَّ مَشَى نَحْوَ بَيْتِهِ فَاتَّبَعْتُهُ لِأَسْأَلَهُ عَنِ الَّذِي صَنَعَ رَسُولُ اللَّهِ ص

She said, 'So I raised a pebble to him^{-asws} from the ground and he^{-asws} placed it between his^{-asws} palms, then rubbed it by his^{-asws} hand and made it to be like the flour powder, then he^{-asws} kneaded it and made it a red ruby, then stamped it. The engraving appeared in it for the onlookers (to see). Then he^{-asws} walked towards his^{-asws} house and I followed him^{-asws} to ask him^{-asws} about that which Rasool-Allah^{-saww} had done.

فَأَلْتَقَيْتُ إِلَيَّْ فَفَعَلَ مِثْلَ الَّذِي فَعَلَهُ فَقُلْتُ مَنْ وَصِيُّكَ يَا أَبَا الْحَسَنِ فَقَالَ مَنْ يَفْعَلُ مِثْلَ هَذَا

He^{-asws} turned towards me^{-asws} and did similar to that which he^{-saww} had done, so I said, 'Who is your^{-asws} successor^{-asws}, O Abu Al-Hassan^{-asws}? He^{-asws} said: 'One who will do similar to this'.

قَالَتْ أُمَّ سُلَيْمٍ فَلَقِيتُ الْحَسَنَ بْنَ عَلِيٍّ ع فَقُلْتُ أَنْتَ وَصِيِّي أَيْبَكُ هَذَا وَ أَنَا أَعْجَبُ مِنْ صِغَرِهِ وَ سُؤَالِي إِيَّاهُ مَعَ أَنِّي كُنْتُ عَرَفْتُ صِفَتَهُمُ الْإِثْنِي عَشَرَ إِمَامًا وَ أَبَوَهُمْ سَيِّدُهُمْ وَ أَفْضَلُهُمْ فَوَجَدْتُ ذَلِكَ فِي الْكُتُبِ الْأُولَى

Umm Suleym said, 'I met Al-Hassan^{-asws} Bin Ali^{-asws} and said, 'Are you^{-asws} the successor^{-asws} of this father^{-asws} of yours^{-asws}', and I was astounded from his^{-asws} being so young and asking him^{-asws} along with, I used to recognise the twelve Imams^{-asws}, and their^{-asws} father^{-asws} being their^{-asws} chief and their^{-asws} most superior, and I had found that in the former Books.

فَقَالَ لِي نَعَمْ أَنَا وَصِيُّ أَبِي فَقُلْتُ وَ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ

He^{-asws} said to me: 'Yes, I^{-asws} am the successor^{-asws} of my^{-asws} father^{-asws}'. I said, 'And what is the sign of that?' He^{-asws} said: 'Bring me^{-asws} a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حَصَاةً فَوَضَعَهَا بَيْنَ كَفَّيْهِ ثُمَّ سَحَقَهَا كَسْحِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَافُوتَةً حُمْرَاءَ ثُمَّ حَتَمَهَا فَبَدَا النَّقْشُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ فَقُلْتُ لَهُ فَمَنْ وَصِيُّكَ قَالَ مَنْ يُفْعَلُ مِثْلُ هَذَا الَّذِي فَعَلْتُ

She said, 'So I raised a pebble to him^{-asws} and he^{-asws} placed it between his palms, then rubbed it like the flour powder, then kneaded it and made it to be a red ruby, then stamped in it, then handed it over to me. I said to him^{-asws}, 'So, who is your^{-asws} successor^{-asws}?' He^{-asws} said: 'One who does similar to this which I^{-asws} have done'.

ثُمَّ مَدَّ يَدَهُ الَّتِي مَنَى حَتَّى جَاَزَ سَطُوحَ الْمَدِينَةِ وَ هُوَ قَائِمٌ ثُمَّ طَاطَأَ يَدَهُ الْيُسْرَى فَضَرَبَ بِهَا الْأَرْضَ مِنْ غَيْرِ أَنْ يَنْحَنِيَ أَوْ يَنْصَعِدَ فَقُلْتُ فِي نَفْسِي مَنْ يَرَى وَصِيَّهُ

Then he^{-asws} extended his^{-asws} right hand until it exceeded the rooftops of Al-Medina, and he^{-asws} was standing, then he^{-asws} lowered his^{-asws} left hand and struck the ground with it from without having bent or ascended. I said within myself, 'Who can be seen to be his^{-asws} successor^{-asws}?'

فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقِيتُ الْحُسَيْنَ ع وَ كُنْتُ عَرَفْتُ نَعْتَهُ مِنَ الْكُتُبِ السَّالِفَةِ بِصِفَتِهِ وَ تَسَعَةً مِنْ وَلَدِهِ أَوْصِيَاءَ بِصِفَاتِهِمْ غَيْرِ أَنِّي أَنْكَرْتُ جَلِيلَتَهُ لَصِغَرِ سِنِّهِ

I went out from his^{-asws} presence and met Al-Husayn^{-asws}, and I had recognised his^{-asws} attributes from the ancient Books and nine from his^{-asws} sons^{-asws} as successors^{-asws} by their^{-asws} description, apart from that I denied his^{-asws} appearance due to the smallness of his^{-asws} age.

فَدَنَوْتُ مِنْهُ وَ هُوَ عَلَى كِسْرَةِ رَحْبَةِ الْمَسْجِدِ فَقُلْتُ لَهُ مَنْ أَنْتَ يَا سَيِّدِي قَالَ أَنَا طَلِيبُكَ يَا أُمُّ سُلَيْمٍ أَنَا وَصِيُّ الْأَوْصِيَاءِ وَ أَنَا أَبُو التَّسْعَةِ الْأَكْبَرَةِ الْهَادِيَةِ وَ أَنَا وَصِيُّ أَخِي الْحُسَيْنِ وَ أَخِي وَصِيُّ أَبِي عَلِيٍّ وَ عَلِيٍّ وَصِيُّ جَدِّي رَسُولُ اللَّهِ ص

I went near him^{-asws} and he^{-asws} was at the side room of the Masjid. I said to him^{-asws}, 'Who are you^{-asws}, O my Master^{-asws}!' He^{-asws} said: 'I^{-asws} am your sought one, O Umm Suleym! I^{-asws} am a successor^{-asws} of the successors^{-asws}, and I^{-asws} am a father^{-asws} of nine guiding Imams^{-asws}, and I^{-asws} am a successor^{-asws} of my^{-asws} brother^{-asws} Al-Hassan^{-asws}, and my^{-asws} brother^{-asws} is a successor^{-asws} of my^{-asws} father^{-asws} Ali^{-asws}, and Ali^{-asws} is a successor^{-asws} of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}'.

فَعَجَبْتُ مِنْ قَوْلِهِ فَقُلْتُ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ

I was astounded from his^{-asws} words, so I said, 'What is a sign of that?' He^{-asws} said: 'Bring me^{-asws} a pebble'. So I raised a pebble to him^{-asws} from the ground.

قَالَتْ أُمُّ سُلَيْمٍ فَلَقَدْ نَظَرْتُ إِلَيْهِ وَ قَدْ وَضَعَهَا بَيْنَ كَفَيْهِ فَجَعَلَهَا كَهَيْئَةِ السَّحَابِ مِنَ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتُهُ خَرَاءَ فَخَنَمَهَا بِخَاتَمِهِ فَنَبَتَ النَّقْشُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ وَ قَالَ لِي أَنْظُرِي فِيهَا يَا أُمُّ سُلَيْمٍ فَهَلْ تَرَيْنَ فِيهَا شَيْئاً

Umm Suleym said, 'I looked at him^{-asws}, and he^{-asws} had placed it between his^{-asws} palms and rubbed it to be like the flour powder, then kneaded it and made it to be a red rubies, and stamped it with his^{-asws} ring (insignia), and affirmed the engraving in it, then handed it to me and said to me: 'Look into it, O Umm Suleym, do you see anything in it?'

قَالَتْ أُمُّ سُلَيْمٍ فَتَنَظَّرْتُ فَإِذَا فِيهَا رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةُ أَيْمَةٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَوْصِيَاءُ مِنْ وَلَدِ الْحُسَيْنِ ع قَدْ تَوَاطَأَتْ أَسْمَاؤُهُمْ إِلَّا اثْنَيْنِ مِنْهُمُ أَحَدُهُمَا جَعْفَرُ وَ الْآخَرُ مُوسَى وَ هَكَذَا قَرَأْتُ فِي الْإِنْجِيلِ

Umm Suleym said, 'I looked and in there (I could see) Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and nine Imams^{-asws}, successors^{-asws} from sons^{-asws} of Al-Husayn^{-asws}. Their^{-asws} names had come consecutively except for two of them^{-asws} – one of these being 'Ja'far' and the other one 'Musa', and that is how I had read in the Evangel.

فَعَجَبْتُ وَ قُلْتُ فِي نَفْسِي قَدْ أَعْطَانِي اللَّهُ الدَّلَائِلَ وَ لَمْ يُعْطِهَا مَنْ كَانَ قَبْلِي فَقُلْتُ يَا سَيِّدِي أَعِذْ عَلَيَّ عِلَامَةً أُخْرَى قَالَ فَتَبَسَّمَ وَ هُوَ قَاعِدٌ ثُمَّ قَامَ فَمَدَّ يَدَهُ الْيُمْنَى إِلَى السَّمَاءِ فَوَّ اللَّهُ لَكَأَنَّهَا عَمُودٌ مِنْ نَارٍ تَخْرُقُ الْهَوَاءَ حَتَّى تَوَارَى عَنْ عَيْنِي وَ هُوَ قَائِمٌ لَا يَغْبَأُ بِذَلِكَ وَ لَا يَتَحَفَّزُ

I was astounded and said within myself, 'Allah^{-azwj} has Given me the evidence and He^{-azwj} had not Given to the ones before me, so I said, 'O my Master^{-asws}! Can you give me another sign?' He^{-asws} smiled, and he^{-asws} was seated, then he^{-asws} stood up and extended his^{-asws} right hand towards the sky. By Allah^{-azwj}, it was as if it was a pillar of fire burning the air until it covered my eyes, and he^{-asws} was standing, neither paying any attention to it nor kneeling down.

فَأَسْقِطْتُ وَ صَعِقْتُ فَمَا أَفْقُتُ إِلَّا وَ رَأَيْتُ فِي يَدِهِ طَافَةً مِنْ آسٍ يَضْرِبُ بِهَا مَنْخَرِي فَقُلْتُ فِي نَفْسِي مَاذَا أَقُولُ لَهُ بَعْدَ هَذَا وَ قُمتُ وَ أَنَا وَ اللَّهُ أَجَدُّ إِلَى سَاعَتِي رَائِحَةُ هَذِهِ الطَّافَةِ مِنَ الْآسِ وَ هِيَ وَ اللَّهُ عِنْدِي لَمْ تَذَوِّ وَ لَمْ تَذَلَّ وَ لَا انْتَقَصَ مِنْ رِيحِهَا شَيْءٌ وَ أَوْصَيْتُ أَهْلِي أَنْ يَضَعُوهَا فِي كَفِّي

I fell down and was shocked, and I did not wake up except I saw in his^{-asws} hand a branch of myrtle striking my nostril with it. I said within myself, 'What is that I can say to him^{-asws} after this?' And I stood up and by Allah^{-azwj} I still find, up to this time of mine, the aroma of that myrtle branch, and by Allah^{-azwj} it is with me, neither having dried up nor having lost anything from its aroma, and I bequeathed my family that they should place it in my palm (when I die).

فَقُلْتُ يَا سَيِّدِي مَنْ وَصِيَّتُكَ قَالَ مَنْ فَعَلَ مِثْلَ فِعْلِي قَالَتْ فَعِشْتُ إِلَى أَيَّامِ عَلِيِّ بْنِ الْحُسَيْنِ ع.

I said, 'O my Master^{-asws}! Who is your^{-asws} successor^{-asws}?' He^{-asws} said: 'One who does similar to my^{-asws} deed'. She said, 'I lived up to the days of Ali^{-asws} Bin Al-Husayn^{-asws}'.

قال زر بن حبیش خاصة دون غيره و حدثني جماعة من التابعين سمعوا هذا الكلام من تمام حديثها منهم مينا مولى عبد الرحمن بن عوف و سعيد بن جبير مولى بني أسد سمعها تقول هذا و حدثني سعيد بن المسيب المخزومي يبعثه عنها قالت فحجثت إلى علي بن الحسين ع و هو في منزله قائماً يصلي و كان يطول فيها و لا يتحوّز فيها و كان يصلي ألف ركعة في اليوم و الليلة

Zarr Bin Hubeysh said especially besides others, and it was narrated to me by a group of the penitents having heard this speech from the complete of its Hadeeth from them Mayna, a slave of Abdul Rahman Bin Awf, and Saeed bin Jubeyr, a slave of the clan of Asad hearing her saying this, and it was narrated to me by Saeed Bin Al Musayyab Al Makhzumi with a part of it, she said,

‘I went to Ali^{-asws} Bin Al-Husayn^{-asws} and he^{-asws} was standing in his^{-asws} house, praying Salat, and he^{-asws} used to be prolonged in it, and would not coil during it, and he^{-asws} used to pray a thousand Cycles during the day and the night.

فَجَلَسْتُ مَلِيًّا فَلَمْ يَنْصَرِفْ مِنْ صَلَاتِهِ فَأَرَدْتُ الْقِيَامَ فَلَمَّا هَمَمْتُ بِهِ خَافَتْ مِنِّي الْتِفَاتُهُ إِلَى خَاتَمِي فِي إصْبَعِهِ عَلَيْهِ فَصَحَبَنِي فَإِذَا هُوَ مَكْتُوبٌ مَكَانَكَ يَا أُمَّ سُلَيْمٍ آتِيكِ بِمَا جِئْتُ لَهُ

I sat down for a while, but he^{-asws} did not digress from his^{-asws} Salat, so I intended to arise (and leave). When I thought of it, it appeared from me to turn to the ring in his^{-asws} finger, upon it was an Ethiopian stone, and there it was written, ‘Be in your place, Umm Suleym! I^{-asws} shall give you what you have come for’.

قَالَتْ فَأَسْرَعَ فِي صَلَاتِهِ فَلَمَّا سَلَّمَ قَالَ لِي يَا أُمَّ سُلَيْمٍ اتَّبِعِي بِحَصَاةٍ مِنْ غَيْرِ أَنْ أَسْأَلَهُ عَمَّا جِئْتُ لَهُ فَدَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَأَخَذَهَا فَجَعَلَهَا بَيْنَ كَفَيْهِ فَجَعَلَهَا كَهَيْئَةِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتُهُ خَمْرَاءٌ ثُمَّ خَتَمَهَا فَنَبَتْ فِيهَا النَّقْشُ

She said, ‘He^{-asws} quickened in his^{-asws} Salat. When he^{-asws} greeted (performed Salam), said to me: ‘O Umm Suleym! Bring me^{-asws} a pebble’, from without me having asked him^{-asws} about what I had come for. I handed to him^{-asws} a pebble from the ground. He^{-asws} took it and made it to be between his^{-asws} palms and made it to be like the flour, then kneaded it and made it to be a red ruby, then stamped it (insignia) and affirmed the engraving in it.

فَنَظَرْتُ وَ اللَّهُ إِلَى الْقَوْمِ بِأَعْيَانِهِمْ كَمَا كُنْتُ رَأَيْتُهُمْ يَوْمَ الْحُسَيْنِ فَقُلْتُ لَهُ فَمَنْ وَصِيَّتُكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ الَّذِي يَفْعَلُ مِثْلَ مَا فَعَلْتُ وَ لَا تُدْرِكِينَ مِنْ بَغْدِي مِثْلِي

By Allah^{-azwj}! I looked at the people in their^{-asws} eyes just as I had seen them^{-asws} on the day of Al-Husayn^{-asws}. I said to him^{-asws}, ‘So, who is your^{-asws} successors^{-asws}? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}’. He^{-asws} said: ‘The one who does similar to what I^{-asws} have done, and you will not be coming across from after me^{-asws}, the like of me^{-asws}’.

قَالَتْ أُمَّ سُلَيْمٍ فَأَنْسَيْتُ أَنْ أَسْأَلَهُ أَنْ يَفْعَلَ مِثْلَ مَا كَانَ قَبْلَهُ مِنْ رَسُولِ اللَّهِ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَلَمَّا خَرَجْتُ مِنَ الْبَيْتِ وَ مَسَيْتُ شَوْطًا نَادَانِي يَا أُمَّ سُلَيْمٍ قُلْتُ لَبَّيْكَ قَالَ ارْجِعِي فَرَجَعْتُ فَإِذَا هُوَ وَاقِفٌ فِي صَرْحَةِ دَارِهِ وَسَطًا ثُمَّ مَشَى فَدَخَلَ الْبَيْتَ وَ هُوَ يَتَبَسَّمُ

Umm Suleym said, ‘I forgot to ask him^{-asws} to do the like of what had been done before him^{-asws} from Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. When I went out from the house and walked a long way, he^{-asws} called out to me: ‘O Umm Suleym!’ I said, ‘At your^{-asws} service!’ He^{-asws} said: ‘Return!’ So, I returned, and there he^{-asws} was standing in the middle of the yard of his^{-asws} house. Then he^{-asws} walked and entered the house, and he^{-asws} was smiling.

ثُمَّ قَالَ اجْلِسِي يَا أُمَّ سُلَيْمٍ فَجَلَسْتُ فَمَدَّ يَدَهُ الْيُمْنَى فَانْخَرَتِ الدُّورُ وَ الْحَيْطَانُ وَ سِكَكُ الْمَدِينَةِ وَ غَابَتْ يَدُهُ عَنِّي ثُمَّ قَالَ خُذِي يَا أُمَّ سُلَيْمٍ فَنَاولَنِي وَ اللَّهُ كَيْسًا فِيهِ دَنَائِيرُ وَ قُرْطٌ مِنْ ذَهَبٍ وَ فُصُوصٌ كَانَتْ لِي مِنْ خَرْجٍ فِي حَقِّي لِي فِي مَنْزِلِي

Then he^{-asws} said: 'Be seated, O Umm Suleym'. I sat down. He^{-asws} extended his^{-asws} right hand and the houses and the gardens and markets of Al-Medina reverberated, and his^{-asws} hand disappeared from me. Then he^{-asws} said: 'Take it, O Umm Suleym!', and by Allah^{-azwj}, he^{-asws} gave me a bag in which were Dinars and two ear-rings of gold, and stones (for rings) which were mine from a part in a box of mine in my house.

فَقُلْتُ يَا سَيِّدِي أَمَّا الْحَقُّ فَأَعْرِفُهُ وَ أَمَّا مَا فِيهِ فَلَا أَذْرِي مَا فِيهِ غَيْرَ أَنِّي أَجِدُهَا ثَقِيلًا قَالَ خُذِيهَا وَ امْضِي لِسَبِيلِكَ

I said, 'O my Master^{-asws}! As for the ear-rings, I recognise it, and as for what is in it, I don't know what is in it other than that I find it to be heavier'. He^{-asws} said: 'Take these and go on your way'.

قَالَتْ فَخَرَجْتُ مِنْ عِنْدِهِ وَ دَخَلْتُ مَنْزِلِي وَ قَصَدْتُ نَحْوَ الْحَقِّ فَلَمْ أَجِدِ الْحَقَّ فِي مَوْضِعِهِ فَإِذَا الْحَقُّ حُثِّي

She said, 'I went out from his^{-asws} presence and entered my house, and I aimed to go near the box but could not find it in its place, so the box (in my hand) was my box'.

قَالَتْ فَعَرَفْتُهُمْ حَقًّا مَعْرِفَتِهِمْ بِالْبَصِيرَةِ وَ الْهِدَايَةِ فِيهِمْ مِنْ ذَلِكَ الْيَوْمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

She said, 'Thus I recognised them^{-asws} as is the right of their^{-asws} recognition, with the insight and the guidance in them^{-asws}, from that day (onwards), and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds''.⁶

⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 6

CHAPTER 6 – THEIR^{asws} INFALLIBILITY AND NECESSITY OF THE INFALLIBILITY OF THE IMAM^{asws}

الآيات البقرة قَالَ وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

The Verse – (Surah) Al Baqarah: **He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]**

1- له الاتصال ع، علل الشرائع مع، معاني الأخبار لي، الأمالي للصدوق ماجيلويه عن علي عن أبيه عن ابن أبي عمير قال: ما سمعت ولا استغذت من هشام بن الحكم في طول صحابي إياه شيئاً أحسن من هذا الكلام في عصمة الإمام فإني سألتهم يوماً عن الإمام أهو معصوم قال نعم قلت له فما عصمة المعصمة فيه و بأي شيء تعرف قال إن جميع الذنوب لها أوزنة أو جرم لا خامس لها الأرض و السموات و الشهور فلهذه مئة مئة لا يجوز أن يكون حريصاً على هذه الدنيا و هي تحت خافيه لأنهم حازن المسلمين فعلى ما ذا يحرص و لا يجوز أن يكون حسوداً لأن الإنسان إنما يحسد من هو فوقه و ليس فوقه أحد فكيف يحسد من هو دونه و لا يجوز أن يغضب بشيء من أمور الدنيا إلا أن يكون غصبه الله عز و جل فإن الله قد فرض عليه إقامة الحدود و أن لا تأخذ في الله لومة لائم و لا رافعة في دينه حتى يتيم حدود الله عز و جل و لا يجوز أن يتبع الشهوات و يؤثر الدنيا على الآخرة لأن الله عز و جل حبب إليه الآخرة كما حبب إلينا الدنيا فهو ينظر إلى الآخرة كما ننظر إلى الدنيا فهل رأيت أحداً ترك وجهاً حسناً يوجب قبيحاً و طعاماً طيباً لطعام مراً و ثوباً ليناً لثوب خشن و نعمة دائمة باقية لدنيا زائلة فانية.

(Not a Hadeeth)⁷

2- ن، عيون أخبار الرضا عليه السلام ماجيلويه و أحمد بن علي بن إبراهيم و ابن تاتانة جميعاً عن علي عن أبيه عن محمد بن علي التميمي قال حدثني سيدي علي بن موسى الرضا ع عن أبيه عن علي ع عن النبي ص أنه قال: من سره أن ينظر إلى القصب الياقوت الأمر الذي غرسه الله عز و جل بيده و يكون متمسكاً به فليتنول علياً و الأئمة من ولده فإنهم خير الله عز و جل و صفوته و هم المعصومون من كل ذنب و خطيئة.

(The book) ‘Uyoon Akhbar Al Reza^{asws} – Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Ibn Tatana, altogether from Ali, from his father, from Muhammad Bin Ali Al Tameemi who said,

‘It was narrated to me by my Master Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws}, from the Prophet^{saww} having said: ‘One whom it cheers that he looks at the stick of red ruby which Allah^{azwj} Mighty and Majestic Planted by His^{azwj} Hand, and become attached with it, then let him be in the Wilayah of Ali^{asws} and the Imams^{asws} from his^{asws} sons^{asws}, for they^{asws} are the Choice of Allah^{azwj} Mighty and Majestic and are His^{azwj} elites, and they^{asws} are infallible from every sin and mistake’.⁸

3- كنز الفوائد للكرجكي، حدثني القاضي أسيد بن إبراهيم السلمي عن عمر بن علي العتكي عن أحمد بن محمد بن محمد بن صفوة عن الحسن بن علي العلوي عن الحسن بن حمزة الثؤلي عن عمه عن أبيه عن جدّه عن الحسن بن علي عن فاطمة ابنة رسول الله عنه ص قال: أخبرني جبرئيل عن كاتي علي أهما لم يكتبنا على علي ذنباً منذ صحبناه.

⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 1

⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 2

(The book) 'Kunz' of al Karajaky – It was narrated to me by the judge Aseyd Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Anaky, from Ahmad Bin Muhammad Bin Safwat, from Al Hassan Bin Ali Al Alawy, from Al Hassan Bin Hamza, from his uncle, from his father, from his grandfather,

'From Al-Hassan^{-asws} Bin Ali^{-asws}, from (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, from him^{-saww} having said: 'Jibraeel^{-as} informed me^{-saww} about the two writers (Angels) of Ali^{-asws} that they have not written any sin against Ali^{-asws} since they accompanied him^{-asws}'.⁹

4- وَ حَدَّثَنِي السَّلْمِيُّ عَنِ الْعَتَكِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ الصَّدِّيقِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْعَوْفِيِّ عَنْ أَحْمَدَ بْنِ أَبِي الْحَكَمِ الْبَرَّاجِيِّ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْوَفَاءِ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ بْنِ يَاسِرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِنَّ خَافِظِي عَلِيٍّ لَيُفَخَّرَانِ عَلَى سَائِرِ الْحَفَظَةِ بِكُونِهِمَا مَعَ عَلِيٍّ ع وَ ذَلِكَ أَكْثَمًا لَمْ يَصْعَدَا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِشَيْءٍ مِنْهُ فَيُسْحَطَهُ.

And it is narrated to me by Al Sulamy, from Al Atky, from Saeed Bin Muhammad Al Jazrany, from Al Hassan Bin Muhammad Bin Abdul Rahman Al Sadafy, from Muhammad Abdul Rahman, from Ahmad Bin Ibrahim Al Awfy, from Ahmad Bin Abu Al Hakam Al Abrahaimy, from Shareek Bin Abdullah, from Abu Al Wafa, from Muhammad Bin Ammar Bin Yasser, from his father who said,

'I heard the Prophet^{-saww} saying: 'The two preservers (Recording Angels) of Ali^{-asws} would be priding over the rest of the preservers with their existence with Ali^{-asws}, and that is because they did not ascend to Allah^{-azwj} Mighty and Majestic with anything from him He^{-azwj} could be Wrathful upon".¹⁰

5- مع، معاني الأخبار أحمد بن محمد بن عبد الرحمن المنقري عن محمد بن جعفر المقرئ عن محمد بن الحسن الموصلي عن محمد بن عاصم الطريفي عن عباس بن يزيد بن الحسن الكحال عن أبيه عن موسى بن جعفر عن أبيه عن جده عن علي بن الحسين ع قال: الإمام منا لا يكون إلا معصوماً و ليست العصمة في ظاهر الخلقة فيعرف بها فلذلك لا يكون إلا منصوفاً

(The book) 'Ma'any Al Akhbar' – Ahmad Bin Muhammad Bin Abdul Rahmabn Al Minqary, from Muhammad Bin Ja'far Al Minqary, from Muhammad Bin Al Hassan Al Nowsily, from Muhammad Bin Aasim Al Tayrafi, from Abbas Bin Yazeed Bin Al Hassan Al Kahhal, from his father,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The Imam^{-asws} from us^{-asws} cannot happen to be except an infallible, and the infallibility isn't regarding the apparent of his^{-asws} creation, so he^{-asws} could be recognised by it, he^{-asws} cannot happen to be except as infallible'.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى الْمَعْصُومِ فَقَالَ هُوَ الْمُعْتَصِمُ بِحَبْلِ اللَّهِ وَ حَبْلُ اللَّهِ هُوَ الْقُرْآنُ لَا يَفْتَرِقَانِ إِلَى يَوْمِ الْقِيَامَةِ وَ الْإِمَامُ يَهْدِي إِلَى الْقُرْآنِ وَ الْقُرْآنُ يَهْدِي إِلَى الْإِمَامِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ.

It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! So, what is the meaning of the infallible (Masoom)?' He^{-asws} said: 'It is the one holding fast to the Rope of Allah^{-azwj}, and the rope of Allah^{-azwj}, it is the Quran, not separating up to the Day of Qiyamah, and the Imam^{-asws} guides to the Quran and the Quran Guides to the Imam^{-asws}, and that is the Word of Allah^{-azwj} Mighty and Majestic: **Surely this Quran Guides to that which is most upright [17:9]**'.¹¹

⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 3

¹⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 4

¹¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 5

6- مع، معاني الأخبار علي بن الفضل البغدادي عن أحمد بن محمد بن سليمان عن محمد بن علي بن خلف عن الحسين الأشقر قال: قلت لهشام بن الحكم ما معنى قولكم إن الإمام لا يكون إلا معصوماً قال سألت أبا عبد الله ع عن ذلك فقال المعصوم هو الممتنع بالله من جميع محارم الله وقد قال تبارك وتعالى ومن يعتصم بالله فقد هدي إلى صراط مستقيم.

(The book) 'Ma'any Al Akhbar' – Ali Bin Al Fazl Al Baghdady, from Ahmad Bin Muhammad Bin Suleyman, from Muhammad Bin Ali Bin Khalaf, from Al Husayn Al Ashqar who said,

'I said to Hisham Bin Al-Hakam, 'What is the meaning of your words that the Imam^{-asws} cannot happen to be except an infallible?' He said, 'I asked Abu Abdullah^{-asws} about that and he^{-asws} said: 'The Infallible, he^{-asws} is the one abstained with Allah^{-azwj} (by the Inclination of Allah^{-azwj}) from the entirety of the Prohibitions of Allah^{-azwj}, and the Blessed and Exalted has Said: **And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]**'.¹²

7- فس، تفسير القمي فتلك بيوتهم حاوية بما ظلموا قال لا تكون الخليفة في آل فلان ولا آل فلان ولا آل طلحة ولا آل الزبير.

Tafseer Al Qummi - **So, those were their houses, having fallen down due to their injustices. [27:52].** He said, 'The caliphate can neither happen to be in the family of so and so, nor family of so and so, nor family of Talha nor family of Al Zubeyr'.¹³ (Not a Hadeeth)

8- ل، الخصال في خبر الأعشى عن الصادق ع الأنبياء وأوصيائهم لا ذنوب لهم لأنهم معصومون مطهرون.

(The book) 'Al Khisaal' – In a Hadeeth of Al Amsh,

'From Al-Sadiq^{-asws}: 'The Prophets^{-as} and their^{-as} successors^{-as}, there are no sins for them^{-as} because they^{-asws} are infallible, Purified'.¹⁴

9- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمؤمنين لا يفرض الله تعالى طاعة من يعلم أنه يضلهم ويغويهم ولا يختار لرسالته ولا يصطفي من عباده من يعلم أنه يكفر به وعبادته ويعبد الشيطان دونه.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Among what Al-Reza^{-asws} wrote to Al-Mamoun: 'Allah^{-azwj} the Exalted did not Obligate obedience of one He^{-azwj} Knew would be unjust to them and stray them, nor did He^{-azwj} Choose for His^{-azwj} Message nor Selected from His^{-azwj} servants one He^{-azwj} Knew would disbelieve in Him^{-azwj} and His^{-azwj} worship and would worship the Satan^{-la} besides Him^{-azwj}'.¹⁵

10- ل، الخصال قوله عز وجل لا ينال عهدني الظالمين عني به أن الإمامة لا تصلح لمن قد عبد صنماً أو وثناً أو أشرك بالله طرفة عين وإن أسلم بعد ذلك

(The book) 'Al-Khisaal' – Words of Allah: **'My Covenant cannot be attained by the unjust [2:124]** – Meaning by it that the Imamate cannot be correct for the one who had worshipped

¹² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 6

¹³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 7

¹⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 8

¹⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 9

idols, or images, or associated with Allah^{-azwj} for the blink of an eye, and even if he had become a Muslim after that.

وَالظُّلْمُ وَضْعُ الشَّيْءِ فِي غَيْرِ مَوْضِعِهِ وَاعْظَمَ الظُّلْمُ الشِّرْكَ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ وَكَذَلِكَ لَا تَصْلُحُ الْإِمَامَةُ لِمَنْ قَدْ ارْتَكَبَ مِنَ الْمُحَارِمِ شَيْئاً صَغِيراً كَانَ أَوْ كَبِيراً وَإِنْ تَابَ مِنْهُ بَعْدَ ذَلِكَ

And the injustice is placing of the thing in other than its (proper) place, and the greatest injustice is the Shirk (association with Allah^{-azwj}). Allah^{-azwj} Mighty and Majestic Said: **surely, the association (Shirk) is a gross injustice [31:13]**. And like that, it is not correct for the Imamate to be for the one who has indulged in something from the Prohibitions, whether it was small or big, and even if he had repented from it after that.

وَكَذَلِكَ لَا يُقِيمُ الْحَدَّ مَنْ فِي جَنْبِهِ حَدٌّ فَإِذَا لَا يَكُونُ الْإِمَامُ إِلَّا مَعْصُوماً وَ لَا تُعْلَمُ عِصْمَتُهُ إِلَّا بِنَصِّ اللَّهِ عَزَّ وَجَلَّ عَلَيْهِ عَلَى لِسَانِ نَبِيِّهِ ص لِأَنَّ الْعِصْمَةَ لَيْسَتْ فِي ظَاهِرِ الْخَلْقَةِ فَتَرَى كَالسَّوَادِ وَ الْبَيَاضِ وَ مَا أَشَبَّهُ ذَلِكَ وَ هِيَ مَغِيبَةٌ لَا تُعْرَفُ إِلَّا بِتَعْرِيفِ عَلَامِ الْغُيُوبِ عَزَّ وَجَلَّ.

And like that, he cannot establish the legal punishment, one in his side a legal punishment is applicable. So, when the Imam^{-asws} cannot happen to be except an infallible, and you cannot know his^{-asws} infallibility except by a text from Allah^{-azwj} Mighty and Majestic upon it, upon the tongue of His^{-azwj} Prophet^{-saww}, because the infallibility isn't apparent in his^{-asws} body, so you can see it, like the black and the white, and whatever resembles that, and it is hidden, not being recognised except by the Introduction by the One Who Knows the hidden matters, Mighty and Majestic".¹⁶ (Not a Hadeeth)

11- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَا دِي عَنِ النَّبِيِّ عَنِ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِيهِ عَنْ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّمَا الطَّاعَةُ لِلَّهِ عَزَّ وَجَلَّ وَ لِرَسُولِهِ وَ لِرِوَاةِ الْأَمْرِ وَ إِنَّمَا أَمْرٌ بِطَاعَةِ أُولِي الْأَمْرِ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يَأْمُرُونَ بِعَصِيَّةٍ.

(The book) 'Illal Al Sharaie' – Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'I heard Amir Al-Momineen^{-asws} saying: 'But rather the obedience is for Allah^{-azwj} Mighty and Majestic, and for His^{-azwj} Rasool^{-saww}, and for Masters^{-asws} of the Command (Wali Al-Amr), and rather He^{-azwj} Commanded with obeying the Masters^{-asws} of the Command because they^{-asws} are infallible, Purified, not instructing with disobeying Him^{-azwj}'.¹⁷

12- ما، الأماالي للشيخ الطوسي الحفَّارُ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ الدَّيْلَمِيِّ عَنْ أَبِيهِ وَ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الدَّيْلَمِيِّ مَعَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ مُنْثَرِقِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا دَعَوْتُ أَبِي إِبْرَاهِيمَ قُلْنَا يَا رَسُولَ اللَّهِ وَ كَيْفَ صِرْتَ دَعَوْتَ أَبِيكَ إِبْرَاهِيمَ قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى إِبْرَاهِيمَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَاماً

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Haffar, from Ismail Bin Ali Bin Ali Al Deobaly, from his father, and Is'haq Bin Ibrahim Al Dayri, both together from Abdul Razzaq, from his father, from Musanna, a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

¹⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 10

¹⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 11

'Rasool-Allah^{-saww} said: 'I^{-saww} am a supplication of my^{-saww} father^{-as} Ibrahim^{-as}'. We said, 'O Rasool-Allah^{-saww}! And how did you^{-saww} come to be a supplication of your^{-saww} father^{-as} Ibrahim^{-as}? He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Revealed unto Ibrahim^{-as} **"I will Make you an Imam for the people" [2:124]**.

فَاسْتَحَفَّ إِبْرَاهِيمَ الْفَرَحَ فَقَالَ يَا رَبِّ وَ مِنْ دُرَّتِي أَيْمَةً مِثْلِي فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا إِبْرَاهِيمُ إِنِّي لَا أُعْطِي لَكَ عَهْدًا لَا أَنِي لَكَ بِهِ

But, Ibrahim^{-as} underestimated the happiness, so he^{-as} said: 'O Lord^{-azwj}! And from my^{-as} offspring would be Imams^{-as} like me^{-as}? So Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as} that: "O Ibrahim^{-as}! Yes. I^{-azwj} cannot Give you^{-as} a Promise and not Fulfil it for you^{-as} with it".

قَالَ يَا رَبِّ مَا الْعَهْدُ الَّذِي لَا تَفِي لِي بِهِ قَالَ لَا أُعْطِيكَ عَهْدًا لِيُطَالِمَ مِنْ دُرَّتِكَ قَالَ يَا رَبِّ وَ مِنْ الطَّالِمِ مَنْ وَلَدِي لَا يَنَالُ عَهْدِي قَالَ مَنْ سَجَدَ لِصَنَمٍ مِنْ دُونِي لَا أَجْعَلُهُ إِمَامًا أَبَدًا وَ لَا يَصِحُّ أَنْ يَكُونَ إِمَامًا قَالَ إِبْرَاهِيمُ وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّمَنْ أَضَلَّلَنَ كَثِيرًا مِنَ النَّاسِ

He^{-as} said: 'O Lord^{-azwj}! What is the Promise which You^{-azwj} cannot Fulfil for me^{-as} with it?'. He^{-azwj} Said: "I^{-azwj} cannot Give you^{-as} a Promise for the unjust ones from your^{-as} offspring". He^{-as} said: 'O Lord^{-azwj}! And who is the unjust one from my^{-as} children who will not (be able to) attain Your^{-azwj} Promise?' He^{-azwj} Said: "The one who does Sajdah to an idol from besides Me^{-azwj}, I^{-azwj} will not Make him an Imam, ever, nor is it correct that he happens to be an Imam". Ibrahim^{-as} said: **'and Keep me and my sons away from worshiping the idols [14:35] Lord! These have led many of the people astray; [14:35]'**.

قَالَ النَّبِيُّ ص فَانْتَهَتْ الدَّعْوَةُ إِلَيَّ وَ إِلَى أَخِي عَلِيِّ ع لَمْ يَسْجُدْ أَحَدٌ مِنَّا لِصَنَمٍ قَطُّ فَاتَّخَذَنِي اللَّهُ نَبِيًّا وَ عَلِيًّا وَصِيًّا.

The Prophet^{-saww} said: 'So the supplication ended up to me^{-as} and to my^{-saww} brother Ali^{-asws}. No one from us^{-asws} ever did Sajdah to an idol, at all. Thus, Allah^{-azwj} Took me^{-saww} as a Prophet^{-saww}, and Ali^{-asws} as a successor^{-asws}'.¹⁸

13- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الورأى عَنْ سَعْدٍ عَنِ النَّهْدِيِّ عَنِ ابْنِ غُلَوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ ثُبَّانَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ مُطَهَّرُونَ مَعْصُومُونَ.

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al Reza^{-asws}' – Al Warraq, from Sa'ad, from Al Nahdy, from Ibn Ulwan, from Amro Bin Khalid, from Ibn Tareyf, from Ibn Nubata, from Ibn Abbas who said,

'I heard Rasool-Allah^{-saww} saying: 'I^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and nine from the sons^{-asws} of Al-Husayn^{-asws}, are Purified, infallible''.¹⁹

14- شي، تفسير العياشي رُوِيَ بِإِسْنَادٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: حُتْنَا بِمَكَّةَ فَجَرَى الْحَدِيثُ فِي قَوْلِ اللَّهِ وَ إِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ أَمْتَهُنَّ بِحَمْدٍ وَ عَلِيٍّ وَ الْأَيْمَةَ مِنْ وَلَدِ عَلِيِّ صَلَّى اللَّهُ عَلَيْهِمْ فِي قَوْلِ اللَّهِ دُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

Tafseer Al Ayyashi – It is reported by chains from Safwan Al Jammal who said,

'We were at Makkah and the Hadeeth flowed regarding Words of Allah^{-azwj}: **And when his Lord Tested Ibrahim with certain words, so He Completed these. [2:124]**. He said, 'Completed

¹⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 12

¹⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 13

these by Muhammad^{-saww}, and Ali^{-asws}, and the Imams^{-asws} from sons^{-asws} of Ali^{-asws} in the Words of Allah^{-azwj}: **'Offspring, one being from the other [3:34].**

ثُمَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ قَالَ يَا رَبِّ وَ يَكُونُ مِنْ ذُرِّيَّتِي ظَالِمٌ قَالَ نَعَمْ فَلَانٌ وَ فَلَانٌ وَ مَنْ اتَّبَعَهُمْ

Then He^{-azwj} Said: **'He Said: "I will Make you an Imam for the people". He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124].** He said, 'And will an unjust one happen to be from my^{-as} offspring?' He said, 'Yes, so and so, and so and so, and so and so, and the ones who follow them'.

قَالَ يَا رَبِّ فَعَجِّلْ لِمُحَمَّدٍ وَ عَلِيِّ مَا وَعَدْتَنِي فِيهِمَا وَ عَجِّلْ نَصْرَكَ هُمَا وَ إِلَيْهِ أَشَارَ بِقَوْلِهِ وَ مَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مِنْ سَفَاهَةٍ نَفْسُهُ وَ لَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ فَالْمِلَّةُ الْإِمَامَةُ

He^{-as} said: 'O Lord^{-azwj}! So, Make to be for Muhammad^{-saww} and Ali^{-asws} what You^{-azwj} Promised me^{-as}, and Hasten Your^{-azwj} Help to them^{-asws}', and to it is an indication by His^{-azwj} Words: **And who would turn away from the religion of Ibrahim except the who makes a fool of himself? And We Chose him in the world; and in the Hereafter he would be from the righteous ones [2:130]** – The Religion (Millat), is the Imamate.

فَلَمَّا أَسْكَنَ ذُرِّيَّتَهُ بِمَكَّةَ قَالَ رَبَّنَا إِنِّي أَكُنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ إِلَى مِنَ الثَّمَرَاتِ مَنْ آمَنَ فَأَسْتَتْنِي مَنْ آمَنَ خَوْفًا أَنْ يَقُولَ لَهُ لَا كَمَا قَالَ لَهُ فِي الدَّعْوَةِ الْأُولَى وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

When he^{-as} had settled his^{-as} offspring at Makkah, he^{-as} said: **Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, [14:37], to: the fruits, the ones from them who believing [2:126],** so he^{-as} made an exclusion of the ones who believe, fearing that He^{-azwj} would be saying "No", to him^{-as}, just as He^{-azwj} had Said to him^{-as} during the first supplication: **'He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124].**

فَلَمَّا قَالَ اللَّهُ وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَ بئسَ الْمَصِيرُ قَالَ يَا رَبِّ وَ مِنَ الَّذِينَ مَتَّعْتَهُمْ قَالَ الَّذِينَ كَفَرُوا بِآيَاتِي فَلَانٌ وَ فَلَانٌ وَ فَلَانٌ.

When Allah^{-azwj} Said: **"And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination" [2:126].** He^{-as} said: 'O Lord^{-azwj}! And who are the ones You^{-azwj} Granted them enjoyment?' He^{-azwj} Said: "Those who disbelieve in My^{-azwj} Signs, so and so, and so and so, and so and so, and so and so".²⁰

15- شي، تفسير العياشي عَنْ حَزِينٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ لَا يَنَالُ عَهْدِي الظَّالِمِينَ أَيُّ لَا يَكُونُ إِمَامًا ظَالِمًا.

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

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **‘My Covenant cannot be attained by the unjust [2:124] – i.e., an Imam^{asws} cannot happen to be unjust’**.²¹

16- كشف، كشف الغمة فائدة سنية كنت أرى الدعاء الذي كان يقولهُ أبو الحسن ع في سجدة الشكر وهو رب عصيتك بلساني ولو شئت و عزتك لأخرستني وعصيتك ببصري ولو شئت وعزتك لأعممتني

(The book) ‘Kashf Al-Ghumma’, benefit of a year – ‘I used to view the supplication which Abu Al-Hassan (Musa)^{asws} was saying in Sajdah of thanks, and it is: ‘Lord^{azwj}! I disobeyed You^{azwj} with my tongue and if You^{azwj} had so Desired, You^{azwj} could have Made me mute by Your^{azwj} Might; and I disobeyed You^{azwj} with my sight, and if You^{saww} had so Desired, You^{azwj} could have Blinded me by Your^{azwj} Might.

وعصيتك بسمعي ولو شئت وعزتك لأصممتني وعصيتك بيدي ولو شئت وعزتك لكنتني وعصيتك بفرجي ولو شئت وعزتك لأعممتني وعصيتك برجلي ولو شئت وعزتك لجذمتني وعصيتك بجميع جوارحي التي أنعمت بها علي ولم يكن هذا جزاك مني.

And I disobeyed You^{azwj} by my hearing, and if You^{azwj} had so Desired, You^{azwj} could have Deafened me by Your^{azwj} Might; and I disobeyed You^{azwj} with my hands, and if You^{azwj} had so Desired, You^{azwj} could have paralysed me; and I disobeyed You^{azwj} with my private parts, and if You^{azwj} had so Desired, You^{azwj} could have sterilised me (Made me impotent) by Your^{azwj} Might; and I disobeyed You^{azwj} by my legs, and if Your^{azwj} had so Desired You^{azwj} could have Mutilated me by Your^{azwj} Might; and I disobeyed You^{azwj} with the entirety of my limbs which You^{azwj} Favoured with upon me, and this did not happen to be Your^{azwj} Recompense from me”.²²

17- ختص، الإختصاص بإسناده عن أبي الحسين الأسدي عن صالح بن أبي حماد رفعه قال سمعت أبا عبد الله ع يقول إن الله اتخذ إبراهيم عبداً قبل أن يتخذ نبياً وإن الله اتخذ نبياً قبل أن يتخذ رسولا وإن الله اتخذ رسولا قبل أن يتخذ خليلاً وإن الله اتخذ خليلاً قبل أن يتخذ إماماً فلما جمع له الأشياء قال إني جاعلك للناس إماماً

(The book) ‘Al Ikhtisaas’ – By his chain, from Abu Al Husayn al Asady, from Salih Bin Abu Hammad, raising it, said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Blessed and Exalted Took Ibrahim^{as} as a servant before He^{azwj} Took him^{as} as a Prophet^{as}, and that Allah^{azwj} Took him^{as} as a Prophet^{as} before He^{azwj} Took him^{as} as a Rasool^{as}, and that Allah^{azwj} Took him^{as} as a Rasool^{as} before He^{azwj} Took him^{as} as a Friend, and that Allah^{azwj} Took him^{as} as a Friend before He^{azwj} Took him^{as} as an Imam. Therefore, when the things were gathered for him^{as}, He^{azwj} Said: **“I will Make you an Imam for the people” [2:124]**’.

قال فمن عظمها في عين إبراهيم ع قال ومن دُرِّي قال لا ينال عهدي الظالمين قال لا يكون السفيه إماماً تقياً.

²¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 15

²² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 16

He^{-asws} said: 'So from its greatness in the eyes of Ibrahim^{-as} **He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124].** The foolish one cannot become the Imam of the pious".²³

18- ختص، الإختصاص أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ حَمْزَةَ الْحُسَيْنِيِّ عَنِ الْكَلْبِيِّ عَنِ الْعَدَةِ عَنِ ابْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ وَ دُرُسْت عَنْهُمْ ع قَالَ: إِنَّ الْأَنْبِيَاءَ وَ الْمُرْسَلِينَ عَلَى أَرْبَعِ طَبَقَاتٍ فَتَنِي مُتَّبِعًا فِي نَفْسِهِ لَا يَغْدُو غَيْرُهُ يَرَى فِي النَّوْمِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ فِي الْبَقِظَةِ وَ لَمْ يُبْعَثْ إِلَى أَحَدٍ وَ عَلَيْهِ إِمَامٌ مِثْلُ مَا كَانَ إِبْرَاهِيمُ ع عَلَى لُوطٍ

(The book) 'Al Ikhtisaas' – Abu Muhammad Al Hassan Bin Hamza Al Husayni, from Al Kulayni, from the number, from Ibn Isa, from Abu Yahya Al Wasity, from Hisham Bin Salim and Dorost,

'From them^{-asws} having said: 'The Prophets^{-as} and the Rasools^{-as} are upon four levels. So there is a Prophet^{-as} who gets the News in his^{-as} self not with the aid of other than it. And there is a Prophet^{-as} who sees during the sleep and hears the voice, and does not see with his^{-as} eyes to anyone during the wakefulness, and upon him^{-as} is an Imam^{-as} like what Ibrahim^{-as} was upon Lut^{-as}.

وَ نَبِيٍّ يَرَى فِي نَوْمِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ الْمَلَكَ وَ قَدْ أُرْسِلَ إِلَى طَائِفَةٍ قَلُوا أَوْ كَثُرُوا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيُؤَسَّسَ- وَ أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ قَالَ يَزِيدُونَ ثَلَاثُونَ [ثَلَاثِينَ] أَلْفًا وَ عَلَيْهِ إِمَامٌ وَ الَّذِي يَرَى فِي نَوْمِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ فِي الْبَقِظَةِ وَ هُوَ إِمَامٌ عَلَى أُولِي الْعَرْمِ

And a Prophet^{-as} who sees during his^{-as} dream, and hears the voice, and sees the Angel, and he^{-as} has been Sent to a group, little or large, just as Allah^{-azwj} Said **"And We sent him to a hundred thousand, or exceeding (that) [37:147]"** He^{-asws} said: 'They exceeded by thirty thousand. And there is a Prophet^{-as} who sees in his^{-as} sleep, and hears the voice, and sees with his^{-as} eyes during the wakefulness, and he^{-asws} is the Imam^{-asws} like the Determined Ones (Ul Al-Azm Rasools^{-as}).

وَ قَدْ كَانَ إِبْرَاهِيمُ نَبِيًّا وَ لَيْسَ بِإِمَامٍ حَتَّى قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَ مِنْ دُرِّي فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا يَنَالُ عَهْدِي الظَّالِمِينَ مِنْ عَبْدٍ صَنَمًا أَوْ وَثَنًا أَوْ مَثَلًا لَا يَكُونُ إِمَامًا.

And Ibrahim^{-as} was a Prophet^{-as} and he^{-as} was not an Imam until Allah^{-azwj} Said: **He Said: "I will Make you an Imam for the people". He said: 'And from my offspring?'** Meaning by that, it would happen to be in his^{-as} sons. He^{-azwj} Said **"My Covenant cannot be attained by the unjust,** meaning ones who worship the images and idols or resemblances, cannot happen to be an Imam^{-asws}".²⁴

19- ختص، الإختصاص عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ اخْتَلَعَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا وَ يَتَّخِذَهُ رَسُولًا وَ اخْتَلَعَ رَسُولًا قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلًا وَ إِنَّ اللَّهَ اخْتَلَعَ إِبْرَاهِيمَ خَلِيلًا قَبْلَ أَنْ يَتَّخِذَهُ إِمَامًا

(The book) 'Al Ikhtisaas' - From Jabir,

'Allah^{-azwj} Took Ibrahim^{-as} as a servant before Taking him^{-as} as a Prophet^{-as}, and Took him^{-as} as a Prophet^{-saww} before Taking him^{-as} as a Rasool^{-as}, and Took him^{-as} as a Rasool^{-as} before Taking

²³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 17

²⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 18

him^{-as} as a Friend, and Allah^{-azwj} Took Ibrahim^{-as} as a Friend before Taking him^{-as} as an Imam^{-as}.

فَلَمَّا جَمَعَ لَهُ الْأَشْيَاءُ وَ قَبِضَ يَدَهُ قَالَ لَهُ يَا إِبْرَاهِيمُ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَمِنْ عِظَمِهَا فِي عَيْنِ إِبْرَاهِيمَ قَالَ يَا رَبِّ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَتَأَلَّ عَهْدِي الظَّالِمِينَ.

When the things were gathered for him^{-as} and his^{-as} hands possessed, He^{-azwj} Said to him^{-as}: **He Said: "I will Make you an Imam for the people". [2:124]**. So, from its greatness in the eyes of Ibrahim^{-as}, he^{-as} said: **He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]'**.²⁵

20- ~~ين، كتاب حسين بن سعيد و النواذر الجوهري عن سيب التميمي قال سمعت أبا عبد الله ع يقول إنا لندنّب و نبيي ثم نثوب إلى الله متائباً.~~

Kitab Husayn Bin Saeed, and (the book) 'Al Nawadir' of Al Jowhari, from Habeed Al Khas'amy who said,

~~'I heard Abu Abdullah^{-asws} saying: 'We^{-asws} tend to sin and forget, then we^{-asws} repent to Allah^{-azwj} with a repentance'.~~ (derogatory)²⁶

21- أَقُولُ قَالَ الْعَلَامَةُ قَدَسَ اللَّهُ رُوحَهُ فِي كَشْفِ الْحَقِّ، رَوَى الْجُمْهُورُ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص انْتَهَبِ الدَّعْوَةَ إِلَيَّ وَ إِلَى عَلِيِّ ع لَمْ يَسْجُدْ أَحَدُنَا قَطُّ لِنَصِّنْ فَأَتَخَذَنِي نَبِيًّا وَ اتَّخَذَ عَلِيًّا وَصِيًّا.

I (Majlisi) am saying, 'The Allam said in (the book) 'Kashf Al Haq' – It is reported by Al Jamhour, from Ibn Masoud who said,

'Rasool-Allah^{-saww} said: 'The supplication (of Ibrahim^{-as}) ended up to me^{-saww} and to Ali^{-asws}. Not one of us^{-asws} has prostrated to an idol at all, so He^{-azwj} Took me^{-saww} as a Prophet^{-saww} and Took Ali^{-asws} as a successor^{-asws}'.

وَ يَقْرُبُ عَنْ هَذِهِ الرِّوَايَةِ مَا رَوَاهُ النَّسَفِيُّ الْحَنَفِيُّ فِي تَفْسِيرِ الْمَدَارِكِ عِنْدَ تَفْسِيرِ آيَةِ النَّجْوَى- عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ مَسَائِلَ إِلَى أَنْ قَالَ قُلْتُ وَ مَا الْحَقُّ قَالَ الْإِسْلَامُ وَ الْقُرْآنُ وَ الْوَلَايَةُ إِذَا انْتَهَتْ إِلَيْكَ.

And near to this report is what is reported by Al Nasfy Al Hanafi in Tafseer Al Madarik at the interpretation of the Verse of what consultation,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} asked Rasool-Allah^{-saww} about an issue' – up to he^{-asws} said: 'I asked: 'And what is the truth?' He^{-saww} said: 'Al-Islam, and the Quran, and the Wilayah, when ending up to you^{-asws}''.²⁷

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة في تفسير التعليل قال قال جعفر بن محمد الصادق ع قوله عز و جل أي طهارة أهل البيت صلوات الله عليهم من الرجس ثم قرأ إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيراً.

(The books) 'Kunz Jamie al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – in Tafseer Al Sa'alby who said,

²⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 19

²⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 20

²⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 21

'Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} said: 'Words of Mighty and Majestic: **'Ta Ha [20:1]** – is the Purity (طهارة) of the People^{-asws} of the Household of Muhammad^{-saww}'. Then he^{-asws} recited: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***'.²⁸

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكِلْنَا إِلَى أَنْفُسِنَا وَ لَوْ وَكَلْنَا إِلَى أَنْفُسِنَا لَكُنَّا كَبَعْضِ النَّاسِ وَ لَكِنْ نَحْنُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَنَا ادْعُونِي أَسْتَجِبْ لَكُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad bin Al Abbas, from Al Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Sinan, from Muhammad Bin Al Numan who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic did not Leave us^{-asws} to ourselves^{-asws}, and had He^{-azwj} Left us^{-asws} to ourselves^{-asws}, we^{-asws} have been like some of the people, but we^{-asws} are those Allah^{-azwj} Mighty and Majestic Said to us^{-asws}: ***“Supplicate to Me, I will Answer you [40:60]***".²⁹

24- ~~عَدَدُ الْعُقَاةِ اخْتِنَادُنَا فِي الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْأَيْمَةِ ع أَنْتُمْ مَحْصُومُونَ مُطَهَّرُونَ مِنْ كُلِّ دَنَسٍ وَ أَنْتُمْ لَا يُذْنِبُونَ ذَنْباً صَغِيراً وَ لَا كَبِيراً وَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَعْصُونَ مَا يُؤْمَرُونَ وَ مَنْ تَقَى الْعِصْمَةَ عَنْهُمْ فِي شَيْءٍ مِنْ أَسْوَائِهِمْ فَقَدْ جَاهَلَهُمْ وَ اخْتِنَادُنَا فِيهِمْ أَنْتُمْ الْمُؤْمِنُونَ بِالْكَفَالِ وَ التَّمَامِ وَ الْعِلْمِ مِنْ أَوَائِلِ أُمُورِهِمْ إِلَى آخِرِهَا لَا يُحْصَوْنَ فِي شَيْءٍ مِنْ أَسْوَائِهِمْ يَنْقُصُ وَ لَا عِصْبَانِ وَ لَا سَهْلٍ.~~

(Not a Hadeeth)³⁰

²⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 22

²⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 23

³⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 24

باب 7 معنى آل محمد و أهل بيته و عترته و رهطه و عشيرته و ذريته صلوات الله عليهم أجمعين

CHAPTER 7 – MEANING OF (THE TERMS) ‘PROGENY^{-asws} OF MUHAMMAD^{-saww} (AAL-E-MUHAMMAD^{-saww}), AND ‘PEOPLE^{-asws} OF HIS^{-saww} HOUSEHOLD’ (AHL AL BAYT), AND ‘HIS^{-saww} FAMILY’ (ITRAT), AND HIS^{-saww} FAMILY HEADS’ (RAHT), AND ‘HIS^{-saww} CLAN’ (ASHEERA), AND ‘HIS^{-saww} OFFSPRING (ZURRIYAT)

الآيات طه وَ أَمُرْ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا

The Verses – (Surah Ta Ha): **And enjoin your family with the Salat and be constant upon it. [20:132]**

الشعراء وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(Surah) Al Shoara - **And warn your kindred, the near ones! [26:214].**

Notes –

و رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ كَانَ رَسُولُ اللَّهِ ص يَأْتِي بَابَ فَاطِمَةَ وَ عَلَيْهِ تِسْعَةُ أَشْهُرٍ وَفَتْ كُلَّ صَلَاةٍ فَيَقُولُ الصَّلَاةَ يَرْحَمُكُمُ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ ... وَ يُطَهِّرَكُمُ تَطْهِيرًا.

And it is reported by Abu Saeed al Khudry who said,

‘When this Verse was Revealed, Rasool-Allah^{-saww} used to come to the door of (Syeda) Fatima^{-asws} and Ali^{-asws} for nine months at the time of every Salat and he^{-saww} was saying: ‘The Salat!, may Allah^{-azwj} Have Mercy on you^{-asws} all: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.**

و رَوَاهُ ابْنُ عُقَّةٍ بِإِسْنَادِهِ مِنْ طُرُقٍ كَثِيرَةٍ عَنْ أَهْلِ الْبَيْتِ ع وَ غَيْرِهِمْ مِثْلُ أَبِي بَرَزَةَ وَ أَبِي رَافِعٍ وَ قَالَ أَبُو جَعْفَرٍ ع أَمَرَهُ اللَّهُ تَعَالَى أَنْ يُخْصَّ أَهْلُهُ دُونَ النَّاسِ لِيَعْلَمَ النَّاسُ أَنَّ لِأَهْلِهِ عِنْدَ اللَّهِ مَنْزِلَةً لَيْسَتْ لِلنَّاسِ فَأَمَرَهُمْ مَعَ النَّاسِ عَامَّةً وَ أَمَرَهُمْ خَاصَّةً.

And it is reported by Ibn Uqda, by his chain from many ways,

‘From the People^{-asws} of the Household and others like Abu Barza, and Abu Rafie, and Abu Ja’far^{-asws} said: ‘Allah^{-azwj} the Exalted Commanded him^{-saww} that he^{-saww} specialises his^{-saww} family^{-asws} besides the (other) people for the people to know that his^{-saww} family^{-asws}, in the Presence of Allah^{-azwj} have a status which isn’t for the (other) people. So He^{-azwj} Commanded them^{-asws} with the general people, and Commanded them^{-asws} is particular’.

و فِي قِرَاءَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ رَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ - وَ رَوَى ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع.

‘And in the recitation of Abdullah Bin Mas’ud it is **And warn your kindred, the near ones and your group of sincere ones!** [26:214], and that has been reported from Abu Abdullah^{-asws}’.

وَقَالَ الرَّازِيُّ وَغَيْرُهُ فِي تَفَاسِيرِهِمْ كَانَ رَسُولُ اللَّهِ ص بَعْدَ نُزُولِ قَوْلِهِ تَعَالَى وَ أَمُرَ أَهْلَكَ بِالصَّلَاةِ يَذْهَبُ إِلَى فَاطِمَةَ وَ عَلِيٍّ ع كُلُّ صَبَاحٍ وَ يَقُولُ الصَّلَاةَ وَ كَانَ يَفْعَلُ ذَلِكَ.

And Al-Razy and others said in their Tafseers, ‘Rasool-Allah^{-saww}, after the Revelation of the Words of the Exalted: **And enjoin your family with the Salat and be constant upon it.** [20:132], used to go to (Syeda) Fatima^{-asws} and Ali^{-asws} every morning and was saying: ‘The Salat!’, and he^{-saww} used to do that’.

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْخُثْعَمِيِّ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ الْحَسَنِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ رَهْطَكَ مِنْهُمْ الْمُحْلَصِينَ قَالَ عَلِيُّ وَ حَمْرَةُ وَ جَعْفَرُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ آلُ مُحَمَّدٍ ص خَاصَّةً.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Muhammad Bin Al Husayn Al Khas’amy, from Abbad Bin Yaqoub, from Al Hassan Bin Hammad, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding Mighty and Majestic: **and your group of sincere ones!** [26:214], he^{-asws} said: ‘Ali^{-asws}, and Hamza^{-asws}, and Ja’far^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Progeny^{-asws} of Muhammad^{-saww} in particular’.³¹

2- وَ بِهَذَا الْإِسْنَادِ عَنْهُ ع فِي قَوْلِهِ وَ تَقْلَبُكَ فِي السَّاجِدِينَ قَالَ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ أَهْلِ بَيْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

And by this chain, from him^{-asws} regarding His^{-azwj} Words: **And your transfer among the Sajdah performers** [26:219], he^{-asws} said: ‘Regarding Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and People^{-asws} of his^{-saww} Household, may the Salawat of Allah^{-azwj} be upon them^{-asws}’.³²

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَرِيعٍ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ الْهَاشِمِيِّ عَنْ قُتَيْبَةَ بْنِ مُحَمَّدٍ الْأَعَشَى عَنْ هَاشِمِ بْنِ الْبَرِيدِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص فِي بَيْتِ أُمِّ سَلَمَةَ فَأَتَى بِحَرِيرَةٍ فَدَعَا عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع فَأَكَلُوا مِنْهَا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Ali Bin Bazie, from Ismail Bin Bashir Al Hashmy, from Quteyba Bin Muhammad Al A’asha, from Hashim Bin Al Bareed,

‘Zayd son of Ali^{-asws} (Bin Al-Husayn)^{-asws}, from his father^{-asws}, from his grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} was in the house of Umm Salama^{-ra} and Hareera (flour cooked with milk) was brought. He^{-saww} called Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} and they^{-asws} ate from it.

ثُمَّ جَلَّلَ عَلَيْهِمْ كِسَاءً خَيْرِيًّا ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَقَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ أَنْتِ إِلَى خَيْرٍ.

³¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 1

³² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 2

Then he^{-saww} covered upon them^{-asws} with a Khaybari cloak, then said: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** Umm Salama^{-ra} said, 'And am I^{-ra} with them^{-asws}, O Rasool-Allah^{-saww}?' He^{-saww} said: 'You^{-ra} are with/toward good (Paradise)'.³³

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَنَا أَهْلَ الْبَيْتِ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Azeir Bin Yahya, from Muhammad Bin Zakariya, from Ja'far Bin Muhammad Bin Umara, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Merited us^{-asws}, People^{-asws} of the Household, and how can it not happen to be like that and Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

فَقَدْ طَهَّرَنَا اللَّهُ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ فَتَنَحْنُ عَلَى مِنْهَاجِ الْحَقِّ.

So Allah^{-azwj} had Purified us^{-asws} from **the immoralities, whatever is apparent from these and whatever is hidden [7:33]**.³⁴

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ عَبْدِ الْعَزِيزِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيٍّ ع قَالَ: خُطِبَ الْحُسَيْنُ بْنُ عَلِيٍّ ع النَّاسَ حِينَ قُتِلَ عَلِيٌّ ع فَقَالَ قُبِضَ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوَّلُونَ بِعِلْمٍ وَ لَا يُدْرِكُهُ الْآخِرُونَ مَا تَرَكَ عَلَى ظَهْرِ الْأَرْضِ صَفَرَاءَ وَ لَا بَيْضَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَصَلَّتْ مِنْ عَطَائِهِ أَرَادَ أَنْ يَتَنَاعَ بِهَا خَادِمًا لِأَهْلِهِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdullah Bin Ali Bin Abdul Aziz, from Ismail Bin Muhammad, from Ali Bin Ja'far Bin Muhammad, from Al Husayn Bin Zayd,

From Umar son of Ali^{-asws} having said, 'Al-Hassan Bin Ali^{-asws} addressed the people when Ali^{-asws} was killed. He^{-asws} said: 'There has passed away during this night, a man whom the former ones did not preceded with knowledge, nor did the latter ones realise. He^{-asws} neither left upon the surface of the earth, yellow (gold) nor white (silver), except for seven hundred Dirhams, being a remainder from his^{-asws} award (received). He^{-asws} intended to acquire a servant for his^{-asws} family'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ عَلِيٍّ وَ أَنَا ابْنُ الْبَشِيرِ النَّذِيرِ الدَّاعِي إِلَى اللَّهِ بِإِذْنِهِ وَ السِّرَاجُ الْمُنِيرِ

Then he^{-asws} said: 'O you people! One who recognises me^{-asws}, so he has recognised me^{-asws}, and one who did not does not recognise me^{-asws}, so I^{-asws} am Al-Hassan^{-asws} Bin Ali^{-asws}, and I^{-asws} am a son^{-asws} of the giver of glad tidings and the warner, the caller to Allah^{-azwj} by His^{-azwj} Permission, and the radiant lamp.

³³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 3

³⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 4

أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِي كَانَ يَنْزِلُ فِيهِ جِبْرِئِيلُ وَ يَصْعَدُ وَ أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً.

I^{-asws} am from People^{-asws} of the Household in which Jibraeel^{-as} descended and ascended, and I^{-asws} am from People^{-asws} of the Household from which Allah^{-azwj} Removed the uncleanness from them^{-asws} and Purified them^{-asws} with a Purification”.³⁵

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُطَفَّرِ بْنِ يُونُسَ بْنِ مُبَارَكٍ عَنْ عَبْدِ الْأَعْلَى بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الْجُبَّارِ بْنِ الْعَبَّاسِ عَنْ عَمَّارِ الدُّهْنِيِّ عَنْ عَمْرَةَ بِنْتِ أَفْعَى عَنْ أُمِّ سَلَمَةَ قَالَتْ نَزَلَتْ هَذِهِ الْآيَةُ فِي بَيْتِي وَ فِي الْبَيْتِ سَبْعَةُ جِبْرِئِيلُ وَ مِيكَائِيلُ وَ رَسُولُ اللَّهِ وَ عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muzaffar Bin Yunus Bin Mubarik, from Abdul A’ala Bin Hammad, from Mukhawwal Bin Ibrahim, from Abdul Jabbar Bin Al Abbas, from Ammar Al Duhnay, from Amrah Bint Af’aie,

‘From Umm Salama^{-ra} having said, ‘This Verses (33:33) was Revealed in my^{-ra} house, and in the house there were seven – Jibraeel^{-as}, Mikaeel^{-as}, and Rasool-Allah^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, may the Salawat of Allah^{-azwj} be upon them^{-asws}’.

وَ قَالَتْ وَ كُنْتُ عَلَى الْبَابِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَلَسْتُ مِنْ أَهْلِ الْبَيْتِ قَالَ إِنَّكَ عَلَى خَيْرِ إِنْكَ مِنْ أَزْوَاجِ النَّبِيِّ وَ مَا قَالَ إِنَّكَ مِنْ أَهْلِ الْبَيْتِ.

And she^{-ra} said, ‘And I^{-ra} was at the door, so I^{-ra} said, ‘O Rasool-Allah^{-saww}! Am I^{-ra} not from People^{-asws} of the Household?’ He^{-saww} said: ‘You^{-ra} are upon good. You^{-ra} are from wives of the Prophet^{-saww}’, and he^{-saww} did not say: ‘You^{-ra} are from People^{-asws} of the Household’”.³⁶

7- قب، المناقب لابن شهر آشوب قَرَأَ أَبُو عَبْدِ اللَّهِ ع قَوْلَهُ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً ثُمَّ أَوْفَأَ ع إِلَى صَدْرِهِ فَقَالَ نَحْنُ وَ اللَّهُ ذُرِّيَّةُ رَسُولِ اللَّهِ ص.

(The book) ‘Al-Manaqib of Ibn Shehr Ashub – Abu Abdullah^{-asws} recited Words of the Exalted: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]**, then gestured to his^{-asws} chest and said: ‘By Allah^{-azwj}! We^{-asws} are offspring of Rasool-Allah^{-saww}’”.³⁷

8- فر، تفسير فرات بن إبراهيم إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَنَا مِمَّنْ أَنْتُمْ فَقُلْنَا لَهُ مِنْ أَهْلِ الْكُوفَةِ فَقَالَ لَنَا إِنَّهُ لَيْسَ بَلَدٌ مِنَ الْبُلْدَانِ وَ لَا مِصْرٌ مِنَ الْأَمْصَارِ أَكْثَرَ مُحِبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ

Tafseer Furat Bin Ibrahim – Ismail Bin Ibrahim, by his chain, from Abdullah Bin Al Waleed who said,

‘We entered to see Abu Abdullah^{-asws}. He^{-asws} said to us: ‘Who are you all from?’ We said to him^{-asws}, ‘From the people of Al-Kufa’. He^{-asws} said to us: ‘There is no city from the cities, nor a country from the countries with more people loving us^{-asws} than the people of Al-Kufa are.’

³⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 5

³⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 6

³⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 7

إِنَّ اللَّهَ هَدَاكُمْ لِأَمْرِ جَهْلِهِ النَّاسُ فَأَجْبِئْتُمُونَا وَابْغَضْنَا النَّاسَ وَصَدَّقْتُمُونَا وَكَذَّبْنَا النَّاسَ وَاتَّبَعْتُمُونَا وَخَالَفْنَا النَّاسَ فَجَعَلَ اللَّهُ حَيَاتُكُمْ حَيَاتَنَا وَمَمَاتُكُمْ مَمَاتَنَا

Allah^{-azwj} has Guided you all to a matter the people are ignorant of. You answered us^{-asws} and the people hated us^{-asws}, and you ratified us^{-asws} and the people belied us^{-asws}, and you followed us^{-asws} and the people opposed us, so Allah^{-azwj} Made your lives to be our^{-asws} lives, and your deaths as our^{-asws} passing away.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يَغْتَبِطَ وَ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَوْمَأَ يَدِهِ إِلَى خَلْقِهِ وَ قَدْ قَالَ اللَّهُ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَحْنُ ذُرِّيَّتَهُ رَسُولُ اللَّهِ ص.

I^{-asws} testify upon my^{-asws} father^{-asws} that he^{-asws} was saying: 'There is nothing between one of you his eyes being delighted with except that his soul reaches over here', and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat, and Allah^{-azwj} has Said in His^{-azwj} Book: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]**. So we^{-asws} are offspring of Rasool-Allah^{-saww}".³⁸

9- فس، تفسير القمي وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ قَالَ نَزَلَتْ وَ رَفَعْتَكَ مِنْهُمْ الْمُخْلِصِينَ وَ هُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ حَزْرَةُ وَ جَعْفَرُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ آلُ مُحَمَّدٍ.

Tafseer Al-Qummi - **And warn your kindred, the near ones! [26:214]**. He^{-asws} said: 'It was Revealed as: **and your group of sincere ones! [26:214]**, and they are Ali^{-asws} Bin Abu Talib^{-asws}, and Hamza^{-asws}, and Ja'far^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} and Progeny^{-asws} of Muhammad^{-saww}".³⁹

10- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام الأهمداني عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي مِنَ الْعِزَّةِ

(The book) 'Ma'any Al Akhbar', (and) 'Uyoon Akhbar Al Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Gayas Bin Ibrahim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} was asked about meaning of words of Rasool-Allah^{-saww}: 'I^{-saww} am leaving behind among you all the two weighty things, Book of Allah^{-azwj} and my^{-saww} family^{-asws}', 'Who is the family (Itrat)?'

فَقَالَ أَنَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ التَّاسِعَةُ مِنْ وَلَدِ الْحُسَيْنِ تَأْسِعُهُمْ مَهْدِيَّتُهُمْ وَ قَائِمُهُمْ لَا يُفَارِقُونَ كِتَابَ اللَّهِ وَ لَا يُفَارِقُهُمْ حَتَّى يَرِدُوا عَلَى رَسُولِ اللَّهِ ص حَوْضَهُ.

He^{-asws} said: 'I^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the nine Imams^{-asws} from sons^{-asws} of Al-Husayn^{-asws}, ninth of them^{-asws} being their^{-asws} Mahdi^{-asws}, and their^{-asws} Qaim^{-asws}, not

³⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 8

³⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 9

separating from the Book of Allah^{-azwj} nor will it separate from them^{-asws} until they^{-asws} return to Rasool-Allah^{-saww} at his^{-saww} Fountain”.⁴⁰

11- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْسَرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّا نَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ فَيَقُولُ قَوْمٌ نَحْنُ آلُ مُحَمَّدٍ

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Muhammad Bin Al Hassan, from Ja’far Bin Bashir, from Al Husayn Bin Abu Al A’ala, from Abdullah Bin Maysara who said,

‘I said to Abu Abdullah^{-asws}, ‘We are saying, ‘O Allah^{-azwj}! Send Salawat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household’, so a group says, ‘We are Progeny^{-asws} of Muhammad^{-saww} (Aal – Muhammad^{-saww})’.

فَقَالَ إِنَّمَا آلُ مُحَمَّدٍ مَنْ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مُحَمَّدٍ صَ نِكَاحَهُ.

He^{-asws} said: ‘But rather, Progeny^{-asws} of Muhammad^{-saww}, is the one Allah^{-azwj} Mighty and Majestic Prohibited unto Muhammad^{-saww} marrying him” (the blood relatives).⁴¹

12- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ جُعِلْتُ فِدَاكَ مَنْ الْأَلُ قَالَ ذُرِّيَّةُ مُحَمَّدٍ ص

(The book) ‘Ma’any Al Akhbar – Ibn Al Waleed, from Muhammad al Attar, from Al Ash’ary, from Ibrahim Bin Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! Who is the Progeny^{-asws} (Aal)?’ He^{-asws} said: ‘Offspring of Muhammad^{-saww}’.

قَالَ قُلْتُ فَمَنْ الْأَهْلُ قَالَ الْأَيْمَةُ عَ فقلتُ قَوْلُهُ عَزَّ وَ جَلَّ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ قَالَ وَ اللَّهُ مَا عَنَى إِلَّا ابْنَتَهُ.

He (the narrator) said, ‘I said, ‘So, who are the People^{-asws} (Al Ahl)?’ He^{-asws} said: ‘The Imams^{-asws}’. I said, ‘Words of Mighty and Majestic: **and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]**?’ He^{-asws} said: ‘By Allah^{-azwj}! It does not mean except his (Abu Bakr) daughter”’.⁴²

13- لي، الأماالي للصدوق مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَنْ آلُ مُحَمَّدٍ قَالَ ذُرِّيَّتُهُ فقلتُ مَنْ أَهْلُ بَيْتِهِ قَالَ الْأَيْمَةُ الْأَوْصِيَاءُ فقلتُ مَنْ عِزَّتُهُ قَالَ أَصْحَابُ الْعِبَاءِ

(The books) ‘Al Amaali’ (and) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘Who are the Progeny^{-asws} of Muhammad^{-saww}?’ He^{-asws} said: ‘His^{-saww} offspring’. I said, ‘Who are People^{-asws} of his^{-saww} Household?’ He^{-asws} said: ‘The Imams⁻

⁴⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 10

⁴¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 11

⁴² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 12

asws, the successors-asws'. I said, 'Who are his-saww family (Itrat)?' He-asws said: 'Companions of the cloak (Panjatan)'.

فَقُلْتُ مَنْ أُمَّتُهُ قَالَ الْمُؤْمِنُونَ الَّذِينَ صَدَقُوا بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ الْمُتَمَسِّكُونَ بِالتَّقْلِيدِ الَّذِينَ أُمِرُوا بِالتَّمَسُّكِ بِهَمَّا- كِتَابِ اللَّهِ وَ عَثَرَتِهِ أَهْلُ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً وَ هُمَا الْخَلِيفَتَانِ عَلَى الْأُمَّةِ عَلَيْهِمُ السَّلَامُ.

I said, Who is his-saww community (Ummah)?' He-asws said: 'The Momineen, those who ratified whatever he-saww came with from the Presence of Allah-azwj, the one adhering with the two weighty things which they have been Commanded with to be adhering with – Book of Allah-azwj and his-saww family-asws (Itrat), People-asws of the Household, those Allah-azwj Kept Away the uncleanness from them-asws and Purified them-asws with a Purification, the two Caliphs upon the community, peace be upon them-asws'.⁴³

14- شي، تفسير العياشي عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُهُ يَقُولُ الْحَمْدُ لِلَّهِ نَافِعٌ حَبْدُ آلِ حُسَيْنٍ كَانَ فِي بَيْتِ حُصَيْنَةَ فَيَأْتِيهِ النَّاسُ وَفُوداً وَ لَا يُعَابُ ذَلِكَ عَلَيْهِمْ وَ لَا يُتَّبَعُ عَلَيْهِمْ وَ إِنَّ أَقْوَاماً يَأْتُونَنَا حِيلَةً لِرَسُولِ اللَّهِ ص فَيَأْتُونَنَا خَائِفِينَ مُسْتَعِينِينَ يُعَابُ ذَلِكَ وَ يُتَّبَعُ عَلَيْهِمْ وَ لَقَدْ قَالَ اللَّهُ فِي كِتَابِهِ لَقَدْ أَرْسَلْنَا رَسُولًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمُ أَزْوَاجاً وَ ذُرِّيَّةً فَمَا كَانَ لِرَسُولِ اللَّهِ ص إِلَّا كَأَنَّهُ أُولَئِكَ جَعَلَ اللَّهُ لَهُ أَزْوَاجاً وَ جَعَلَ لَهُ ذُرِّيَّةً ثُمَّ لَمْ يُسَلِّمْ مَعَ أَحَدٍ مِنَ الْأَنْبِيَاءِ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ ص مِنْ أَهْلِ بَيْتِهِ أَكْرَمَ اللَّهُ بِذَلِكَ رَسُولَهُ ص.

(This is not a Hadeeth)⁴⁴

15- شي، تفسير العياشي عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَتَى اللَّهَ أَحَدًا مِنَ الْمُرْسَلِينَ شَيْئاً إِلَّا وَ قَدْ آتَاهُ مُحَمَّدًا ص وَ قَدْ أَتَى اللَّهَ [مُحَمَّدًا] كَمَا أَتَى الْمُرْسَلِينَ مِنْ قَبْلِهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ لَقَدْ أَرْسَلْنَا رَسُولًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمُ أَزْوَاجاً وَ ذُرِّيَّةً.

Tafseer Al Ayyashi – From Bashir Al Dahhan,

'From Abu Abdullah-asws having said: 'Allah-azwj did not Give anything to anyone from the Messengers-as except and He-azwj Gave it to Muhammad-saww, and Allah-azwj had Given Muhammad-saww just as He-azwj had Given the Messengers-as from before him-saww'. Then he-asws recited this Verse: '**And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]**'.⁴⁵

16- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ عُمَرَ بْنِ أَبِي النَّكْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يُعْبَطَ أَوْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ إِلَّا أَنْ يَبْلُغَ نَفْسُهُ هَذِهِ وَ أَهْوَى يَدُهُ إِلَى خَلْقِهِ

Tafseer Al Ayyashi – From Ali Bin Umar Bin Aban Al Kalby,

'From Abu Abdullah-asws having said: 'I testify upon my-asws father-asws that he-asws was saying: 'There is nothing between one of you and his exultation, or seeing what his eyes would be delighted with except his soul reaching this', and he-asws gestured by his-asws hand to his-asws throat.

⁴³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 13

⁴⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 14

⁴⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 15

قَالَ اللَّهُ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَنَحْنُ ذُرِّيَّةَ رَسُولِ اللَّهِ ص.

Allah^{-azwj} Said in His^{-azwj} Book: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]***.⁴⁶

17- شي، تفسير العياشي عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقَ اللَّهُ الْخَلْقَ قِسْمَيْنِ فَأَلْقَى قِسْمًا وَ أَمْسَكَ قِسْمًا ثُمَّ قَسَمَ ذَلِكَ الْقِسْمَ عَلَى ثَلَاثَةِ أَثْلَافٍ فَأَلْقَى أَوَّلَهُ ثُلُثَيْنِ وَ أَمْسَكَ ثُلُثًا ثُمَّ اخْتَارَ مِنْ ذَلِكَ الثُّلُثِ قُرَيْشًا ثُمَّ اخْتَارَ مِنْ قُرَيْشٍ بَنِي عَبْدِ الْمُطَّلِبِ ثُمَّ اخْتَارَ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ص

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Created the creatures in two sections. He^{-saww} cast a section and Withheld a section. Then He^{-azwj} Divided that section upon three (portions of one) third. Then He^{-azwj} Cast two thirds and Withheld a third. Then He^{-azwj} Chose Quraysh from that third, then Chose the Clan of Abdul Muttalib^{-asws} from Quraysh, then Chose Rasool-Allah^{-saww} from Clan of Abdul Muttalib^{-asws}.

فَنَحْنُ ذُرِّيَّتُهُ فَإِنْ قَالَ النَّاسُ لَمْ يَكُنْ لِرَسُولِ اللَّهِ ص ذُرِّيَّةٌ جَعَلُوا وَ لَقَدْ قَالَ اللَّهُ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَنَحْنُ ذُرِّيَّتُهُ

We^{-asws} are his^{-saww} offspring. So, if the people says, ‘There did not happen to be any offspring for Rasool-Allah^{-saww}’, they are rejecting, and Allah^{-azwj} has Said: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]***. We^{-asws} are his^{-saww} offspring’.

قَالَ فَمُلْتُ أَنَا أَشْهَدُ أَنَّكُمْ ذُرِّيَّتُهُ ثُمَّ قُلْتُ لَهُ ادْعُ اللَّهَ لِي جَعَلْتُ فِدَاكَ أَنْ يَجْعَلَ لِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ فِدَاً لِي ذَلِكَ قَالَ وَ قَبَّلْتُ بَاطِنَ يَدِهِ.

He (the narrator) said, ‘I said, ‘I testify that you^{-asws} are his^{-saww} offspring’. Then I said to him^{-asws}, ‘Supplicate to Allah^{-azwj} for me, may I be sacrificed for you^{-asws}, that he^{-azwj} Makes me to be with you^{-asws} in the world and the Hereafter’. So he^{-asws} supplicated that for me. And I kissed the inside of his^{-as} hand (palm)’.⁴⁷

18- وَ فِي رِوَايَةِ شُعْبَةَ عَنْهُ أَنَّهُ قَالَ: نَحْنُ ذُرِّيَّةُ رَسُولِ اللَّهِ ص مَا أَذْرِي عَلَى مَا يُعَادُونَنَا إِلَّا لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ص.

(Uncertain – Hadeeth or not and derogatory)⁴⁸

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَلَامٍ عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى بْنِ مَصْفُورٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا

(The books) ‘Kunz Jamie Al fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahman Bin Sallam, from Abdullah Bin Isa Bin Masqalat al Qummi, from Zurara,

⁴⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 16

⁴⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 17

⁴⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 18

'From Abu Ja'far^{-asws}, from his^{-asws} father^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And enjoin your family with the Salat and be constant upon it. [20:132].**

قَالَ نَزَلَتْ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ ع كَانَ رَسُولُ اللَّهِ ص يَأْتِي بَابَ فَاطِمَةَ كُلَّ سَحْرَةٍ فَيَقُولُ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الصَّلَاةُ يَتَحَكَّمُ اللَّهُ إِيَّامًا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا.

He^{-asws} said: 'It was Revealed regarding Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. Rasool-Allah^{-saww} used to come to the door of (Syeda) Fatima^{-asws} every dawn, so he^{-saww} was saying: 'The greetings be upon you^{-asws}, the People^{-asws} of the Household, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings. The *Salat*, may Allah^{-azwj} have Mercy on you^{-asws}: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**'.⁴⁹

20- لي، الأمايلي للصدوق ن، عيون أخبار الرضا عليه السلام ابن شاذويه المؤدب و جعفر بن محمد بن مسرور معا عن محمد الحيمري عن أبيه عن الرئان بن الصلت قال: حضر الرضا ع مجلس المأمون بمرو و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان

(The books) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al Reza^{-asws}' – Ibn Shazawayh Al Mowdib, and Ja'far Bin Muhammad Bin Masrour, both together from Muhammad Al Himeyri, from his father, from Al Rayyan Bin Al Salt who said,

'Al-Reza^{-asws} was present at the gathering of (the caliph) Al-Mamoun (Al-Rasheed) at Merv, and he had gathered in his gathering a group of the scholar of the people of Al-Iraq and Khurasan.

فَقَالَ الْمَأْمُونُ أَخْبِرُونِي عَنْ مَعْنَى هَذِهِ آيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَقَالَتِ الْعُلَمَاءُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْأُمَّةَ كُلَّهَا فَقَالَ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحُسَيْنِ

Al-Mamoun said, 'Inform me about the meaning of this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**'. The scholars said, 'Allah^{-azwj} Mighty and Majestic Intended by that, the community, all of it'. Al-Mamoun said, 'What are you^{-asws} saying, O Abu Al-Hassan^{-asws}?'

فَقَالَ الرِّضَا ع لَا أَقُولُ كَمَا قَالُوا وَ لَكِنِّي أَقُولُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْعِزَّةَ الطَّاهِرَةَ فَقَالَ الْمَأْمُونُ وَ كَيْفَ عَنِ الْعِزَّةِ مِنْ دُونِ الْأُمَّةِ

Al-Reza^{-asws} said: 'I^{-asws} am not saying as what they are saying, but I^{-asws} am saying Allah^{-azwj} Mighty and Majestic Intended with that, the pure family'. Al-Mamoun said, 'And how can it mean the family, from besides the community?'

فَقَالَ لَهُ الرِّضَا ع إِنَّهُ لَوْ أَرَادَ الْأُمَّةَ لَكَانَتْ بِأَجْمَعِهَا فِي الْجَنَّةِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنِ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Al-Reza^{-asws} said to him: 'If the Intended were the whole community, and they would all be gathered in the Paradise due to the Words of Allah^{-azwj} Blessed and Exalted: **So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who**

⁴⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 19

precedes with the deeds of goodness by the Permission of Allah. That, it is the greatest merit [35:32].

ثُمَّ جَمَعَهُمْ كُلَّهُمْ فِي الْجَنَّةِ فَقَالَ جَنَّاتٌ عَذْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ ۖ الْآيَةُ فَصَارَتْ الْوَرَاثَةُ لِلْعِتْرَةِ الطَّاهِرَةِ لَا لِغَيْرِهِمْ

Then all of them would be gathered in the Paradise. So the Mighty and Majestic Said: **Gardens of Eden, they shall be entering these wearing therein bracelets of gold [35:33].** Thus that is for the inheritance for the Purified Family^{-asws}, not others apart from them^{-asws}.

فَقَالَ الْمَأْمُونُ مِنَ الْعِتْرَةِ الطَّاهِرَةِ فَقَالَ الرِّضَا ع الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيراً وَ هُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ ص إِنِّي مُخَلِّفٌ فِيكُمْ الْثَقَلَيْنِ كِتَابَ اللَّهِ وَ عِتْرَتِي أَهْلَ بَيْتِي أَلَا وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَنْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا أَيُّهَا النَّاسُ لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

Al-Mamoun said, 'Who are the clean family?' Al-Reza^{-asws} said: 'The ones Allah^{-azwj} has Described in His^{-azwj} Book. The Mighty and Majestic Said: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33];** and they^{-asws} are the ones Rasool-Allah^{-saww} said: 'I^{-saww} am leaving behind among you the two weighty things, Book of Allah^{-azwj} and my^{-saww} family, People^{-asws} of the Household. Indeed, and these two will never separate until they return to me^{-saww} at the Fountain, therefore look at how you all are dealing with me regarding these two. O you people! Do not (try) to teach them^{-asws}, for they^{-asws} are more knowing that you are'.

قَالَتِ الْعُلَمَاءُ أَخْبِرْنَا يَا أَبَا الْحَسَنِ عَنِ الْعِتْرَةِ أَمْ هُمُ الْأَلْ أَمْ غَيْرُ الْأَلِ فَقَالَ الرِّضَا ع هُمُ الْأَلْ

The scholars said, 'Inform us, O Abu Al-Hassan^{-asws}, about the family, are they^{-asws} the Progeny^{-asws} or other than the Progeny^{-asws}?' Al-Reza^{-asws} said: 'They^{-asws} are the Progeny^{-asws}'.

فَقَالَتِ الْعُلَمَاءُ فَهَذَا رَسُولُ اللَّهِ ص يُؤْتِرُ عَنْهُ أَنَّهُ قَالَ أُمِّي آيٍ وَ هَؤُلَاءِ أَصْحَابُهُ يَقُولُونَ بِالْخَيْرِ الْمُسْتَفَاضِ الَّذِي لَا يُمَكِّنُ دَفْعُهُ آلَ مُحَمَّدٍ أُمَّتُهُ

The scholars said: 'So, as for this, Rasool-Allah^{-saww} preferred from it, for he^{-saww} said: 'My^{-saww} community is my^{-saww} Family'. And those were his^{-saww} companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny^{-asws} of Muhammad^{-saww} is his^{-saww} community'.

فَقَالَ أَبُو الْحَسَنِ ع أَخْبِرُونِي هَلْ تَخَرَّمُ الصَّدَقَةُ عَلَى الْأَلِ قَالُوا نَعَمْ قَالَ فَتَحَرَّمْ عَلَى الْأُمَّةِ قَالُوا لَا قَالَ هَذَا فَرَّقُ مَا بَيْنَ الْأَلِ وَ الْأُمَّةِ وَنَحْنُكُمْ أَيْنَ يُذْهِبُ بِكُمْ أَ ضَرَبْتُمْ عَنِ الذِّكْرِ صَفْحاً أَمْ أَنْتُمْ قَوْمٌ مُشْرِفُونَ

But Abu Al-Hassan^{-asws} said: 'You all inform me, is charity prohibited upon the Progeny^{-asws}'. They said, 'Yes'. He^{-asws} said: 'So, is it Prohibited upon the community?' They said, 'No'. He^{-asws} said: 'This is the difference between the Progeny^{-asws} and the community? Woe be unto you all! Where are you all headed? Are you striking about the Zikr foolishly or are you an extravagant people?

أَ مَا عَلِمْتُمْ أَنَّهُ وَقَعَتِ الْوَرَاثَةُ وَ الطَّهَارَةُ عَلَى الْمُصْطَفَيْنِ الْمُهْتَدَيْنِ دُونَ سَائِرِهِمْ قَالُوا وَ مِنْ أَيْنَ يَا أَبَا الْحَسَنِ قَالَ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحاً وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وَرَاثَةُ النُّبُوَّةِ وَ الْكِتَابِ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?’ They said, ‘And from where is it, O Abu Al-Hassan^{-asws}?’ So he^{-asws} said: ‘From the Words of Allah^{-azwj} Mighty and Majestic: ***And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightfully Guided, and most of them are transgressors [57:26]***. So, the inheritance of the Prophet-hood and the Book is for the Guided ones^{-asws}, apart from the transgressors.

أَمَا عَلِمْتُمْ أَنَّ نُوحًا عَ حِينَ سَأَلَ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَعَدَهُ أَنْ يُنْجِيَهُ وَ أَهْلَهُ

But, do you know that Noah^{-as}, when he^{-as} asked his^{-as} Lord^{-azwj}, Elevated is His^{-azwj} Mention, so he^{-as} said: ‘***Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders [11:45]***, and that Allah^{-azwj} Mighty and Majestic had Promised him^{-as} that He^{-azwj} would Rescue his^{-as} family.

فَقَالَ لَهُ رَبُّهُ عَزَّ وَجَلَّ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

Then his^{-as} Lord^{-azwj} Mighty and Majestic Said to him^{-as}: ***“O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones” [11:46]***.

فَقَالَ الْمَأْمُونُ هَلْ فَضَّلَ اللَّهُ الْعِثْرَةَ عَلَى سَائِرِ النَّاسِ

Al-Mamoun said, ‘Did Allah^{-azwj} Merit the family (of Rasool-Allah^{-saww}) above the rest of the community?’

فَقَالَ أَبُو الْحُسَيْنِ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبَانَ فَضْلَ الْعِثْرَةِ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ فَقَالَ لَهُ الْمَأْمُونُ أَتَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ

Abu Al-Hassan^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic has clearly Merited the family (of Rasool-Allah^{-saww}) above the rest of the people in the Decisive (Verses) of His^{-azwj} Book’. Al-Mamoun said, ‘And where is that from the Book of Allah^{-azwj}?’

قَالَ لَهُ الرِّضَا ع فِي قَوْلِهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ

Al-Reza^{-asws} said to him: ‘In the Words of the Mighty and Majestic: ***‘Surely, Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other [3:34]’***.

وَ قَالَ عَزَّ وَجَلَّ فِي مَوْضِعٍ آخَرَ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

And the Mighty and Majestic Said in another place: ***Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]***.

ثُمَّ رَدَّ الْمُخَاطَبَةَ فِي أَثَرِ هَذَا إِلَى سَائِرِ الْمُؤْمِنِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ يَعْنِي الَّذِينَ قَرَأْتُمْ بِالْكِتَابِ وَ الْحِكْمَةِ وَ حَسِبُوا عَلَيْهِمَا قَوْلُهُ عَزَّ وَ جَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا يَعْنِي الطَّاعَةَ لِلْمُصْطَفَيْنِ الطَّاهِرِينَ فَالْمُلْكُ هَاهُنَا هُوَ الطَّاعَةُ لَهُمْ

Then He^{-azwj} Returned the Address in the footsteps of this to the rest of the Momineen, so He^{-azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, meaning then ones He^{-azwj} Paired them^{-asws} with the Book and the Wisdom, and they^{-asws} were envied upon, thus were His^{-azwj} Words: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]** – meaning the obedience to the Chosen one, the Pure. The Kingdom over here is the obedience to them^{-asws}.

قَالَتِ الْعُلَمَاءُ فَأَخْبَرْنَا هَلْ فَسَّرَ اللَّهُ تَعَالَى الْإِصْطِفَاءَ فِي الْكِتَابِ

The scholars said, ‘Inform us, did Allah^{-azwj} the Exalted Explained the Choosing in the Book?’

فَقَالَ الرَّضَا ع فَسَّرَ الْإِصْطِفَاءَ فِي الظَّاهِرِ سِوَى الْبَاطِنِ فِي اثْنَيْ عَشَرَ مَوْطِنًا وَ مَوْضِعًا فَأَوَّلُ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ رَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ هَكَذَا فِي قِرَاءَةِ أَبِي بَنِي كَعْبٍ وَ هِيَ ثَابِتَةٌ فِي مُصْحَفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ هَذِهِ مَنْزِلَةٌ رَفِيعَةٌ وَ فَضْلٌ عَظِيمٌ وَ شَرَفٌ عَالٍ حِينَ عَنِ اللَّهِ عَزَّ وَ جَلَّ بِذَلِكَ الْأَلِّ فَذَكَرَهُ لِرَسُولِ اللَّهِ ص

Al-Reza^{-asws} said: ‘He^{-azwj} has Explained the Choosing in the apparent besides the esoteric in twelve situations and places. The first of that are the Words of Mighty and Majestic: **And warn your kindred, the near ones and your group of sincere ones! [26:214]**. That is how it was in the recitation of Ubayy Bin Ka’ab, and it is proven in the Parchment of Abdullah Bin Masoud, and this is a raised status, and great merit, and high nobility when Allah^{-azwj} Mighty and Majestic Means the Progeny^{-asws} with that, thus He^{-azwj} Mentioned it to Rasool-Allah^{-saww}.

فَهَذِهِ وَاحِدَةٌ وَ الْآيَةُ الثَّانِيَةُ فِي الْإِصْطِفَاءِ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا وَ هَذَا الْفَضْلُ الَّذِي لَا يَجْحَدُهُ أَحَدٌ مُعَانِدٌ أَصْلًا لِأَنَّهُ فَضْلٌ بَعْدَ طَهَارَةٍ تُنْتَظَرُ فَهَذِهِ وَاحِدَةٌ وَ الْآيَةُ الثَّانِيَةُ فِي الْإِصْطِفَاءِ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا وَ هَذَا الْفَضْلُ الَّذِي لَا يَجْحَدُهُ أَحَدٌ مُعَانِدٌ أَصْلًا لِأَنَّهُ فَضْلٌ بَعْدَ طَهَارَةٍ تُنْتَظَرُ فَهَذِهِ الثَّانِيَةُ

So this is one, and the second Verse regarding the Choosing are Words of the Mighty and Majestic: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, and this is the merit which cannot be rejected by any stubborn one originally, because it is a merit after awaited cleansing. This is the second.

وَ أَنَا الثَّالِثَةُ فَحِينَ مَيَّرَ اللَّهُ الطَّاهِرِينَ مِنْ خَلْقِهِ فَأَمَرَ نَبِيَّهُ ص بِالْمُبَاهَلَةِ بِهِمْ فِي آيَةِ الْإِنْتِهَالِ فَقَالَ عَزَّ وَ جَلَّ يَا مُحَمَّدُ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

And as for the third, it is where Allah^{-azwj} Distinguishes the clean ones from His^{-azwj} creatures. He^{-azwj} Commanded His^{-azwj} Prophet^{-saww} with the imprecation by them^{-asws} in the Verse of the Imprecation. Allah^{-azwj} Mighty and Majestic Said: ‘O Muhammad^{-saww}! **So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come,**

let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

فَأَبْرَزَ النَّبِيُّ صَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فَاطِمَةَ عَ وَ قَرَنَ أَنْفُسَهُمْ بِنَفْسِهِ فَهَلْ تَذَرُونَ مَا مَعْنَى قَوْلِهِ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ قَالَتِ الْعُلَمَاءُ عَنِّي بِهِ نَفْسُهُ

The Prophet^{-saww} advanced Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and (Syeda) Fatima^{-asws} and paired their^{-asws} selves with himself^{-saww}. Do you know what is the meaning of His^{-azwj} Words: **and ourselves and yourselves?** The scholars said, 'It means by it himself^{-saww}'.

فَقَالَ أَبُو الْحُسَيْنِ عَ إِنَّمَا عَنِّي بِمَا عَلَيَّ بَنَ أَبِي طَالِبٍ عَ وَ بِمَا يَدُلُّ عَلَى ذَلِكَ قَوْلُ النَّبِيِّ صَ لَيَنْتَهِيَنَّ بَنُو وَلِيْعَةٍ أَوْ لَا يُبْعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ عَ وَ عَنِّي بِالْأَبْنَاءِ الْحَسَنِ وَ الْحُسَيْنِ وَ عَنِّي بِالنِّسَاءِ فَاطِمَةَ عَ

Abu Al-Hassan^{-asws}: 'But rather it means by it Ali^{-asws} Bin Abu Talib^{-asws}; and from what is evidenced upon that by the words of the Prophet^{-saww} in order to finish off the clan of Waliyah, or to send a man to them like himself^{-saww}, meaning Ali^{-asws} Bin Abu Talib^{-asws}; and it means by the sons Al-Hassan^{-asws} and Al-Husayn^{-asws}, and it means by the women, (Syeda) Fatima^{-asws}.

فَهَذِهِ خُصُوصِيَّةٌ لَا يَتَقَدَّمُ فِيهَا أَحَدٌ وَ فَضْلٌ لَا يَلْحَقُهُمْ فِيهِ بَشَرٌ وَ شَرَفٌ لَا يَسْبِقُهُمْ إِلَيْهِ خَلْقٌ إِذْ جَعَلَ نَفْسَ عَلِيٍّ عَ كَنَفْسِهِ فَهَذِهِ الثَّالِثَةُ

This is a specialisation, no one preceded them^{-asws} regarding it, and a merit no mortal can match them in it, and a nobility no creatures can precede them^{-asws} to it, when the self of Ali^{-asws} is included in his^{-saww} self. So, this is the third.

وَ أَمَّا الرَّابِعَةُ فَلِإِخْرَاجِهِ صَ النَّاسَ مِنْ مَسْجِدِهِ مَا خَلَا الْعِتْرَةَ حَتَّى تَكَلَّمَ النَّاسُ فِي ذَلِكَ وَ تَكَلَّمَ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ تَرَكْتَ عَلِيًّا وَ أَخْرَجْتَنَا فَقَالَ رَسُولُ اللَّهِ صَ مَا أَنَا تَرَكْتُهُ وَ أَخْرَجْتُكُمْ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ تَرَكَهُ وَ أَخْرَجَكُمْ

And as for the fourth, it is his^{-saww} throwing out the people from his^{-saww} Masjid apart from the family^{-asws}, to the extent that the people spoke regarding that, and Al-Abbas spoke saying, 'O Rasool-Allah^{-saww}! You^{-saww} are leaving Ali^{-asws} and are throwing us out?' Rasool-Allah^{-saww} said: 'I^{-saww} did not leave him^{-asws} and threw you out, but Allah^{-azwj} Mighty and Majestic Left him^{-asws} and Threw you all out'.

وَ فِي هَذَا بَيِّنَاتٌ قَوْلِهِ لِعَلِيٍّ عَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قَالَتِ الْعُلَمَاءُ وَ أَتَيْنَ هَذَا مِنَ الْقُرْآنِ

And in this is explanation of his^{-saww} words to Ali^{-asws}: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}'. The scholars said, 'And where is this from the Quran?'

قَالَ أَبُو الْحُسَيْنِ عَ أَوْجَدُكُمْ فِي ذَلِكَ قُرْآنًا أَقْرَأَهُ عَلَيْكُمْ قَالُوا هَاتِ

Abu Al-Hassan^{-asws} said: 'I^{-asws} shall find it for you all Quran (Verse) regarding that. I^{-asws} shall recite it for you'. Then said, 'Give!'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَحْبَبِهِ أَنْ تَبَوَّءَ لِقَوْمِكُمَا بِمِصْرَ يُبُوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فَفِي هَذِهِ آيَةٌ مَنْزِلَةٌ هَارُونَ مِنْ مُوسَى وَ فِيهَا أَيْضًا مَنْزِلَةٌ عَلِيٍّ عَ مِنْ رَسُولِ اللَّهِ صَ

He^{-asws} said: 'The Words of Allah^{-azwj} Mighty and Majestic: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) and establish the salat, and give glad tidings to the Momineen [10:87].** So in this Verse is a status of Haroun^{-as} from Musa^{-as}, and in it as well is a status of Ali^{-asws} from Rasool-Allah^{-saww}.

وَمَعَ هَذَا دَلِيلٌ ظَاهِرٌ فِي قَوْلِ رَسُولِ اللَّهِ ص حِينَ قَالَ أَلَا إِنَّ هَذَا الْمَسْجِدَ لَا يَحِلُّ لِغُيُوبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ ص

And along with this apparent evidence regarding the words of Rasool-Allah^{-saww} where he^{-saww} said: 'Indeed! Surely, this Masjid is not Permissible for one with sexual impurity except for Muhammad^{-saww} and his^{-saww} Progeny^{-asws}'.

قَالَتِ الْعُلَمَاءُ يَا أَبَا الْحَسَنِ هَذَا الشَّرْحُ وَ هَذَا الْبَيَانُ لَا يُوجَدُ إِلَّا عِنْدَكُمْ مَعَشَرَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص

The scholars said, 'O Abu Al-Hassan^{-asws}! This is the narration and the explanation which cannot be found except with you^{-asws}, O group of the People^{-asws} of the Household of Rasool-Allah^{-saww}'.

فَقَالَ وَ مَنْ يُنْكِرُ لَنَا ذَلِكَ وَ رَسُولُ اللَّهِ ص يَقُولُ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلَيَّ ع بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِهَا مِنْ بَابِهَا فَمِمَّا أَوْضَحْنَا وَ شَرَحْنَا مِنَ الْفَضْلِ وَ الشَّرَفِ وَ التَّقْدِيمَةِ وَ الْإِصْطِفَاءِ وَ الطَّهَارَةِ مَا لَا يُنْكِرُهُ مُعَانِدٌ وَ لِلَّهِ عَزَّ وَ جَلَّ الْحَمْدُ عَلَى ذَلِكَ فَهَذِهِ الرَّابِعَةُ

So he^{-asws} said: 'And who can deny us^{-asws} that, and Rasool-Allah^{-saww} has said: 'I^{-asws} am the City of the Knowledge and Ali^{-asws} is its Gate, so the one who wants (to come to) the city, so he should come to it from its Gate?' And with regards to what I^{-asws} have clarified, and explained from the merits, and the nobility, and the preferences, and the Choosing, and the Purity, none can deny it except for the one stubborn to Allah^{-azwj} Mighty and Majestic, the praise upon that. So, this is the fourth.

وَ الْآيَةُ الْخَامِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آتِ ذَا الْقُرْبَى حَقَّهُ خُصُوصِيَّةٌ خَصَّهُمُ اللَّهُ الْعَزِيزُ الْجَبَّارُ بِهَا وَ اصْطَفَاهُمْ عَلَى الْأُمَّةِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص قَالَ ادْعُوا لِي فَاطِمَةَ فَدُعِيََتْ لَهُ

And the fifth Verse is the Word of Allah^{-azwj} Mighty and Majestic: **And give to the one with kinship his right, [17:26],** it is a specialisation Allah^{-azwj} the Mighty, the Subduer, Specialised them^{-asws} with it, and Chose them^{-asws} over the community. When this Verse was Revealed unto Rasool-Allah^{-saww}, he^{-saww} said: 'Call Fatima^{-asws} for me^{-saww}'. She^{-asws} was called for him^{-saww}.

فَقَالَ يَا فَاطِمَةُ قَالَتْ لَبَّيْكَ يَا رَسُولَ اللَّهِ فَقَالَ ص هَذِهِ فَدَكَ هِيَ بِمَا لَمْ يُوجِفْ عَلَيْهِ بِحَيْثُ وَ لَا رِكَابٍ وَ هِيَ لِي حَاصَّةٌ دُونَ الْمُسْلِمِينَ وَ قَدْ جَعَلْتُهَا لَكَ لِمَا أَمَرَنِي اللَّهُ بِهِ فَحُذِرِيهَا لَكَ وَ لَوْلَاكَ فَهَذِهِ الْخَامِسَةُ

He^{-saww} said: 'O Fatima^{-asws}!' She^{-asws} said: 'Here I^{-asws} am, O Rasool-Allah^{-saww}!' He^{-saww} said: 'This here is Fadak from what has neither been attacked upon by a cavalry nor riders, and it is for me^{-saww} in particular excluding the Muslims, and I^{-saww} have made it to be for you^{-asws}, due to what Allah^{-azwj} has Commanded me^{-saww} with, therefore take it for you^{-asws} and for your^{-asws} children'. So, this is the fifth.

وَالْآيَةُ السَّادِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ هَذِهِ حُصُوصِيَّةٌ لِلنَّبِيِّ ص إِلَى يَوْمِ الْقِيَامَةِ وَ حُصُوصِيَّةٌ لِلْأَلِّ دُونَ غَيْرِهِمْ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ حَكِي فِي ذِكْرِ نُوحٍ ع فِي كِتَابِهِ يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجَرِي إِلَّا عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَأُوا رَحْمَةً وَ لَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

And the sixth Verse is the Word of Allah^{-azwj}: **'Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**, and this is a specialisation of the Prophet^{-saww} up to the Day of Qiyamah, and specialisation of Progeny^{-asws} besides others, and that is because Allah^{-azwj} Mighty and Majestic has Narrated in the Mention of Noah^{-as} in His^{-azwj} Book: **And, O people! I do not ask you for wealth upon it. Surely, my Recompense is only upon Allah, and I will not drive away those who are believing. They will meet their Lord, but I see you as an ignorant people [11:29].**

وَ حَكِي عَزَّ وَ جَلَّ عَنْ هُودٍ ع أَنَّهُ قَالَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجَرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

And the Mighty and Majestic Narrated from Hud^{-as} having said: **O people! I do not ask you for a Recompense upon it; surely my Recompense is only upon the One Who Originated me, so will you not understand? [11:51].**

وَ قَالَ عَزَّ وَ جَلَّ لِنَبِيِّهِ مُحَمَّدٍ ص قُلْ يَا مُحَمَّدُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ لَمْ يَفْرِضِ اللَّهُ مَوَدَّتَهُمْ إِلَّا وَ قَدْ عَلِمَ أَنَّهُمْ لَا يَرْتَدُّونَ عَنِ الدِّينِ أَبَدًا وَ لَا يَرْجِعُونَ إِلَى ضَلَالٍ أَبَدًا

And the Mighty and Majestic Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**, and Allah^{-azwj} did not Obligate their^{-asws} cordiality except and he^{-azwj} Knew that they^{-asws} would not be returning from the Religion, ever, nor returning to a straying ever!

وَ أُخْرَى أَنْ يَكُونَ الرَّجُلُ وَادًّا لِلرَّجُلِ فَيَكُونُ بَعْضُ أَهْلِ بَيْتِهِ عَدُوًّا لَهُ فَلَا يَسْلَمُ لَهُ قَلْبُ الرَّجُلِ فَأَحَبَّ اللَّهُ عَزَّ وَ جَلَّ أَنْ لَا يَكُونَ فِي قَلْبِ رَسُولِ اللَّهِ ص عَلَى الْمُؤْمِنِينَ شَيْءٌ فَفَرَضَ اللَّهُ عَلَيْهِمْ مَوَدَّةَ ذَوِي الْقُرْبَىٰ فَمَنْ أَخَذَ بِهَا وَ أَحَبَّ رَسُولَ اللَّهِ وَ أَحَبَّ أَهْلَ بَيْتِهِ لَمْ يَسْتَطِعْ رَسُولُ اللَّهِ أَنْ يُبْغِضَهُ

And other is that if a man happens to be cordial to a man and an enemy to one of his family members, the heart of the man will not be submitted to him. Therefore, Allah^{-azwj} Mighty and Majestic Love that there should not happen to be anything in the heart of the Momineen against Rasool-Allah^{-saww}, so Allah^{-azwj} Obligated cordiality of the kinship upon them. So, the one who takes with it and loves Rasool-Allah^{-saww}, would love People^{-asws} of his^{-saww} Household (as well), Rasool-Allah^{-saww} would not be able to hate him.

وَ مَنْ تَرَكَهَا وَ لَمْ يَأْخُذْ بِهَا وَ أَبْغَضَ أَهْلَ بَيْتِهِ فَعَلَى رَسُولِ اللَّهِ ص أَنْ يُبْغِضَهُ لِأَنَّهُ قَدْ تَرَكَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ عَزَّ وَ جَلَّ فَأَيُّ فَضِيلَةٍ وَ أَيُّ شَرَفٍ يَتَقَدَّمُ هَذَا أَوْ يُدَانِيهِ

And one who neglects it and does not take with it and hates People^{-asws} of his^{-saww} Household, then it would be upon Rasool-Allah^{-saww} to hate him, because he would have neglected an Obligation from the Obligations of Allah^{-azwj} Mighty and Majestic. So, which merit and which nobility can precede this or similar to it?

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَةَ عَلَى نَبِيِّهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَقَامَ رَسُولُ اللَّهِ فِي أَصْحَابِهِ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَرَضَ لِي عَلَيْكُمْ فَرَضًا فَهَلْ أَنْتُمْ مُؤَدُّوهُ فَلَمْ يُجِبْهُ أَحَدٌ

Allah^{-azwj} Mighty and Majestic Revealed this Verse unto His^{-azwj} Prophet^{-saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23].** Rasool-Allah^{-saww} stood up among his^{-saww} companions. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj} and said: 'O you people! Allah^{-azwj} Mighty and Majestic has Obligated for me^{-saww} and Obligation upon you all, so will you be fulfilling it?' But no one answered him^{-saww}.

فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ بِذَهَبٍ وَ لَا فضةٍ وَ لَا مأكولٍ وَ لَا مشروبٍ فقالوا هاتِ إِذَا فَتَلَا عَلَيْهِمْ هَذِهِ الْآيَةَ فقالوا أَمَا هَذَا فَنَعَمْ فَمَا وَى بِهَا أَكْثَرُهُمْ وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا أَوْحَى إِلَيْهِ أَنْ لَا يَسْأَلَ قَوْمَهُ أَجْرًا إِلَّا اللَّهَ عَزَّ وَ جَلَّ يُؤْقِيهِ أَجْرَ الْأَنْبِيَاءِ

He^{-saww} said: 'O you people! It is neither gold, nor silver, nor foodstuff, nor drinks'. They said, 'Give, then!' So, he^{-saww} recited this Verse upon them. They said, 'As for this, so yes'. But most of them were not loyal with it, and Allah^{-azwj} Mighty and Majestic did not Send any Prophet^{-saww} except Revealed to him^{-saww} and he^{-as} should not as his^{-as} people for any recompense, because Allah^{-azwj} Mighty and Majestic would Fulfil the Recompense of the Prophets^{-as}.

وَ مُحَمَّدٌ ص فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مَوَدَّةَ قَرَابَتِهِ عَلَى أُمَّتِهِ وَ أَمَرَهُ أَنْ يَجْعَلَ أَجْرَهُ فِيهِمْ لِيُؤَدُّوهُ فِي قَرَابَتِهِ بِمَعْرِفَةِ فَضْلِهِمُ الَّذِي أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ فَإِنَّ الْمَوَدَّةَ إِنَّمَا تَكُونُ عَلَى قَدْرِ مَعْرِفَةِ الْفَضْلِ

And Muhammad^{-saww} is such, Allah^{-azwj} Mighty and Majestic Obligated his^{-saww} cordiality upon his^{-saww} community and Commanded him^{-saww} that he^{-saww} makes it to be his^{-saww} recompense regarding them^{-asws} for them to be cordial to him^{-saww} regarding his^{-saww} kinship, with recognition of their^{-asws} merits which Allah^{-azwj} Mighty and Majestic Obligated for them^{-asws}, for the cordiality rather happens to be upon a measurement of recognition of the merits.

فَلَمَّا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ ثَقُلَ لِثِقَلِ الطَّاعَةِ فَتَمَسَّكَ بِهَا قَوْمٌ أَخَذَ اللَّهُ مِنْتَقَهُمْ عَلَى الْوَفَاءِ وَ عَانَدَ أَهْلُ الشَّقَاقِ وَ الْبَغَايِ وَ اَلْتَدُّوا فِي ذَلِكَ فَصَرَفُوهُ عَنْ حِدِّهِ الَّذِي حَدَّهُ اللَّهُ فقالوا الْقَرَابَةُ هُمُ الْعَرَبُ كُلُّهَا وَ أَهْلُ دَعْوَتِهِ

When Allah^{-azwj} Mighty and Majestic Obligated that was heavy due to the heaviness of the Obligation of obedience, so a group adhered with it. Allah^{-azwj} Took their Covenant upon the loyalty, and the people of wretchedness and the hypocrisy were obstinate and reneged regarding that, and they changed it from its limit which Allah^{-azwj} had Limited it. They said, 'The relatives, they are the Arabs, all of them, and the people of his^{-saww} call (nation).

فَعَلَى أَيْ الْحَالَتَيْنِ كَانَ فَقَدْ عَلِمْنَا أَنَّ الْمَوَدَّةَ هِيَ لِلْقَرَابَةِ فَأَقْرَبُهُمْ مِنَ النَّبِيِّ ص أَوْلَاهُمْ بِالْمَوَدَّةِ وَ كُلَّمَا قُرِبَتِ الْقَرَابَةُ كَانَتِ الْمَوَدَّةُ عَلَى قَدْرِهَا وَ مَا أَنْصَفُوا نَبِيَّ اللَّهِ فِي حَيْطَتِهِ وَ رَأْفَتِهِ

So, upon which of the two states one would be, we know that the cordiality, it is for the relatives, and the ones closest from the Prophet^{-saww} would be foremost with the cordiality, and all what is closeness of the relationship, the cordiality would be upon its measurement. And they were not fair with the Prophet^{-saww} of Allah^{-azwj} regarding his^{-saww} protection and his^{-saww} kindness.

وَمَا مَنَّ اللَّهُ بِهِ عَلَى أُمَّتِهِ بِمَا تَعَجُّزُ الْأَلْسُنُ عَنْ وَصْفِ الشُّكْرِ عَلَيْهِ أَنْ لَا يُؤَدُّهُ فِي ذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَأَنْ لَا يَجْعَلُوهُمْ فِيهِمْ بِمَنْزِلَةِ الْعَيْنِ مِنَ الرَّأْسِ حِفْظاً لِرَسُولِ اللَّهِ ص فِيهِمْ وَحُبّاً لَهُ

And what Allah^{-azwj} has Conferred with it upon his^{-saww} community from what the tongues would be frustrated from describing the thanks upon it, and that they should be cordial to him^{-saww} regarding his^{-saww} offspring and People^{-asws} of his^{-saww} Household, and that He^{-azwj} Made them^{-asws} among them at the status of the eyes from the head, as protection for Rasool-Allah^{-saww} regarding them^{-asws}, and love for him^{-saww}.

فَكَيْفَ وَالْقُرْآنُ يَنْطِقُ بِهِ وَ يَدْعُو إِلَيْهِ وَالْأَخْبَارُ ثَابِتَةٌ بِأَهْلِ الْمَوَدَّةِ وَالَّذِينَ فَرَضَ اللَّهُ مَوَدَّتَهُمْ وَ وَعَدَ الْجَزَاءَ عَلَيْهَا فَمَا وَفَى أَحَدٌ بِهَا

So how, and the Quran is Speaking with it and Calling to it, and that Ahadeeth prove that they^{-asws} and the people^{-asws} of the cordiality, and the ones^{-asws} Allah^{-azwj} has Obligated their^{-asws} cordiality, and promised the Recompense upon it. But no one was loyal with it.

فَهَذِهِ الْمَوَدَّةُ لَا يَأْتِي بِهَا أَحَدٌ مُؤْمِناً مُخْلِصاً إِلَّا اسْتَوْجَبَ الْجَنَّةَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ الْآيَةِ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى مُمْسِراً وَ مُبِيناً

So, this is the cordiality, no Momin would come with it sincerely except the Paradise would be Obligated for him due to the Words of Allah^{-azwj} Mighty and Majestic in this Verse: **And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22] That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23], interpreted and explained'.**

ثُمَّ قَالَ أَبُو الْحَسَنِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ اجْتَمَعَ الْمُهَاجِرُونَ وَالْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّ لَكَ يَا رَسُولَ اللَّهِ مَثْوًى فِي نَفَقَتِكَ وَ فِيمَنْ يَأْتِيكَ مِنَ الْوُفُودِ وَ هَذِهِ أَمْوَالُنَا مَعَ دِمَائِنَا فَاحْكُمْ فِيهَا بَارَأً مَأْجوراً أَعْطِ مَا شِئْتَ وَ أَمْسِكْ مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ

Then Abu Al-Hassan^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'The Emigrants and the Helpers gathered to Rasool-Allah^{-saww} and they said, 'Surely for you^{-saww}, O Rasool-Allah^{-saww}, there should be an assistance in your^{-saww} expenditure, and regarding the ones who come to you^{-saww} from the delegations, and this here is our wealth along with our blood. Decide in it righteously, a recompense, a reward, whatever you^{-saww} so desire to, and withhold whatever you^{-saww} so desire to from without any objections'.

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ الرُّوحَ الْأَمِينُ فَقَالَ يَا مُحَمَّدُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى يَعْنِي أَنْ تَوَدُّوا قَرَابَتِي مِنْ بَعْدِي

He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic Sent down the Trustworthy Spirit unto him^{-saww} and he^{-as} said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23], meaning that you should be cordial to my^{-saww} relatives from after me^{-saww}'.**

فَخَرَجُوا فَقَالَ الْمُنَافِقُونَ مَا حَمَلَ رَسُولُ اللَّهِ ص عَلَى تَرْكِ مَا عَرَضْنَا عَلَيْهِ إِلَّا لِيُحْتَنَّا عَلَى قَرَابَتِهِ مِنْ بَعْدِهِ إِنَّهُ هُوَ إِلَّا شَيْءٌ افْتَرَاهُ فِي مَجْلِسِهِ وَكَانَ ذَلِكَ مِنْ قَوْلِهِمْ عَظِيماً فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِباً الْآيَةَ

They went out, and the hypocrites said, ‘Nothing carried Rasool-Allah^{-saww} upon neglecting what we had presented to him^{-saww} except to urge us upon his^{-saww} relatives from after him^{-saww}. It is only a thing he^{-saww} has fabricated in his^{-saww} gathering’. And that, from their words, was grievous, so Allah^{-azwj} Mighty and Majestic Revealed this Verse: **Or are they saying, He has fabricated a lie upon Allah? [42:24]** – the Verse.

وَأَنْزَلَ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ

And He^{-azwj} Revealed: **Or they are saying, ‘He has fabricated it’. Say: ‘If I have fabricated it, then you will not be controlling anything for me from Allah (anyhow). He is more Knowing with what you are uttering with regards to it. I suffice with Him as a Witness between me and you, and He is the Forgiving, the Merciful’ [46:8].**

فَبَعَثَ إِلَيْهِمُ النَّبِيَّ ص فَقَالَ هَلْ مِنْ حَدَثٍ فَقَالُوا إِي وَ اللَّهِ يَا رَسُولَ اللَّهِ لَقَدْ قَالَ بَعْضُنَا كَلَاماً غَلِيظاً كَرِهْنَاهُ فَتَلَا عَلَيْهِمْ رَسُولُ اللَّهِ ص الْآيَةَ فَبَكَوْا وَ اشْتَدَّ بَكَائُهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ فَهَذِهِ السَّادِسَةُ

So, the Prophet^{-saww} sent a message to them and said: ‘Has anything new occurred?’ They said, ‘Yes, by Allah^{-azwj}, O Rasool-Allah^{-saww}! Some of us had said a disgusting talk, we disliked it’. So, Rasool-Allah^{-saww} recited the Verse to them. They cried and their crying intensified. Then Allah^{-azwj} Mighty and Majestic Revealed: **And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25].** So this is the sixth.

وَأَمَّا الْآيَةُ السَّابِعَةُ فَقَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً وَ قَدْ عَلِمَ الْمُعَانِدُونَ مِنْهُمْ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قِيلَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا التَّسْلِيمَ عَلَيْكَ فَكَيْفَ الصَّلَاةُ عَلَيْكَ

And as for the seventh Verse, it is the Word of Allah^{-azwj} Blessed and Exalted: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**, and the obstinate ones from them had known that when this Verse was Revealed, it was said, ‘O Rasool-Allah^{-saww}! We have recognised the submission to you^{-saww}, but how is the Salawat upon you^{-saww}?’

فَقَالَ تَقُولُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ فَهَلْ بَيْنَكُمْ مَعَاشِرَ النَّاسِ فِي هَذَا خِلَافٌ قَالُوا لَا

He^{-saww} said: ‘Say, ‘O Allah^{-azwj}! Send Salawat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, just as You^{-azwj} Sent Salawat upon Ibrahim^{-as} and the progeny of Ibrahim^{-as}, You^{-azwj} are the Praised One, the Glorified One’. Is there any different (Hadeeth) between you all, O community of people, regarding this?’ They (Scholars) said, ‘No’.

قَالَ الْمَأْمُونُ هَذَا مَا لَا خِلَافَ فِيهِ أَصْلاً وَ عَلَيْهِ إِجْمَاعُ الْأُمَّةِ فَهَلْ عِنْدَكَ فِي الْآلِ شَيْءٌ أَوْضَحُ مِنْ هَذَا فِي الْقُرْآنِ

Al-Mamoun said, ‘This is what there is no differing in it, originally, and the community is united upon it. Is there regarding the Progeny^{-asws}, anything clearer than this, in the Quran?’

قَالَ أَبُو الْحَسَنِ ع نَعَمْ أَخْبَرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسَ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنِ يَقُولِهِ يَسَ قَالَتِ الْعُلَمَاءُ
يَسَ مُحَمَّدٌ ص لَمْ يَشْكُ فِيهِ أَحَدٌ

Abu Al-Hassan^{asws} said: 'Yes. Inform me^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**. Who is meant by His^{azwj} Words: '**Ya Seen [36:1]**'?' The scholars said, 'Ya Seen is Muhammad^{saww}, no one doubts in it'.

قَالَ أَبُو الْحَسَنِ ع فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ ص مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَ وَصْفِهِ إِلَّا مَنْ عَقَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ
يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ ع

Abu Al-Hassan^{asws} said: 'Allah^{azwj} Mighty and Majestic Gave Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} a merit from that no one can reach its essence and its description except one using his intellect, and that is because Allah^{azwj} Mighty and Majestic did not Greet unto anyone except unto the Prophets^{as}.

فَقَالَ تَبَارَكَ وَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ نُوحٍ وَ لَمْ يَقُلْ سَلَامٌ
عَلَى آلِ إِبْرَاهِيمَ وَ لَا قَالَ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ وَ قَالَ عَزَّ وَ جَلَّ سَلَامٌ عَلَى آلِ يَسَ يَعْنِي آلَ مُحَمَّدٍ

The Blessed and Exalted Said: **Greetings be upon Noah among the nations [37:79]**; and Said: **Greetings be upon Ibrahim [37:109]**; and Said: **Greetings be upon Musa and Haroun [37:120]**, and did not Say Greetings upon the Progeny of Noah^{as}, or upon the Progeny of Musa^{as}, or upon the Progeny of Ibrahim^{as}, and the Mighty and Majestic Said: **Greetings be on Progeny of Yaseen [37:130]**. The Progeny^{asws} of Yaseen means the Progeny^{asws} of Muhammad^{saww}.

فَقَالَ الْمَأْمُونُ قَدْ عَلِمْتُ أَنَّ فِي مَعْدِنِ النَّبُوَّةِ شَرْحَ هَذَا وَ بَيَانَهُ

Al-Mamoun said, 'I have come to know that in the mine of Prophet-hood is a commentary of this and its explanation'.

فَهَذِهِ السَّابِعَةُ وَ أَمَّا الثَّامِنَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى فَقَرَنَ سَهْمَ ذِي الْقُرْبَى مَعَ سَهْمِهِ
بِسَهْمِ رَسُولِ اللَّهِ ص

He^{asws} said: 'So, this is the seventh, and as for the eighth, so Allah^{azwj} Mighty and Majestic is Saying: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin [8:41]**. Thus, He^{azwj} Paired the portion of the relatives with His^{azwj} Portion and the portion of His^{azwj} Rasool^{saww}.

فَهَذَا فَصْلٌ أَيْضًا بَيْنَ الْأَلِ وَ الْأُئِمَّةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَهُمْ فِي حَيٍّ وَ جَعَلَ النَّاسَ فِي حَيٍّ دُونَ ذَلِكَ وَ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ اصْطَفَاهُمْ فِيهِ قَبْدًا
بِنَفْسِهِ ثُمَّ نَتَى بِرَسُولِهِ ثُمَّ بِذِي الْقُرْبَى

Thus, this is a merit as well between the Progeny^{asws} and the people, because Allah^{azwj} Exalted Made them^{asws} to be in goodness and Made the people to be in goodness besides that, and

was Pleased for them^{-asws} what He^{-azwj} was Pleased for Himself, and Chose them^{-asws} with regards to it. He^{-azwj} Began with Himself^{-azwj}, then with His^{-azwj} Rasool^{-as}, then with the relatives.

فِي كُلِّ مَا كَانَ مِنَ الْفَيْءِ وَالْغَنِيمَةِ وَغَيْرِ ذَلِكَ مِمَّا رَضِيَ عَزَّ وَجَلَّ لِنَفْسِهِ فَرَضِيَهُ لَهُمْ فَقَالَ وَ قَوْلُهُ الْحَقُّ وَ اعْلَمُوا أَنَّمَا غَنَيْتُمُ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى

Therefore, everything which was from *Al-Fey* and the booty and other than that from what the Majestic and Mighty is Pleased for Himself^{-azwj}, Necessitated for them. So He^{-azwj} Said and His^{-azwj} Word is the Truth **[8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.**

فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَ أَتَى قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فِي كِتَابِ اللَّهِ النَّاطِقِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah^{-azwj} which **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].**

وَ أَنَّمَا قَوْلُهُ عَزَّ وَجَلَّ وَ الْيَتَامَى وَ الْمَسَاكِينَ فَإِنَّ الْيَتِيمَ إِذَا انْقَطَعَ يَتُّهُ خَرَجَ مِنَ الْعَنَائِمِ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ وَ كَذَلِكَ الْمُسْكِينُ إِذَا انْقَطَعَتْ مَسْكِنَتُهُ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنَ الْمَعْنَمِ وَ لَا يَحِلُّ لَهُ أَخْذُهُ وَ سَهْمُ ذِي الْقُرْبَى إِلَى يَوْمِ الْقِيَامَةِ قَائِمٌ فِيهِمْ لِلْعَنَى وَ الْفَقِيرِ مِنْهُمْ لِأَنَّهُ لَا أَخَذَ أُغْنَى مِنَ اللَّهِ عَزَّ وَجَلَّ وَ لَا مِنْ رَسُولِ اللَّهِ ص

And as for His^{-azwj} Words: **and the orphans and the needy [8:41]**, so the orphan is when the amount of his share is cut-off (when his orphan-hood is cut off), he is exited from the war booty and there would not happen to be a share for him in it, and similar to that is the need, when his neediness is cut off, there would not happen to be a share for him from the war booty, nor would it be Permissible for him to take it, and the share of the near relatives is up to the Day of Judgment, established regarding them, for the rich and the poor from them, because there is no one richer than Allah^{-azwj} Mighty and Majestic, nor (richer) than His^{-azwj} Rasool^{-saww}.

فَجَعَلَ لِنَفْسِهِ مِنْهَا سَهْمًا وَ لِرَسُولِهِ سَهْمًا فَمَا رَضِيَهُ لِنَفْسِهِ وَ لِرَسُولِهِ ص رَضِيََهُ لَهُمْ وَ كَذَلِكَ الْفَيْءُ مَا رَضِيََهُ مِنْهُ لِنَفْسِهِ وَ لِنَبِيِّهِ ص رَضِيََهُ لِذِي الْقُرْبَى كَمَا أَجْرَاهُمْ فِي الْغَنِيمَةِ فَبَدَأَ بِنَفْسِهِ جَلَّ جَلَالُهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِحِمِّهِ وَ قَرَنَ سَهْمَهُمْ بِسَهْمِ اللَّهِ وَ سَهْمِ رَسُولِهِ ص

He^{-azwj} Made a share for Himself^{-azwj} from it and a share for His^{-azwj} Rasool^{-saww}. Whatever He^{-azwj} was Pleased for Himself^{-azwj}, and for His^{-azwj} Rasool^{-saww}, He^{-azwj} was Pleased for them^{-asws}. And similar to that is *Al-Fey*. Whatever He^{-azwj} was Pleased from it for Himself^{-azwj} and for His^{-azwj} Prophet^{-saww}, He^{-azwj} was Pleased for the near relatives, just as He^{-azwj} Informed them regarding the booty. So He^{-azwj} Began with Himself^{-azwj}, Majestic is His^{-azwj} Majesty, then with His^{-azwj} Rasool^{-saww}, then with them^{-asws}, and their^{-asws} share is Paired with the Share of Allah^{-azwj} and the share of His^{-azwj} Rasool^{-saww}.

وَ كَذَلِكَ فِي الطَّاعَةِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ فَبَدَأَ بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِأَهْلِ بَيْتِهِ وَ كَذَلِكَ آيَةُ الْوَلَايَةِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا فَجَعَلَ وَلَا يَتَّبِعُهُمْ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ مَقْرُونًا بِسَهْمِهِ فِي الْغَنِيمَةِ وَ الْفَيْءِ

Similar to that is the obedience. He^{-azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. He^{-azwj} Began with Himself^{-azwj} before, then with His^{-azwj} Rasool^{-saww}, then with the People^{-asws} of his^{-saww} Household. And similar to that is the Verse of the Wilayah: **But rather, only Allah is your Guardian and His Rasool and those who believe [5:55]**. He^{-azwj} Made their^{-asws} Wilayah with the obedience to the Rasool^{-saww}, being paired with His^{-azwj} obedience, just as He^{-azwj} Made their^{-asws} share with the share of the Rasool^{-saww} paired with His^{-azwj} Share in the booty and Al-Fey.

فَتَبَارَكَ اللَّهُ وَ تَعَالَى مَا أَغْظَمَ نِعْمَتَهُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَلَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّهَ نَفْسَهُ وَ نَزَّهَ رَسُولَهُ وَ نَزَّهَ أَهْلَ بَيْتِهِ فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ

So the Blessed and Exalted, how great is His^{-azwj} Bounty upon the People^{-asws} of this Household. When the story of the charity came, He^{-azwj} Removed His^{-azwj} Rasool^{-saww} and Removed the People^{-asws} of his^{-saww} Household, and He^{-azwj} Said: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer. Being an Ordinance from Allah; and Allah is Knowing, Wise [9:60]**.

فَهَلْ يَجِدُ فِي شَيْءٍ مِّنْ ذَلِكَ أَنَّهُ عَزَّ وَ جَلَّ سَمَّى لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِذِي الْقُرْبَىٰ لِأَنَّهُ لَمَّا نَزَّهَ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّهَ رَسُولَهُ نَزَّهَ أَهْلَ بَيْتِهِ لَا بَلْ حَرَّمَ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هِيَ أَوْسَاخُ أَثْدَى النَّاسِ لَا تَحِلُّ لَهُمْ لِأَنَّهُمْ طَهَّرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَخٍ

So, can you find in anything from that, that the Mighty and Majestic Made a Share to be for Himself^{-azwj}, or for His^{-azwj} Rasool^{-saww}, or for the relatives? Because, when He^{-azwj} Removed Himself^{-azwj} from the Charity, and Removed His^{-azwj} Rasool^{-saww}, (also) Removed the People^{-asws} of his^{-saww} Household. No! But, He^{-azwj} Prohibited upon them^{-asws}, because the charity is Prohibited upon Muhammad^{-saww} and the his^{-saww} Progeny^{-asws}, and it is the dirt of the people. It is not Permissible for them^{-asws} because they^{-asws} are clean from every filth and grime.

فَلَمَّا طَهَّرَهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزَّ وَ جَلَّ فَهَذِهِ الثَّامِنَةُ

When Allah^{-azwj} Cleaned them^{-asws} and Chose them^{-asws}, was Pleased for them^{-asws} what He^{-azwj} was Pleased for Himself^{-azwj}, and Disliked for them^{-asws} whatever He^{-azwj} Disliked for Himself^{-azwj}, Mighty and Majestic. So this is the eighth.

وَ أَمَّا التَّاسِعَةُ فَنَحْنُ أَهْلُ الذِّكْرِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَنَحْنُ أَهْلُ الذِّكْرِ فَاسْأَلُونَا إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And as for the right, so we^{-asws} are the People^{-asws} of Al-Zikr, the ones Allah^{-azwj} Mighty and Majestic Said: **therefore ask the people of Al Zikr if you don't know [16:43]**. So we^{-asws} are **the people of Al Zikr**, and you all should be asking us^{-asws} if you do not know.

فَقَالَتِ الْعُلَمَاءُ إِنَّمَا عَنَى بِذَلِكَ الْيَهُودَ وَ النَّصَارَى فَقَالَ أَبُو الْحَسَنِ ع سُبْحَانَ اللَّهِ وَ هَلْ يَجُوزُ ذَلِكَ إِذَا يَدْعُونَنَا إِلَى دِينِهِمْ وَ يَقُولُونَ إِنَّهُ أَفْضَلُ مِنْ دِينِ الْإِسْلَامِ

The scholars said, 'But rather, what Allah^{-azwj} has Meant by that are the Jews and the Christians!' Abu Al-Hassan^{-asws} said: 'Glory be to Allah^{-azwj}! And is that possible? Then we all

are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!’

فَقَالَ الْمَأْمُونُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَرْحٌ بِخِلَافِ مَا قَالُوا يَا أَبَا الْحَسَنِ

Al-Mamoun said, ‘So, is there an explanation with you^{-asws} which is different from what they are saying, O Abu Al-Hassan^{-asws}?’

فَقَالَ ع نَعَمْ الذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيِّنٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ ص وَ نَحْنُ أَهْلُهُ فَهَذِهِ التَّاسِعَةُ

He^{-asws} said: ‘Yes. **Al Zikr** is Rasool-Allah^{-saww}, and we^{-asws} are its People^{-asws}. And that is explained in the Book of Allah^{-azwj} where He^{-azwj} is Saying in *Surah Al Talaaq*: **therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So **Al Zikr** is Rasool-Allah^{-saww}, and we^{-asws} are its People^{-asws}. So this is the ninth.

وَ أَمَّا الْعَاشِرَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي آيَةِ النَّحْرِمْ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةُ إِلَى آخِرِهَا فَأَخْبِرُونِي هَلْ تَصْلُحُ ابْنَتِي أَوْ ابْنَةُ ابْنِي وَ مَا تَنَاسَلُ مِنْ صُلْبِي لِرَسُولِ اللَّهِ ص أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا قَالُوا لَا قَالَ فَأَخْبِرُونِي هَلْ كَانَتْ ابْنَةُ أَحَدِكُمْ تَصْلُحُ لَهُ أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا قَالُوا نَعَمْ

And as for the tenth, it is the Word of Allah^{-azwj} Mighty and Majestic in the Verse of the Prohibition: **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** – up to its end. Inform me^{-asws}. Is it correct for my^{-asws} daughter or a daughter of my^{-asws} daughter, and whatever is lineaged from my^{-asws} lineage to Rasool-Allah^{-saww} that he^{-saww} could marry her if he^{-saww} had been alive?’ They said, ‘No’. He^{-asws} said: ‘Then inform me^{-asws}, if it was a daughter of one of you, would it be correct for him^{-saww} that he^{-saww} marries her, if he^{-saww} was alive?’ They said, ‘Yes’.

قَالَ فَفِي هَذَا بَيِّنٌ لِأَنِّي أَنَا مِنْ آلِهِ وَ لَسْتُمْ مِنْ آلِهِ وَ لَوْ كُنْتُمْ مِنْ آلِهِ لَحُرِّمَ عَلَيْهِ بَنَاتِي لِأَنَّا مِنْ آلِهِ وَ أَنْتُمْ مِنْ أُمَّتِهِ فَهَذَا فَرْقٌ بَيْنَ الْأَلِ وَ الْأُمَّةِ لِأَنَّ الْأَلَ مِنْهُ وَ الْأُمَّةُ إِذَا لَمْ تَكُنْ مِنَ الْأَلِ لَيْسَتْ مِنْهُ فَهَذِهِ الْعَاشِرَةُ

He^{-asws} said: ‘Thus, in this is a clarification that we^{-asws} are from his^{-saww} Progeny^{-asws} and you aren’t from his^{-saww} Progeny^{-asws}, or else your daughter would have been Prohibited unto him^{-saww} just as my^{-asws} daughters would have been Prohibited unto him^{-saww}, because we^{-asws} are from his^{-saww} Progeny^{-asws} and you are from his^{-saww} community. So, this is the difference between the Progeny^{-asws}, and the community, because the Progeny^{-asws} is from it, and the community, when it does not happen to be from the Progeny^{-asws}, it isn’t from it. So, this is the tenth.

وَ أَمَّا الْحَادِي عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِينَ حِكَايَةً عَنْ رَجُلٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ تَمَامَ الْآيَةِ فَكَانَ ابْنُ خَالِ فِرْعَوْنَ فَتَسَبَّهَ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَ لَمْ يُضِغْهُ إِلَيْهِ بِدِينِهِ

And as for the eleventh, it is the Words of Allah^{-azwj} Mighty and Majestic in *Surah Al-Mo'min* is a Recounting of the words of a believing man (Hizkeel) from the people of Pharaoh^{-la}: **And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’, and he has come to you with the proofs from your**

Lord? [40:28]. And he was a cousin of Pharaoh^{-la}, and so he attributed to Pharaoh^{-la} what he attributed, and did not add to it with his Religion.

وَكَذَلِكَ خُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص بِوِلَادَتِنَا مِنْهُ وَغُمَمْنَا النَّاسَ بِالَّذِينَ فَهَذَا فَرَقٌ مَا بَيْنَ آلِهِ وَالْأُمَّةِ فَهَذِهِ الْحَادِي عَشْرَ

And like that, He^{-azwj} Specialised us^{-asws}, when we^{-asws} happen to be from the progeny^{-asws} of Rasool-Allah^{-saww} by our^{-asws} birth from him^{-saww}, and the people are generalising us^{-asws}. This is the difference what is between the Progeny^{-asws} and the community. So, this is the eleventh.

وَأَمَّا الثَّانِي عَشَرَ فَقَوْلُهُ عَزَّ وَجَلَّ وَأَمْرُ أَهْلِكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا فَخُصِّصْنَا اللَّهُ عَزَّ وَجَلَّ بِحُذِيِّهِ الْخُصُوصِيَّةِ إِذْ أَمَرَنَا مَعَ الْأُمَّةِ بِإِقَامَةِ الصَّلَاةِ ثُمَّ خُصِّصْنَا مِنْ دُونِ الْأُمَّةِ

And as for the twelfth, it is the Words of Mighty and Majestic: **And enjoin your family with the Salat and be constant upon it [20:132].** Allah^{-azwj} Mighty and Majestic Specialised us^{-asws} with this specialisation when He^{-azwj} Commanded us with the community with establishing the Salat. Then He^{-azwj} Specialised us besides the community.

فَكَانَ رَسُولُ اللَّهِ ص يَجِيءُ إِلَى بَابِ عَلِيٍّ وَفَاطِمَةَ ع بَعْدَ نَزُولِ هَذِهِ الْآيَةِ تِسْعَةَ أَشْهُرٍ كُلَّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلَاةٍ خَمْسَ مَرَّاتٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ اللَّهُ وَمَا أَكْرَمَ اللَّهُ عَزَّ وَجَلَّ أَحَدًا مِنْ ذُرِّيَّةِ الْأَنْبِيَاءِ يَمَثُلُ هَذِهِ الْكَرَامَةِ الَّتِي أَكْرَمَنَا بِهَا وَخُصِّصْنَا مِنْ دُونِ جَمِيعِ أَهْلِ بَيْتِهِ

Rasool-Allah^{-saww} used to come to the door of Ali^{-asws} and (Syeda) Fatima^{-asws}, after the Revelation of this verse, for nine months, every day during the presence (of the time) for every *Salat*, five times. He^{-saww} was saying: 'The *Salat*! May Allah^{-azwj} have Mercy on you^{-asws}!' And Allah^{-azwj} has not Honoured anyone from the offspring of the Prophets^{-as} by the like of this, the Honour which we^{-asws} have been Honoured by, and specialised us^{-asws} apart from all of their^{-as} Households'.

فَقَالَ الْمَأْمُونُ وَالْعُلَمَاءُ حَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا نَجِدُ الشَّرْحَ وَالْبَيَانَ فِيمَا اسْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

Al-Mamoun and the scholars said, 'May Allah^{-azwj} Recompense you^{-asws} goodly – the People^{-asws} of the Household of your Prophet^{-saww} – from this community, for we have not found the explanation and the clarification regarding what was confusing to us, except in your^{-asws} possession".⁵⁰

21- كَشَفَ، كَشَفَ الْخِصْمَةَ فَإِنْ قَالَ قَائِلٌ فَمَا حَقِيقَةُ الْآلِ فِي اللَّغَةِ عِنْدَكَ دُونَ الْمَجَازِ هَلْ هُوَ خَاصٌّ لِأَقْوَامٍ بِأَعْيَانِهِمْ أَمْ عَامٌّ فِي جَمِيعِهِمْ مَتَى سَمِعْنَاهُ مُطْلَقًا غَيْرَ مُعَيَّنٍ فَعَلَّ حَقِيقَةُ الْآلِ فِي اللَّغَةِ الْفَرَاغَةُ خَاصَّةٌ دُونَ سَائِرِ الْأُمَّةِ وَكَذَلِكَ الْعِدَّةُ وَلَدُ فَاطِمَةَ ع خَاصَّةٌ وَفَدَّ يَجُوزُ فِيهِ أَنْ يُجْعَلَ لِغَيْرِهِمْ كَمَا تَعُولُ جَاءَنِي أَنِّي فَهَذَا يَدُلُّ عَلَى أَمْرَةِ النَّسَبِ وَتَعُولُ أَنِّي تُرِيدُ فِي الْإِسْلَامِ وَأَنِّي فِي الصَّدَاقَةِ وَأَنِّي فِي الْغَيْبِ وَالْحَيِّ قَالَ تَعَالَى وَ إِلَى مُحَمَّدٍ أَهْلَانِهِمْ صَلَاحًا وَ لَمْ يَكُنْ أَهْلَانِهِمْ فِي دِينٍ وَلَا صَدَاقَةٍ وَلَا نَسَبٍ وَإِنَّمَا أَرَادَ الْحَيِّ وَالْإِخْوَةَ الْأَصْنَعِيَّةَ وَالْمُلْحَصَانُ وَ هُوَ قَوْلُ النَّبِيِّ ص لِعَلِيٍّ ع إِنَّهُ أَخُوهُ قَالَ عَلِيٌّ ع أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ لَا يَقُولُهَا بَعْدِي إِلَّا مُغَيَّرَ فَلَوْ لَا أَنَّ لِهَذِهِ الْأَخُوَّةَ مَرَبَّةً عَلَى غَيْرِهَا مَا خُصِّصَ الرَّسُولُ ص بِذَلِكَ وَ فِي رِوَايَةٍ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَابٌ وَ مِنْ ذَلِكَ قَوْلُهُ تَعَالَى حِكَايَةً عَنْ لُوطٍ هَؤُلَاءِ بَنَاتِي هُنَّ أَطَهَرُ لَكُمْ وَ لَمْ يَكُنْ بَنَاتِي لِنُسْبِهِ وَ لَكِنْ بَنَاتِ أُمِّهِ فَأَضَافَهُنَّ إِلَى نَفْسِهِ رَحْمَةً وَ تَطَهُّنًا وَ حُشْنًا وَ قَدْ بَيَّنَّ رَسُولُ اللَّهِ ص حَيْثُ سَمِعَ فَقَالَ إِنِّي نَارُكُمْ فِيكُمْ الْقَلْبَيْنِ كِتَابُ اللَّهِ وَ عَرَفْتِي فَأَنْظَرُوا كَيْفَ خَلَقُونِي فِيهِمَا فَلَمَّا فَعَلَ أَهْلُ

⁵⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 20

بَيْنَهُ قَالَ أَلِ عَلِيٍّ وَ أَلِ جَعْفَرٍ وَ أَلِ عَقِيلٍ وَ أَلِ عَبَّاسٍ وَ سَمِعْتُ ثَعْلَبَ بْنَ سُمَيَّا السَّعْدِيَّ قَالَ لِأَنَّ الْأَخَذَ بَيْنَهُمَا ثَقِيلٌ قِيلَ وَ لَمْ يُسَمَّ الْعِدَّةُ قَالَ الْعِدَّةُ الْفِطْرَةُ مِنَ الْمَسْكِ وَ الْعِدَّةُ أَصْلُ الشَّجَرَةِ.

(An argument)

قَالَ أَبُو حَازِمٍ السَّجِسْتَانِيُّ رَوَى عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَمْرِو بْنِ شُعْبَةَ عَنْ جَابِرٍ قَالَ اجْتَمَعَ أَلِ رَسُولِ اللَّهِ ص عَلَى الْجَهْرِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ عَلَى أَنْ لَا يَجْصَحُوا عَلَى الْمُتَّقِينَ قَالَ ابْنُ خَالَوَيْهِ هَذَا مَذْهَبُ الشَّيْخَةِ وَ مَذْهَبُ أَهْلِ الْبَيْتِ وَ قَدْ يُحْصَنُ ذَلِكَ الْعُمُومُ قَالَ اللَّهُ تَعَالَى إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا قَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا تَرَكْتُ فِي الْبَيْتِ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

(Not a Hadeeth although part of it is from Umm Salama^{ra})

عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَمُرُّ بِبَيْتِ فَاطِمَةَ بَعْدَ أَنْ بَنَى عَلَيْهَا عَلِيٌّ عَلَيْهِمَا السَّلَامُ سِتَّةَ أَشْهُرٍ وَ يَقُولُ الصَّلَاةَ أَهْلَ الْبَيْتِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ.

From Anas (well-known fabricator), said,

‘Rasool-Allah^{-saww} used to pass by the house of (Syeda) Fatima^{-asws} after Ali^{-asws} had built it, for six months, and saying: ‘Al-Salat, People^{-asws} of the Household! **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, [33:33]**’.

قَالَ: وَ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنَّ اسْتِغْفَارِي لَكَ مَعَ مُخَالَفَتِي لِلْوَمِّ وَ إِنَّ تَرْكِي الاسْتِغْفَارَ مَعَ سَعَةِ رَحْمَتِكَ لَعَجْزٌ فَيَا سَيِّدِي إِلَى كَمْ تَتَقَرَّبُ إِلَيَّ وَ تَتَحَبَّبُ وَ أَنْتَ عَنِّي غَيٌّ وَ إِلَى كَمْ أَتَبَعْدُ مِنْكَ وَ أَنَا إِلَيْكَ مُتَحَاجٌّ فَقِيرٌ

He said, ‘And Ali^{-asws} Bin Al Husayn^{-asws} was saying in his^{-asws} supplication: ‘O Allah^{-azwj}! If I^{-asws} were seek Forgiveness to You^{-azwj} with my^{-asws} opposition, would be meanness, and if I^{-asws} were to seek Forgiveness with the vastness of Your^{-azwj} Mercy, it would be frustration. O my^{-asws} Master^{-azwj}! To how much will You^{-azwj} be coming closer to me^{-asws} and Love (me^{-asws}) and You^{-azwj} are needless from me^{-asws}? And to how much will I^{-asws} distance from You^{-azwj} and I^{-asws} am needy to You^{-azwj}, poor?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ يَدْعُو بِمَا شَاءَ

O Allah^{-azwj}! Send Salawat upon Muhammad^{-saww} and upon People^{-asws} of his^{-saww} Household’, and he^{-asws} would supplicate with whatever he^{-asws} so desires.

فَصَيَّ فُلَانًا مُطْلَقًا إِنَّمَا يُرِيدُ مَنْ أَلِ إِلَيْهِ بِسَبِّ الْقَرَابَةِ وَ مَنَى بِنُورِنَا وَ رَفَعَ عَلَى جَمِيعِ الْأُمَّةِ وَ يُحْيِي هَذَا أَنَّهُ لَوْ أَنَّهُ أَوْصَى بِمَالِهِ لِأَلِ رَسُولِ اللَّهِ ص لَمْ يَذْهَبْهُ الْمُتَقَاتِلُ إِلَّا إِلَى الَّذِينَ عَزَمَتْ عَلَيْهِمُ الصَّدَاقَةُ وَ كَانَ بَعْضُ مَنْ يَدْعِي الْإِلَافَةَ يُحْطَبُ فَلَا يُصَلِّي عَلَى النَّبِيِّ ص فَعِيلَ لَهُ فِي ذَلِكَ فَتَعَالَى إِنَّ لَهُ أَهْلًا سَوَاءً إِذَا ذُكِرْتُمْ أَشْرَأُوهَا فَمِنْ الْمَعْلُومِ أَنَّهُ لَمْ يَرِدْ نَفْسُهُ لِأَنَّهُ كَانَ مِنْ قُرَيْشٍ وَ لَمَّا قَصَدَ الْعَبَّاسُ الْخُلِيعَةَ قَالَ لِأَبِي بَكْرٍ النَّبِيِّ ص شَجَرَةٌ تُحْسِنُ أَغْصَانُهَا وَ أَنْتُمْ جَوَارِحُهَا وَ أَلِ أَعْوَجَ وَ أَلِ ذِي الْعُقَالِ نَسَلُ أَفْرَاسٍ مِنْ عَتَاقِ الْحَيْلِ يُقَالُ هَذَا الْفَرَسُ مِنْ أَلِ أَعْوَجَ إِذَا كَانَ مِنْ نَسْلِهِمْ لِأَنَّ الْبَهَائِمَ بَطَلُ بَيْنِهَا الْقَرَابَةُ وَ الْمَدِينُ كَذَلِكَ أَلِ مُحَمَّدٍ مِنْ نَسْلِهِ فَاعْرِضْهُ قَالَ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ أَلِ إِبْرَاهِيمَ وَ أَلِ إسماعِيلَ عَلَى الْعَالَمِينَ أَيْ عَالَمِي زَمَانِي فَأَحْبَبَ أَنَّ الْمَلَأَ بِالنَّاسِلِ لِقَوْلِهِ تَعَالَى ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ قَالَ النَّبِيُّ ص سَأَلْتُ رَبِّي أَنْ لَا يُدْخِلَ بَيْنِي النَّارَ فَأَعْطَانِيهَا وَ أَمَّا قَوْلُهُمْ قَرَأْتُ أَلِ حَمَّ فَهِيَ السُّورَةُ السَّبْعَةُ النَّبِيُّ أَوْهَلُّ حَمٍّ وَ لَا تُقَالُ الْحَوَامِيْمُ وَ قَالَ أَبُو عُبَيْدَةَ الْحَوَامِيْمُ سُورَةُ فِي الْقُرْآنِ عَلَى عَمْرِو الْقَيْسِ وَ أَلِ يَسَ وَ أَلِ يَسَ وَ أَلِ يَسَ وَ سَبِيبُ النَّجَارِ وَ قَدْ قَالَ ابْنُ دُرَيْدٍ مُنْصَبًا لِذَلِكَ الْعُمُومِ وَ إِنَّ لَمْ يَكُنْ بِنَا حَاجَةً إِلَى الْإِحْتِجَاجِ بِقَوْلِهِ لِأَنَّ النَّبِيَّ ص قَدْ ذُكِرَ فِي عِدَّةٍ مَوَاضِعَ كَأَيَّةِ الْمُبَاهَلَةِ وَ حَصَّ عَلَيْنَا وَ

فَاطِمَةُ وَحُسَيْنًا وَحُسَيْنًا ع يَقُولُ اللَّهُمَّ هَؤُلَاءِ أَهْلِي وَكَمَا رُوِيَ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا أَدْخَلَتْ عَلِيًّا وَفَاطِمَةَ وَحُسَيْنًا ع فِي كِسَاءٍ وَ
قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي أَوْ أَهْلُ بَيْتِي فَقَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مِنْكُمْ قَالَ أَنْتِ بَحِيرٌ أَوْ عَلَى حَيْرٍ كَمَا يَأْتِي فِي مَوْضِعِهِ وَ إِنَّمَا دَخَلْنَا مَا قَالَهُ ابْنُ دُرَيْدٍ مَنْ قَبْلَ إِيَّاهُ
بَشِيرٌ

إِنَّ النَّبِيَّ مُحَمَّدًا وَوَحْيَهُ
أَهْلُ الْبَيْتِ خَلْقِي بَوْلَاهِهِمْ
وَ أَرَى حَبِيبَةَ مَنْ يَقُولُ بِعَصَابِهِمْ
أَرْجُو بِذَلِكَ رَضَى الْمُتَهَيِّسِ وَحَدُّهُ
وَ ابْنَيْهِ وَ ابْنَتَهُ الْبُتُولِ الطَّاهِرَةِ
أَرْجُو السَّلَامَةَ وَ السَّحَابِي الْأَخِيرَةِ
سَبَّابًا يُجِيرُ مِنَ السَّبِيلِ الْحَافِرَةِ
يَوْمَ الْوُفْرِ عَلَى فَطْمِ السَّاهِرَةِ

قَالَ السَّاهِرَةُ أَرْضُ الْقِيَامَةِ وَ أَلْ مُرَامٍ أَوَّلُ مَنْ وَضَعَ الْكِتَابَةَ بِالْعَرَبِيَّةِ وَ أَصْلُهُمْ مِنَ الْأَنْبَارِ وَ الْحِيرَةِ فَقَدْ أَتَمَلْتُ أَلِ اللَّهِ وَ أَلِ مُحَمَّدٍ وَ أَلِ الثُّرَيَّانِ وَ أَلِ
الْمُزَابِ وَ أَلِ الشَّخْصِ وَ أَلِ أَعْوَجَ قَرَسًا وَ أَلِ جِلْدٍ [الْجِلْدِ] وَ أَلِ يَسَ وَ أَلِ حَمَ وَ أَلِ زَيْنَبَةَ وَ أَلِ فِرْعَوْنَ أَلِ دِينَهِ وَ أَلِ مُرَامٍ وَ أَلِ الْبُرُوجِ وَ
أَلِ الْبُرْجَانَةِ وَ الْحَاصَةِ وَ أَلِ قَرَابَةِ وَ أَلِ كُلِّ نَقِيٍّ وَ أَنَا الْأَهْلُ فَأَهْلُ اللَّهِ وَ أَهْلُ الثُّرَيَّانِ وَ أَهْلُ الْبَيْتِ النَّبِيِّ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ ع عَلَى
مَا فَسَّرْتُهُ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا وَ ذَلِكَ أَنَّ النَّبِيَّ ص بَيْنَا هُوَ ذَاتَ يَوْمٍ جَالِسًا إِذَا أَتَتْهُ فَاطِمَةُ ع بِزُرَّةٍ فِيهَا حَبِيبَةٌ فَقَالَ النَّبِيُّ ص أَيْنَ عَلِيٌّ وَ ابْنَاهُ
قَالَتْ فِي الْبَيْتِ قَالَ ادْعِيهِمْ لِي فَأَقْبَلَ عَلِيٍّ وَ الْحُسَيْنَ وَ ابْنَيْ يَدَيْهِ وَ فَاطِمَةَ أَمَامَهُ فَلَمَّا بَصُرَ بِهِمُ النَّبِيُّ ص تَنَاوَلَ كِسَاءً كَانَ عَلَى الْمَنَامَةِ خَبِيرًا
فَجَلَّلَ بِهِ نَفْسَهُ وَ عَلِيًّا وَ الْحُسَيْنَ وَ فَاطِمَةَ ثُمَّ قَالَ اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي أَحَبُّ الْخَلْقِ إِلَيَّ فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيرًا فَأَنْزَلَ اللَّهُ
تَعَالَى إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ الْآيَةَ وَ فِي رَوَايَةٍ أُخْرَى قَالَتْ فَعُلْتُ يَا رَسُولَ اللَّهِ أَلَسْتُ مِنْ أَهْلِ بَيْتِكَ قَالَ إِيَّاكَ عَلَى حَيْرٍ أَوْ إِلَى حَيْرٍ.

(An argument)

وَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ بَيْنَمَا رَسُولُ اللَّهِ ص فِي بَيْتِي يَوْمًا إِذْ قَالَتِ الْحَادِمُ إِنَّ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ
بِالسُّدَّةِ

And from (the book) 'Musnad' of ibn Hanbal –

'From Umm Salama^{-ra} having said, 'While Rasool-Allah^{-saww} was in my^{-ra} house one day when the servant said, 'Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are at the door!'

قَالَتْ فَقَالَ لِي قَوْمِي فَتَنَحَّيْ لِي عَنْ أَهْلِ بَيْتِي قَالَتْ فَمَقُمْتُ فَتَنَحَّيْتُ مِنَ الْبَيْتِ قَرِيبًا فَدَخَلَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ هُمَا صَبِيَّانِ صَغِيرَانِ
فَأَخَذَ الصَّبِيَّيْنِ فَوَضَعَهُمَا فِي حَجَرِهِ فَقَبَّلَهُمَا

He^{-saww} said: 'Arise and leave me^{-saww} alone with People^{-asws} of my^{-saww} Household'. So I^{-ra} arose and move aside from the house nearby, and there entered Ali^{-asws}, and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and they^{-asws} were both young boys. He^{-saww} took the two children and placed them^{-asws} in his^{-saww} lap and kissed them^{-asws}.

قَالَتْ فَاعْتَنَقَ عَلِيًّا بِإِخْدَى يَدَيْهِ وَ فَاطِمَةَ بِالْيَدِ الْأُخْرَى فَقَبَّلَ فَاطِمَةَ وَ قَبَّلَ عَلِيًّا فَأَعْدَفَ عَلَيْهِمْ حَمِيصَةً سَوْدَاءَ فَقَالَ اللَّهُمَّ إِلَيْكَ لَا إِلَى النَّارِ أَنَا وَ أَهْلُ
بَيْتِي

She^{-ra} said, 'He^{-saww} hugged Ali^{-asws} with one of his^{-saww} hands, and (Syeda) Fatima^{-asws} with the other hand. He^{-saww} kissed (Syeda) Fatima^{-asws} and kissed Ali^{-asws} and covered upon them^{-asws} a black cloth and said: 'O Allah^{-azwj}! To You^{-azwj}, not to the Fire, I^{-saww} and People^{-asws} of my^{-saww} Household'.

قَالَتْ قُلْتُ وَ أَنَا يَا رَسُولَ اللَّهِ فَقَالَ وَ أَنْتِ

She^{-ra} said, 'I^{-ra} said, 'And I^{-ra}, O Rasool-Allah^{-saww}? He^{-saww} said: 'And you^{-ra}'.

فَإِنْ سَأَلَ سَائِلٌ فَقَالَ إِنَّمَا أُنْزِلَتْ هَذِهِ فِي أَزْوَاجِ النَّبِيِّ مِنْ لَأَنَّ قَبْلَهَا يَا نِسَاءَ النَّبِيِّ فَعَلَّ ذَلِكَ عَلَاطُ رَوَايَةٍ وَ دِرَايَةٍ أَمَّا الرِّوَايَةُ فَحَدِيثُ لَمْ حَلَمَةَ وَ فِي بَيْتِهَا نَزَلَتْ هَذِهِ الْآيَةُ وَ أَمَّا الدِّرَايَةُ فَلَوْ كَانَ فِي نِسَاءِ النَّبِيِّ مِنْ لَقِيلَ لِيَذْهَبَ عَنْكُمْ وَ يُعْلَمُ أَنَّ نَزَلَتْ فِي أَهْلِ بَيْتِ النَّبِيِّ مِنْ جَاءَ عَلَى التَّذْكِيرِ لِأَعْمَامَا مَعَى الْجَمْعِ عَلَى التَّذْكِيرِ وَ أَهْلُ الْكِتَابِ الْيَهُودُ وَ النَّصَارَى وَ أَمَّا قَوْلُهُ تَعَالَى اْعْمَلُوا آلَ دَاوُدَ شُكْرًا فَإِنَّهُ يَعْني مَا وَهَبَ لَهُمْ مِنَ النُّبُوَّةِ وَ الْمُلْكِ الْعَظِيمِ وَ كَانَ يَحْمِلُ دَاوُدَ فِي كُلِّ لَيْلَةٍ ثَلَاثُونَ أَلْفًا وَ أَلَا إِنَّ اللَّهَ لَهُ الْمُنَادِ وَ رَزَقَهُ حُسْنَ الصُّوَرِ بِالْقِرَاءَةِ وَ آتَاهُ الْحِكْمَةَ وَ فَصَّلَ الْخِطَابَ قِيلَ فَصَّلَ الْخِطَابَ أَمَّا بَعْدُ وَ الْمُبَالُ يُسَبِّحُ مَعَهُ وَ الطَّيْرُ وَ أُعْطِيَ سَلِيمَانُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ وَ سَخَّرَتْ لَهُ الرِّيحُ وَ الْمِرُّ وَ عُلِمَ مَنْطِقُ الطَّيْرِ وَ الْأَلُّ جَمْعُ آلٍ وَ هِيَ خَشَبَةٌ وَ الْأَلُّ قَرْيَةٌ يُصَادُّ بِهَا السَّمَكُ.

(An argument)⁵¹

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ نُصَيْرٍ عَنِ الْحَكَمِ بْنِ طَهْرٍ عَنِ السَّيِّدِيِّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ قَالَ نَزَلَتْ فِي النَّبِيِّ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhamad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Ibrahim Bin Muhammad, from Ali Bin Nusayr, from Al Hakam Bin Zuhayr, from Al Sudy, from Abu Malik,

'From Ibn Abbas regarding Words of the Exalted: **'And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]**. He said, 'It was Revealed regarding the Prophet^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}'.⁵²

23- أَقُولُ رَوَى ابْنُ بَطْرِيْقٍ فِي الْعُمْدَةِ بِإِسْنَادِهِ عَنِ التَّعَلُّبِيِّ مِنْ تَفْسِيرِهِ بِإِسْنَادِهِ إِلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ص قَالَ لِفاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا ابْنَتِي بِرُوحِكَ وَ ابْنَتِكَ فَجَاءَتْ بِهِمْ فَأَلْفَى عَلَيْهِمْ كِسَاءً ثُمَّ رَفَعَ يَدَهُ عَلَيْهِمْ فَقَالَ اللَّهُمَّ هَؤُلَاءِ آلُ مُحَمَّدٍ فَاجْعَلْ صَلَوَاتِكَ وَ بَرَكَاتِكَ عَلَى آلِ مُحَمَّدٍ فَإِنَّكَ حَمِيدٌ مُجِيدٌ

I (Majlisi) am saying, 'It is reported by Ibn Batee'q in (the book) 'Al Umda', by his chain from Al Sa'alby, from his Tafseer, by his chain up to,

'Umm Salama^{-ra} (said), 'Rasool-Allah^{-saww} said to (Syeda) Fatima^{-asws}: 'Come to me^{-saww} with your^{-asws} husband^{-asws}, and your^{-asws} two sons^{-asws}'. She^{-asws} came with them^{-asws} and he^{-saww} threw a cloak upon them^{-asws}, then raised his^{-saww} hands and said: 'O Allah^{-azwj}! They^{-asws} are Progeny^{-asws} of Muhammad^{-saww}, so Make You^{-azwj} Salawat, and Your^{-azwj} Blessings to be upon Progeny^{-asws} of Muhammad^{-saww}, for You^{-azwj} are the Praised One, the Glorified One'.

قَالَتْ فَارْفَعْتُ الْكِسَاءَ لِأَدْخُلَ مَعَهُمْ فَاجْتَذَبَهُ وَ قَالَ إِنَّكَ عَلَى خَيْرٍ.

⁵¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 21

⁵² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 22

She^{-ra} said, 'I^{-ra} raised the cloak in order to enter to be with them^{-asws}, but he^{-saww} pulled it away and said: 'You^{-ra} are upon good''⁵³

24- كُنْزُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ، عَنِ الْمُفِيدِ رَحِمَهُ اللَّهُ قَالَ: رُويَ أَنَّهُ لَمَّا سَارَ الْمَأْمُونُ إِلَى خُرَاسَانَ كَانَ مَعَهُ الْإِمَامُ الرِّضَا عَلِيُّ بْنُ مُوسَى عَ فَبَيْنَا هُمَا يَتَسَايَرَانِ إِذْ قَالَ لَهُ الْمَأْمُونُ يَا أَبَا الْحَسَنِ إِنِّي فَكَّرْتُ فِي شَيْءٍ فَتَنَجَّ لِي الْفِكْرُ الصَّوَابُ فِيهِ فَكَّرْتُ فِي أَمْرِنَا وَ أَمْرِكُمْ وَ نَسَبِنَا وَ نَسَبِكُمْ فَوَجَدْتُ الْفَضِيلَةَ فِيهِ وَاحِدَةً وَ رَأَيْتُ اخْتِلَافَ شِيعَتِنَا فِي ذَلِكَ مَحْمُولًا عَلَى الْهَوَى وَ الْعَصْبِيَّةِ

(The book) 'Kunz Al Fawaid' of Al Karajaky – From Al Mufeed who said,

'It is reported that when Al-Mamoun travelled to Khurasan, the Imam Al-Reza Ali^{-asws} Bin Musa^{-asws} was with him. While they were travelling when Al-Mamoun said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! I am thinking about something, so bring about a correct result for me regarding it. I am thinking regarding our matter and your^{-asws} matter, and our lineage and your^{-asws} lineage, and I found one merit therein, and I see the differing of our Shias regarding that to be carried upon the opinions and the prejudices'.

فَقَالَ لَهُ أَبُو الْحَسَنِ الرِّضَا ع إِنَّ هَذَا الْكَلَامَ جَوَاباً إِنْ شِئْتَ ذَكَرْتُهُ لَكَ وَ إِنْ شِئْتَ أَمْسَكْتُ فَقَالَ لَهُ الْمَأْمُونُ لَمْ أَقُلْهُ إِلَّا لِأَعْلَمَ مَا عِنْدَكَ فِيهِ

Abu Al-Hassan Al-Reza^{-asws} said to him: 'There is an answer for this speech, if you so desire I^{-asws} shall mentioned it to you, and if you so desire, I^{-asws} shall withhold'. Al-Mamoun said to him^{-asws}, 'I am not saying it except to know what is with you^{-asws} regarding it'.

قَالَ الرِّضَا ع أَنَشُدُكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ اللَّهَ تَعَالَى بَعَثَ نَبِيَّهُ مُحَمَّدًا ص فَخَرَجَ عَلَيْنَا مِنْ وَرَاءِ أَكْمَرٍ مِنْ هَذِهِ الْأَكَامِ فَخَطَبَ إِلَيْكَ ابْنَتَكَ أَكُنْتُ مُزَوَّجَهُ بِأَيَّاهَا

Al-Reza^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}, O commander of the faithful! If Allah^{-azwj} the Exalted were to (re) Send His^{-azwj} Prophet^{-saww} Muhammad^{-saww} and he^{-saww} comes out to us from behind a hill from these hills, and proposes to you for your daughter, would you marry her to him^{-saww}?'

فَقَالَ يَا سُبْحَانَ اللَّهِ وَ هَلْ أَحَدٌ يَرْغَبُ عَنْ رَسُولِ اللَّهِ ص فَقَالَ لَهُ الرِّضَا ع أَ فَتَرَاهُ كَانَ يَحِلُّ لَهُ أَنْ يَخْطُبَ إِلَيَّ

He said, 'O, Glory be to Allah^{-azwj}! And is there anyone who would turn Rasool-Allah^{-saww} away?' Al-Reza^{-asws} said to him: 'Do you view it would be Permissible for him^{-saww} to propose to me^{-asws} (regarding my^{-asws} daughter)?'

قَالَ فَسَكَتَ الْمَأْمُونُ هُنَيْئَةً ثُمَّ قَالَ أَنْتُمْ وَ اللَّهُ أَمْسُ رَسُولِ اللَّهِ رَحِمًا.

Al Mamoun was silent for a while, then said, 'By Allah^{-azwj}! You^{-asws} are of womb relationship with Rasool-Allah^{-saww} yesterday''⁵⁴

⁵³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 23

⁵⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 24

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مِنْهُ حَتَّى رَدَّ عَلَيْهِ وَ أَمَحَّهُ فَإِنْ جَاءَهُ بَعْدَ هَذَا بِشَيْءٍ لَمْ أَمِنْ أَنْ يُدْخِلَ عَلَيْهِ مِنَ الْقَوْلِ مَا يُبْطِلُ بِهِ حُجَّتَهُ لِأَنَّهُ يَدَّعِي أَنَّهُ قَدْ عَلِمَ مَا قَدْ جَهِلَهُ هُوَ فَقَالَ
يَحْيَى لِلْحَاجِّ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ دُرَيْدٍ دَاوُدَ وَ سُلَيْمَانَ مَنْ عَنِ بَدَلِكَ قَالَ الْحَاجُّ إِبْرَاهِيمَ قَالَ دَاوُدَ وَ سُلَيْمَانُ مِنْ دُرَيْدٍ قَالَ نَعَمْ قَالَ يَحْيَى وَ
مَنْ نَصَّ اللَّهُ عَلَيْهِ بَعْدَ هَذَا أَنَّهُ مِنْ دُرَيْدٍ فَقَرَأَ الْحَاجُّ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ الْخَبْرِي الْمُحْسِنِينَ قَالَ يَحْيَى وَ مَنْ قَالَ وَ زَكَرِيَّا وَ يَحْيَى
وَ عِيسَى قَالَ يَحْيَى وَ مَنْ أَيْنَ كَانَ عِيسَى مِنْ دُرَيْدٍ إِبْرَاهِيمَ وَ لَا أَبَ لَهُ قَالَ مَنْ قَتَلَ أُبَيَّ مَرْزُومَ قَالَ يَحْيَى فَمَنْ أَقْرَبَ مَرْزُومَ مِنْ إِبْرَاهِيمَ أُمُّ فَاطِمَةُ مِنْ مُحَمَّدٍ ص
وَ عِيسَى مِنْ إِبْرَاهِيمَ أُمُّ الْحُسَيْنِ وَ الْحُسَيْنُ مِنْ رَسُولِ اللَّهِ قَالَ الشَّعْبِيُّ فَكَأَنَّمَا الْقَتْلُ حَبْرًا فَقَالَ أَطْلَعُوهُ فَبَيَّحَهُ اللَّهُ وَ ادْفَعُوا إِلَيْهِ عَشْرَةَ آلَافٍ دِرْهَمٍ لَا تَبَارِكُ
اللَّهُ لَهُ فِيهَا ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ قَدْ كَانَ رَأَيْكَ صَوَابًا وَ لَكِنَّا أَبَيْنَاهُ وَ دَعَا بِمَرْزُومٍ فَدَعَرَهُ وَ قَامَ فَدَعَا بِالطَّعَامِ فَأَكَلَ وَ أَكَلْنَا مَعَهُ وَ مَا تَكَلَّمُ بِكَلِمَةٍ حَتَّى
انصرفتُنا وَ لَمْ يَزَلْ جَاءَ احْتِجَاجٌ بِهِ يَحْيَى بْنُ يَعْقَرَ وَاجِهًا.

(Arguments of a jurist Al Shabi)⁵⁶

⁵⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 26

باب 8 آخر في أن كل نسب و سب منقطع إلا نسب رسول الله ص و سببه

CHAPTER 8 – ANOTHER REGARDING THAT EVERY LINEAGE, AND AFFILIATION WOULD BE TERMINATION EXCEPT LINEAGE OF RASOOL-ALLAH (S.A.W) AND HIS^{-saww} AFFILIATIONS

1- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عثمة عن علي بن محمد العلوي عن جعفر بن محمد بن عيسى عن عبيد الله بن علي عن الرضا عن آبائه قال قال رسول الله ص كل نسب و صهر منقطع يوم القيامة سترأ من الله عليه إلا نسبي و سبي.

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Al Salt, from Ibn Uqda, from Ali Bin Muhammad Al Alawy, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every lineage and in-law relationships would be termination on the Day of Qiyamah, as a Veil from Allah^{-azwj} upon it, except my^{-saww} lineage and my^{-saww} affiliation''.⁵⁷

2- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن جعفر بن محمد بن مسعود عن أبيه عن محمد بن خالد عن محمد بن معاوية عن زكريا بن عدي عن عبيد الله بن عمر عن عبد الله بن محمد بن عقيل عن حمزة بن أبي سعيد الخدري عن أبيه قال سمعت رسول الله ص يقول على المنبر ما بال أقوام يقولون إن رحم رسول الله لا يشفع يوم القيامة بلى والله إن رحمي لموصولة في الدنيا والآخرة

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed – From Ibn Qawlawiyah, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Khalid, from Muhammad Bin Muaz, from Zakariya Bin Aday, from Ubeydullah Bin Umar, from Abdullah Bin Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

'I heard Rasool-Allah^{-saww} saying upon the pulpit: 'What is the people who are saying that the relatives of Rasool-Allah^{-saww} will not be interceded for on the Day of Qiyamah? Yes, by Allah^{-azwj}! My^{-saww} relatives would be connected in the world and the Hereafter.

و إني أيتها الناس فرطكم يوم القيامة على الخوض فإذا جئتم قال الرجل يا رسول الله أنا فلان بن فلان فأقول أما التسب فقد عرفته و لكنكم أخذتم بعدي ذات الشمال و ارتددتم على أعقابكم المفهري.

And I^{-saww}, O you people, I^{-saww} shall stay away from you on the Day of Qiyamah at the Fountain. So, when you come, the man would say, 'O Rasool-Allah^{-saww}! I am so and so, son of so and so!', and I^{-saww} shall be saying: 'As, for the lineage, I^{-saww} have recognised it, but after me^{-saww} you took to the left and turned upon your heels backwards''.⁵⁸

3- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عثمة عن أحمد بن يحيى عن عبد الرحمن عن أبيه عن عبد الله بن محمد بن عقيل عن حمزة بن أبي سعيد الخدري عن أبيه عن النبي ص أنه قال: أ نزعتمون أن رحم نبي الله لا ينفع قومه يوم القيامة بلى والله إن رحمي لموصولة في الدنيا والآخرة

⁵⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 1

⁵⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 2

(The book) 'Al Amaali' of the sheikh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abdullah Bin Muhammad bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father,

'From the Prophet^{-saww} having said: 'Are you alleging that the relationship of the Prophet^{-saww} of Allah^{-azwj} would not befit its people on the Day of Qiyamah? Yes, by Allah^{-azwj}! My^{-saww} relationship is connected in the world and the Hereafter'.

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ فَإِذَا جِئْتُ وَ قَامَ رَجُلٌ يَقُولُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ وَ قَالَ آخِرُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ وَ قَالَ آخِرُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ فَأَقُولُ أَمَّا التَّسَبُّ فَقَدْ عَرَفْتُ وَ لَكِنَّكُمْ أَخَذْتُمْ بَعْدِي وَ ارْتَدَذْتُمْ الْقَهْقَرَى.

Then he^{-saww} said: 'O you people! I^{-saww} shall stay away from you at the Fountain! So, when a man comes and stands saying, 'O Prophet^{-saww} of Allah^{-azwj}! I am so and so, son of so and so', and another one say, 'I am so and so, son of so and so', I^{-saww} shall be saying: 'As for the lineage, so I^{-saww} have recognised, but you innovated after me^{-saww} and turned around on your heels backwards'.⁵⁹

(Please note the next five Ahadeeth are from Shafi'e book and you will see the problem straight away)

4- مد، العمدة بإسناده إلى مُسْنَدِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ خُطِبَ إِلَى عَلِيٍّ عَ أَمَّ كُتُوبٍ فَأَعْتَلَّ عَلَيْهِ بِصَغَرِهَا فَقَالَ لَهُ لَمْ أَكُنْ أُرِيدُ الْبَاءَ وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ كُلُّ سَبَبٍ وَ نَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ مَا خِلا سَبَبِي وَ نَسَبِي كُلُّ قَوْمٍ عَصَبَتْهُمْ لِأَبِيهِمْ مَا خِلا وَلَدَ فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَ عَصَبَتْهُمْ.

(The book) 'Al Amda' – By his chain to (the book) 'Musnad' Abdullah Bin Ahmad Bin Hanbal (non-Shia imam), by his chain,

'Umar Bin Al-Khattab proposed to Ali^{-asws} for Umm Kulsoom, but he^{-asws} postponed upon him due to her young age. He said to him^{-asws}, 'I do not intend the marital relationship, but I heard Rasool-Allah^{-saww} saying: 'Every affiliation and lineage would be termination on the Day of Qiyamah apart from my^{-saww} affiliation and my^{-saww} lineage. Every people would be bound to their fathers, apart from the children of (Syeda) Fatima^{-asws}, for I^{-saww} am their father^{-saww} and their binding''.⁶⁰

5- مد، العمدة مِنْ مَنَاقِبِ الْفَقِيهِ ابْنِ الْمَعَارِزِيِّ الشَّافِعِيِّ بِإِسْنَادِهِ عَنْهُ عَنْ أَبِي طَالِبٍ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُثْمَانَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ هَاشِمٍ الْحَرَّانِيِّ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ زَيْدٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ وَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ سَبَبٍ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ مِنْ سَبَبِي وَ نَسَبِي.

(The book) 'Al Amda', from the virtues of the jurist Ibn Al Magazaly Al Shafie, by his chain, from him, from Abu Talib Muhammad Bin Ahmad Bin Usman, from Ali Bin Muhammad, from Al Hassan Bin Ahmad Bin Saeed, from Al Hassan Bin Hashim Al Harrany, from Muhammad Bin Talha, from Abdullah Bin Umar, from Zayd, from Al Minhal Bin Amro, from Ibn Jubeyr, from Ibn Abbas, and Umar Bin Al Khattab who said,

⁵⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 3

⁶⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 4

'Rasool-Allah^{-saww} said: 'Every affiliation and lineage would be terminated on the Day of Qiyamah except what was from my^{-saww} affiliation and my^{-saww} lineage".⁶¹

6- وَ مِنَ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللَّهُ الْخَلْقَ اخْتَارَ الْعَرَبَ فَأَخْتَارَ قُرَيْشًا وَ اخْتَارَ بَنِي هَاشِمٍ فَأَنَا خَيْرُهُ مِنْ خَيْرِهِ أَلَا فَأَجِبُوا قُرَيْشًا وَ لَا تُبَغِضُوا فَتَهْلِكُوا

And from the mentioned book, by his chain to Ibn Umar who said,

'Rasool-Allah^{-saww} said: 'When Allah^{-azwj} Created the creatures, Chose the Arabs, and chose Quraysh, and Chose the Clan of Hashim. Thus I^{-saww} am the Choice from a Choice. Indeed! Love Quraysh and do not hate it for you will be destroyed.

أَلَا كُلُّ سَبِّ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبِّي وَ نَسَبِي أَلَا وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مِنْ نَسَبِي وَ حَسْبِي فَمَنْ أَحْبَبَهُ فَقَدْ أَحْبَبَنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي.

Indeed! Every affiliation and lineage would be terminated on the Day of Qiyamah except my^{-saww} affiliation and my^{-saww} lineage. Indeed! And that Ali Bin Abu Talib^{-asws} is from my^{-saww} lineage and my^{-saww} affiliation. So, the one who loves him^{-asws}, so he has loved me^{-saww}, and one who hates him^{-asws}, so he has hated me^{-saww}".⁶²

7- وَ أَيْضاً مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ هِلَالِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَخِي دَعْبِلٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّ سَبِّ وَ نَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ إِلَّا سَبِّي وَ نَسَبِي.

And as well from the mentioned book – From Al Hassan Bin Ahmad, from hilal Bin Muhammad, from Ismail Bin Ali, from his father, from his brother Deobel, from Sufyan Al Sowry,

'From Abu Abdullah Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}: 'Umar Bin Al Khattab said, 'I heard the Prophet^{-saww} saying: 'All affiliations and lineages would be terminated on the Day of Qiyamah except my^{-saww} affiliation and my^{-saww} lineage".⁶³ (And why would the Imam^{-asws} quote from Umar Bin Al Khattab when he^{-asws} was cursing him in the Salat?)

8- وَ أَيْضاً رُويَ مِنَ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى ابْنِ عُمَرَ قَالَ: صَعِدَ عُمَرُ بْنُ الْخَطَّابِ الْمِنْبَرَ فَقَالَ أَيُّهَا النَّاسُ وَ اللَّهُ مَا حَمَلَنِي عَلَى الْإِلْحَاحِ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فِي ابْنَتِهِ إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ كُلُّ سَبِّ وَ نَسَبٍ وَ صِهْرٍ مُنْقَطِعٌ إِلَّا نَسَبِي وَ صِهْرِي.

And as well, it is reported from the mentioned book, by his chain to Ibn Umar who said,

'Umar Bin Al Khattab ascended the pulpit and said, 'O you people! By Allah^{-azwj}, nothing carried me upon pressurising Ali Bin Abu Talib^{-asws} regarding his^{-asws} daughter (Umm Kulsoom) except I heard Rasool-Allah^{-saww} saying: 'Every affiliation and lineage and in-law relationships would be terminated except my^{-saww} affiliation and my^{-saww} in-law relationships".⁶⁴

⁶¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 5

⁶² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 6

⁶³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 7

⁶⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 8

9 كُنْزُ الْفَوَائِدِ، لِلْكَرَاجِكِيِّ عَنِ الْقَاضِي السُّلَمِيِّ أَسَدِ بْنِ إِبْرَاهِيمَ عَنِ الْعَتَكِيِّ عُمَرَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْبَغْدَادِيِّ عَنِ الْكُذَيْمِيِّ عَنْ بِشْرِ بْنِ مِهْرَانَ عَنْ شَرِيكِ بْنِ شَيْبٍ عَنْ عَزْقَدَةَ عَنِ الْمُسْتَطِيلِيِّ بْنِ حُصَيْنٍ قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عِ ابْنَتَهُ فَأَعْتَلَّ عَلَيْهِ بِصِغَرِهَا وَ قَالَ إِنِّي أَعَدُّهَا لِابْنِ أَخِي جَعْفَرٍ

(The book) 'Kunz Al Fawaid' of Al Karajaky, from the judge Al Sulamy Asad Bin Ibrahim, from Al Atka Umar Bin Ali, from Muhammad Bin Is'haq Al Baghdady, from Al Kudeymi, from Bishr bin Mihran, from Shareek Bin Shuaeyb, from Arqada, from Al Mustatily Bin Husayn who said,

'Umar Bin Al Khattab proposed to Ali Bin Abu Talib^{-asws} for his^{-asws} daughter (Umm Kulsoom), but he^{-asws} suspended to him due to her young age and said, 'I^{-asws} have counted her for a son of my^{-asws} brother^{-asws} Ja'far^{-asws}'.

فَقَالَ عُمَرُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كُلُّ حَسَبٍ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ مَا خَلَا حَسَبِي وَ نَسَبِي وَ كُلُّ بَنِي أُتَيْ عَصَبُهُمْ لِأَبِيهِمْ مَا خَلَا بَنِي فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَ أَنَا عَصَبُهُمْ.

Umar said, 'I heard Rasool-Allah^{-saww} saying: 'Every affiliation and lineage would be terminated on the Day of Qiyamah apart from my^{-saww} affiliation and my^{-saww} lineage, and every son of a woman, their binding would be to their father apart from the sons of Fatima^{-asws}, for I^{-saww} am their father and I^{-saww} am their binding'.⁶⁵

⁶⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 9

باب 9 أن الأئمة من ذرية الحسين عليهم السلام و أن الإمامة بعده في الأعقاب و لا تكون في أخوين

CHAPTER 9 – THE IMAMS^{-asws} ARE FROM THE OFFSPRING OF AL-HUSAYN^{-asws}, AND THAT THE IMAMATE AFTER HIM^{-asws} IS IN HIS^{-asws} POSTERITY AND CANNOT HAPPEN TO BE IN TWO BROTHERS

1- ك، إكمال الدين الطالقاني عن ابن عقدة عن علي بن الحسين بن فضال عن أبيه عن هشام بن سالم قال: قلت للصديق جعفر بن محمد ع الحسين أفضل أم الحسين فقال الحسين أفضل من الحسين قلت فكيف صارت الإمامة من بعد الحسين في عقبه دون ولد الحسين

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

'I said to Ali Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}: 'Is Al-Hassan^{-asws} superior or Al-Husayn^{-asws}?' He^{-asws} said: 'Al-Hassan^{-asws} is superior than Al-Husayn^{-asws}'. I said, 'So how did the Imamate from after Al-Husayn^{-asws} came to be besides the sons of Al Hassan^{-asws}?'

فقال إن الله تبارك و تعالى أحب أن يجعل سنة موسى و هارون جارية في الحسن و الحسين أ لا ترى أنهما كانا شريكين في النبوة كما كان الحسن و الحسين شريكين في الإمامة و إن الله عز و جل جعل النبوة في ولد هارون و لم يجعلها في ولد موسى و إن كان موسى أفضل من هارون

So he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Loved for the Sunnah of Musa^{-as} and Haroun^{-as} to flow in Al-Hassan^{-asws} and Al-Husayn^{-asws}. Do you not see that the two of them^{-as} were both associates in the Prophet-hood just as Al-Hassan^{-asws} and Al-Husayn^{-asws} are both associates in the Imamate?' Allah^{-azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun^{-as} and did not Make it to be in the sons of Musa^{-as}, although Musa^{-as} was superior than Haroun^{-as}.

قلت فهل يكون إمامان في وقت قال لا إلا أن يكون أحدهما صامتاً مأموماً لصاحبه و الآخر ناطقاً إماماً لصاحبه و أما أن يكونا إمامين ناطقين في وقت واحد فلا

I said, 'Can there be two Imams^{-asws} at any one time?' He^{-asws} said: 'No, except that one of the two would be silent and follow his^{-asws} companion^{-asws}, and the other one would be a speaking Imam^{-asws} for his^{-asws} companion^{-asws}. As for there being two speaking Imams^{-asws} at any one time, so no'.

قلت فهل تكون الإمامة في أخوين بعد الحسن و الحسين ع قال لا إنما هي جارية في عقب الحسين ع كما قال الله عز و جل و جعلها كلمة باقية في عقبه ثم هي جارية في الأعقاب و أعقاب الأعقاب إلى يوم القيامة.

I said, 'So will be Imamate come to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}?' He^{-asws} said: 'No, but it is flowing in the posterity of Al-Husayn^{-asws}, just as Allah^{-azwj} Mighty and

Majestic Said: **And He Made it a Word to remain in his posterity [43:28]**, then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement".⁶⁶

2- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنِ الْيَقْطِيَّيْنِ عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ ثُوَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَعُوذُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ لَا يَكُونُ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا فِي الْأَعْقَابِ وَ الْأَعْقَابِ الْأَعْقَابِ.

(The book) 'Al Ghayba' of the sheikh Al Tusi – Sa'ad, from Al Yaqteeni, from Yunus, from Al Husayn Bin Sowbir,

'From Abu Abdullah^{-asws} having said: 'The Imamate will not return to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}, nor will it happen to be after Ali^{-asws} Bin Al-Husayn^{-asws} except in the posterity, and posterity of the posterity".⁶⁷

3- غط، الغيبة للشيخ الطوسي مُحَمَّدٌ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ ابْنِ عِيسَى عَنِ الْبَرْزَنْطِيِّ عَنْ عُقْبَةَ بْنِ جَعْفَرٍ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ ع قَدْ بَلَغْتَ مَا بَلَغْتَ وَ لَيْسَ لَكَ وَلَدٌ فَقَالَ يَا عُقْبَةُ بْنُ جَعْفَرٍ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَا يَمُوتُ حَتَّى يَرَى وَلَدَهُ مِنْ بَعْدِهِ.

(The book) 'Al Ghayba' of Al Tusi – Muhammad Al Himeyri, from his father, from Ibn Isa, from Al Bazanty, from Uqba Bin Ja'far who said,

'I said to Abu Al-Hassan (Al-Reza)^{-asws}, 'It has reached what has reached and there isn't a son^{-asws} for you^{-asws}'. He said, 'O Uqba Bin Ja'far! The Master of this command will not be dying until he^{-asws} sees his^{-asws} son^{-asws} from after him^{-asws}'.⁶⁸

4- غط، الغيبة للشيخ الطوسي أَبِي عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْوَشَاءِ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَا أَبَا حَمْزَةَ إِنَّ الْأَرْضَ لَنْ تَخْلُوَ إِلَّا وَ فِيهَا عَالَمٌ مِمَّا فَإِنْ زَادَ النَّاسُ قَالَ قَدْ زَادُوا وَ إِنْ نَقَصُوا قَالَ قَدْ نَقَصُوا

(The book) 'Al Ghayba' of the sheikh Al Tusi – My father, from Muhammad Bin Isa, from Al Washa, from Umar Bin Aban, from Al Hassan Bin Abu Hamza, from his father,

'From Abu Ja'far^{-asws} having said: 'O Abu Hamza! The earth will never be vacant except and therein is a knowledgeable one^{-asws} from us^{-asws}. So, if the people make an addition, he^{-asws} would say: 'They had added', and if they reduce, he^{-asws} he would say: 'They have reduced'.

وَ لَنْ يُخْرِجَ اللَّهُ ذَلِكَ الْعَالَمَ حَتَّى يَرَى فِي وَلَدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

And Allah^{-azwj} will never Exit that knowledgeable one^{-asws} (from the world) until he^{-asws} sees among his^{-asws} children one^{-asws} would know similar to his^{-asws} knowledge, or whatever Allah^{-azwj} so Desires".⁶⁹

5- غط، الغيبة للشيخ الطوسي مُحَمَّدٌ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ سَلِيمَانَ بْنِ رُشَيْدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْحَزَّازِ قَالَ: دَخَلَ عَلِيُّ بْنُ أَبِي حَمْزَةَ عَلَى أَبِي الْحُسَيْنِ الرِّضَا ع فَقَالَ لَهُ أَنْتَ إِمَامٌ قَالَ نَعَمْ فَقَالَ لَهُ إِنِّي سَمِعْتُ جَدَّكَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لَا يَكُونُ الْإِمَامُ إِلَّا وَ لَهُ عَقِبٌ

⁶⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 1

⁶⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 2

⁶⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 3

⁶⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 4

(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} and said to him^{-asws}, 'You^{-asws} are an Imam^{-asws}? He^{-asws} said: 'Yes'. He said to him^{-asws}, 'I heard your^{-asws} grandfather Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'The Imam^{-asws} cannot happen to be except and there would be a posterity for him^{-asws}'.

فَقَالَ أَتَسَيِّتُ يَا شَيْخُ أَمْ تَنَاسَيْتَ لَيْسَ هَكَذَا قَالَ جَعْفَرٌ إِنَّمَا قَالَ جَعْفَرٌ ع لَا يَكُونُ الْإِمَامُ إِلَّا وَ لَهُ عَقَبٌ إِلَّا الْإِمَامُ الَّذِي يَخْرُجُ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَإِنَّهُ لَا عَقَبَ لَهُ

He^{-asws} said: 'Are you forgetting, O sheikh, or oblivious? Ja'far^{-asws} did not say it like that. But rather Ja'far^{-asws} said: 'The Imam^{-asws} cannot happen to be except and for him^{-asws} there is a posterity, except the Imam^{-asws} who came out to Al-Husayn Bin Ali^{-asws} for he^{-asws} is not a posterity for him^{-asws}'.

فَقَالَ لَهُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا سَمِعْتُ جَدَّكَ يَقُولُ.

He said to him^{-asws}, 'You^{-asws} speak the truth, may I be sacrificed for you^{-asws}! That is how I heard your^{-asws} grandfather^{-asws} saying''⁷⁰

6- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنْ مُحَمَّدٍ بْنِ الْوَلِيدِ الْخَزَّازِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَلَيْسَ اللَّهُ أَنْ يَجْعَلَ الْإِمَامَةَ لِأَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع.

(The book) 'Al Ghayba' of the sheikh Al Tusi – Sa'ad, from Muhammad Bin Al Waleed Al Khazzaz, from Yunus Bin Yaqoub who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Refused to Make the Imamate to be for two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}'⁷¹

7- ك، إكمال الدين ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبِي بَرْقٍ عَنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ يَعْقُوبَ مِثْلَهُ.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from his father, from Muhammad bin Sinan, from Ibn Yaqoub – similar to it''⁷²

8- غط، الغيبة للشيخ الطوسي سَعْدٌ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَجْتَمِعُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ إِنَّمَا هِيَ فِي الْأَعْقَابِ وَ الْأَعْقَابِ.

(The book) 'Al Ghayba' of the sheikh Al Tusi – From Ibn Abu Al Khattab, from Suleyman Bin Ja'far, from Hammad Bin Isa who said,

⁷⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 5

⁷¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 6

⁷² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 7

‘Abu Abdullah^{-asws} said: ‘The Imamate will not be gathered in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}. But rather, it is in the posterity, and posterity of the posterity’.⁷³

9- غط، الغيبة للشيخ الطوسي مُحَمَّدُ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنِ الْبُقَاطِيِّ عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ ثَوْبَانَ بْنِ أَبِي فَاحِشَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَعُودُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع أَبَدًا إِنَّمَا جَرَتْ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع كَمَا قَالَ عَزَّ وَ جَلَّ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَلَا تَكُونُ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا فِي الْأَعْقَابِ وَ أَعْقَابِ الْأَعْقَابِ.

(The book) ‘Al Ghayba’ of the sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Al Yaqteeni, from Yunus, from Al Husayn Bin Suweyr Bin Abu Fakhta,

‘From Abu Abdullah^{-asws} having said: ‘The Imamate will never return to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}, ever! It is flowing from Ali^{-asws} Bin Al Husayn^{-asws} just as the Mighty and Majestic Said: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6]**. Thus it cannot happen to be after Ali^{-asws} Bin Al-Husayn^{-asws} except in the posterity, and posterity of the posterity’.⁷⁴

10- شي، تفسير العياشي عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنْ خُرُوجِ الْإِمَامَةِ مِنْ وَلَدِ الْحُسَيْنِ إِلَى وَلَدِ الْحُسَيْنِ ع كَيْفَ الْحُجَّةُ فِيهِ

Tafseer Al Ayyashi – From Abu Amro Al Zubeyri,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Inform me about the exit of the Imamate from sons of Al-Hassan^{-asws} to sons^{-asws} of Al-Husayn^{-asws}, how is the argument regarding it?’

قَالَ لَمَّا خَضَرَ الْحُسَيْنِ ع مَا خَضَرَهُ مِنْ أَمْرِ اللَّهِ لَمْ يَجْزْ أَنْ يَرُدَّهَا إِلَى وَلَدِ أَخِيهِ وَ لَا يُوصِي بِهَا فِيهِمْ لِقَوْلِ اللَّهِ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

He^{-asws} said: ‘When it presented to Al-Husayn^{-asws} what presented from the Commands of Allah^{-azwj}, he^{-asws} was not allowed to return it to a son of his^{-asws} brother^{-asws}, nor bequeath with it among them due to the Words of Allah^{-azwj}: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6]**.

فَكَانَ وَلَدُهُ أَقْرَبَ رَجَاءً مِنْ وَلَدِ أَخِيهِ وَ كَانُوا أَوْلَى بِالْإِمَامَةِ فَأَخْرَجَتْ هَذِهِ الْآيَةُ وَلَدَ الْحُسَيْنِ مِنْهَا فَصَارَتْ الْإِمَامَةُ إِلَى الْحُسَيْنِ ع وَ حَكَمَتْ بِهَا الْآيَةُ لَهُمْ فَهِيَ فِيهِمْ إِلَى يَوْمِ الْقِيَامَةِ.

His^{-asws} sons^{-asws} were closer in relationship than sons of his^{-asws} brother^{-asws}, and they^{-asws} were foremost with the Imamate. So, this Verse exited the sons of Al-Hassan^{-asws} from it and the Imamate came to be to Al-Husayn^{-asws}, and the Verse Judged with it for them, so it would be among them^{-asws} up to the Day of Qiyamah’.⁷⁵

⁷³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 8

⁷⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 9

⁷⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 10

11- قب، المناقب لابن شهر آشوب الأعرج عن أبي هُرَيْرَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِهِ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ قَالَ جَعَلَ الْإِمَامَةَ فِي عَقِبِ الْحُسَيْنِ يَخْرُجُ مِنْ صُلْبِهِ تِسْعَةٌ مِنَ الْأَئِمَّةِ مِنْهُمْ مَهْدِيٌّ هَذِهِ الْأُمَّةِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Awju, from Abu Hureyra (well-known fabricator) who said,

'I asked Rasool-Allah^{-saww} about His^{-azwj} Words: **And He Made it a Word to remain in his posterity [43:28]**. He^{-saww} said: 'The Imamate is Made to be in the posterity of Al-Husayn^{-asws}. Nine from the Imams^{-asws} will be coming out from his^{-asws} lineage, from them^{-asws} being the Mahdi^{-asws} of this community'.⁷⁶

12- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَايَ اللَّهَ فِيمَنْ أَتَيْتُمْ فَأَوْمَأَ إِلَيَّ مُوسَى ع

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran,

'From Isa Bin Abdullah Bin Umar, son of Ali^{-asws} Bin Abu Talib^{-asws}, from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'If the event (of death) happens, and may Allah^{-azwj} not Show me, so with whom shall I accept as an Imam^{-asws}?' He^{-asws} gestured towards his^{-asws} son^{-asws} Musa^{-asws}.

قَالَ قُلْتُ فَإِنْ حَدَّثَ بِمُوسَى ع حَدَّثَ فِيمَنْ أَتَيْتُمْ قَالَ بَوْلَدِهِ قُلْتُ فَإِنْ حَدَّثَ بِبَوْلَدِهِ حَدَّثَ وَ تَرَكَ أَخًا كَبِيرًا وَ ابْنًا صَغِيرًا فِيمَنْ أَتَيْتُمْ قَالَ بَوْلَدِهِ ثُمَّ وَاحِدًا فَوَاحِدًا

He (the narrator) said, 'I said, 'So, if it occurs with Musa^{-asws} the event (of death), then with whom shall I accept as an Imam^{-asws}?' He^{-asws} said: 'With his^{-asws} son^{-asws}'. I said, 'So, if the event (of death) occurs with his^{-asws} son^{-asws}, and he^{-asws} leaves an elder brother and young sons, then with whom shall I accept as an Imam^{-asws}?' He^{-asws} said: 'With his^{-asws} son^{-asws}. Then one, so one'.

وَ فِي نُسخَةِ الصَّفْوَانِيِّ ثُمَّ هَكَذَا أَبَدًا.

And in the copy of Al-Safwani: 'The like that forever!'⁷⁷

13- ك، إكمال الدين ابن الوليد ع ابن أبان ع الأزهري ع مُحَمَّدُ بْنُ سِنَانَ عَنْ أَبِي سَلَامٍ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ إِنَّهَا فِي الْحُسَيْنِ ع يَنْتَقِلُ مِنْ وَلَدٍ إِلَى وَلَدٍ وَ لَا تَرْجِعُ إِلَى أَخٍ وَ لَا عَمٍّ.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb, from Abu Baseer,

'From Abu Ja'far^{-asws} regarding Words of Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**: 'It is in Al-Husayn^{-asws}, transferring from a son^{-asws} to a son^{-asws}, and will not return to a brother nor an uncle'.⁷⁸

⁷⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 11

⁷⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 12

⁷⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 13

14- ك، إكمال الدين أبي عن سعدٍ و الحُمَيْرِيَّ معاً عن إبراهيم بن هاشم عن محمد بن جعفر عن عبد الحميد بن نصر عن أبي إسماعيل عن أبي عبد الله ع قال: لا تكون الإمامة في أخوين بعد الحسن والحسين ع أبداً إنما هي في الأعقاب والأعقاب.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad and Al Himeyri both together from Ibrahim Bin Hashim, from Muhammad Bin Ja'far^{-asws}, from Abdul Hameed Bin Nasr, from Abu Ismail,

'From Abu Abdullah^{-asws} having said: 'The Imamate cannot happen to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}, ever! But rather, it is in the posterity, and posterity of the posterity''.⁷⁹

15- ع، علل الشرائع أحمد بن الحسن عن أحمد بن يحيى عن ابن حبيب عن ابن بطلون عن علي بن حسان عن عبد الرحمن بن المثنى الهاشمي قال: قلت لأبي عبد الله ع جعلت فداك من أين جاء لولد الحسين الفضل على ولد الحسن وهما يجريان في شريح واحد

(The book) 'Illal Al Sharaie' – Ahmad Bin Al Hassan, from Ahmad Bin Yahya, from Ibn Habeeb, from Ibn Bahloul, from Ali Bin Hassan, from Abdul Rahman Bin Al Musanna Al Hashimy who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! From where did the merit come from for the sons^{-asws} of Al-Husayn^{-asws} over the sons of Al-Hassan^{-asws}, and they^{-asws} are both flowing from one tree?'

فقال لا أراكم تأخذون به إن جبرئيل ع نزل على محمد ص و ما ولد الحسين ع بعد فقال له يولد لك غلام تقتله أمك من بعدك فقال يا جبرئيل لا حاجة لي فيه فخاطبته ثلاثاً

He^{-asws} said: 'I^{-asws} do not see you taking with it. Jibraeel^{-as} descended unto Muhammad^{-saww}, and Al-Husayn^{-asws} had yet to be Blessed, and said to him^{-saww}: 'A boy would be come for you^{-saww}, your^{-saww} community would be killing him^{-asws} from after you^{-saww}'. He^{-saww} said: 'O Jibraeel^{-as}! There is no need for me^{-saww} regarding him^{-asws}'. He^{-as} addressed him^{-saww} thrice.

ثم دعا علياً ع فقال له إن جبرئيل يخبرني عن الله عز وجل أنه يولد لك غلام تقتله أمك من بعدك فقال لا حاجة لي فيه يا رسول الله فخاطب علياً ع ثلاثاً

Then he^{-saww} called Ali^{-asws} and said to him^{-asws}: 'Jibraeel^{-as} informed me^{-saww} from Allah^{-azwj} Mighty and Majestic that you^{-saww} would be Blessed with a boy, your^{-saww} community would be killing him^{-asws} from after you^{-saww}'. He^{-asws} said: 'There is no need for me^{-asws} regarding him, O Rasool-Allah^{-saww}'. He^{-saww} addressed Ali^{-asws} thrice.

ثم قال إنه يكون فيه و في ولده الإمامة و الوراثة و الخزانة فأرسل إلى فاطمة ع أن الله يبشرك بغلام تقتله أمي من بعدك فقالت فاطمة ليس لي فيه حاجة يا أبت فخاطبها ثلاثاً

Then he^{-saww} said: 'The Imamate will happen to be in him^{-asws} and in his^{-asws} sons^{-asws}, and the inheritance, and the treasury'. So he^{-saww} sent a message to (Syeda) Fatima^{-asws}: 'Allah^{-azwj} Gives you^{-asws} glad tidings of a boy, my^{-saww} community would be killing him^{-asws} from after me⁻

⁷⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 14

saww'. (Syeda) Fatima^{-asws} said: 'There isn't any need for me^{-asws} regarding him^{-asws}, O father-saww!' He^{-saww} addressed her^{-asws} thrice.

ثُمَّ أَرْسَلَ إِلَيْهَا لَا بُدَّ أَنْ يَكُونَ فِيهِ الْإِمَامَةُ وَالْوَرَاثَةُ وَالْحِزَانَةُ فَقَالَتْ لَهُ رَضِيتُ عَنِ اللَّهِ عَزَّ وَجَلَّ

Then he^{-saww} sent a message to her^{-asws}: 'There is no escape from the Imamate happening to be in him^{-asws}, and the inheritance, and the treasury'. She^{-asws} said to him^{-saww}: 'I^{-asws} am pleased from Allah^{-azwj} Mighty and Majestic'.

فَعَلَقْتُ وَحَمَلْتُ بِالْحُسَيْنِ عَ فَحَمَلْتُ سِتَّةَ أَشْهُرٍ ثُمَّ وَضَعْتُهُ وَلَمْ يَعِشْ مَوْلُودٌ قَطُّ لِسِتَّةِ أَشْهُرٍ غَيْرِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ عِيسَى ابْنِ مَرْيَمَ ع

She^{-asws} was blessed with Al-Husayn^{-asws}. She^{-asws} carried him^{-asws} for six months, then placed him^{-asws}. No new-born had been blessed at six months apart from Al-Husayn^{-asws} Bin Ali^{-asws} and Isa^{-as} Bin Maryam^{-as}.

فَكَفَّلْتُهُ ثُمَّ سَلَمَةً وَكَانَ رَسُولُ اللَّهِ ص يَأْتِيهِ فِي كُلِّ يَوْمٍ فَيَضَعُ لِسَانَهُ فِي فَمِ الْحُسَيْنِ فَيَمِصُّهُ حَتَّى يَرَوَى فَأَنْبَتَ اللَّهُ عَزَّ وَجَلَّ لَحْمَهُ مِنْ لَحْمِ رَسُولِ اللَّهِ ص وَلَمْ يَرْضَعْ مِنْ فَاطِمَةَ عَ وَلَا مِنْ غَيْرِهَا لَبَنًا قَطُّ

Umm Salama^{-ra} took the responsibility, and Rasool-Allah^{-saww} used to come to him^{-asws} during every day and placed his^{-saww} tongue in the mouth of Al Husayn^{-asws}, and he^{-asws} would suck it until he^{-asws} was saturated. Allah^{-azwj} Mighty and Majestic Caused his^{-asws} flesh to grow from the flesh of Rasool-Allah^{-saww}, and he^{-asws} did not breast-feed any milk from (Syeda) Fatima^{-asws} nor from others, at all.

فَلَمَّا أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي فَلَوْ قَالَ أَصْلِحْ لِي ذُرِّيَّتِي كَانُوا كُلُّهُمْ أَيْمَةً وَ لَكِنَّ خَصَّ هَكَذَا.

When Allah^{-azwj} Blessed and Exalted Revealed regarding him^{-asws}: **and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, 'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. [46:15],** had he^{-asws} said; 'And rectify my^{-asws} offspring for me^{-asws}', all of them would have been Imams^{-asws}, but it was particularised like this".⁸⁰

16- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا عَنِ اللَّهِ عَزَّ وَجَلَّ يَقُولُهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

(The book) 'Al Illal Al Sharaie' – My father, from Sa'ad, from Al Khashab, from Ali bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

'I said to Abu Abdullah^{-asws}, 'What does Allah^{-azwj} Mighty and Majestic Mean by His^{-azwj} Words: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]?**'

⁸⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 15

قَالَ نَزَلَتْ فِي النَّبِيِّ ص وَ أَمِيرِ الْمُؤْمِنِينَ وَ الْحُسَيْنِ وَ فَاطِمَةَ ع فَلَمَّا قَبِضَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ع

He^{-asws} said: 'It was Revealed regarding the Prophet^{-saww}, and Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and (Syeda) Fatima^{-asws}. When Allah^{-azwj} Mighty and Majestic Caused His^{-azwj} Prophet^{-saww} to pass away, it was Amir Al-Momineen^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}.

ثُمَّ وَقَعَ تَأْوِيلُ هَذِهِ الْآيَةِ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِمَامًا ثُمَّ جَرَتْ فِي الْأَيْمَةِ مِنْ وَلَدِهِ الْأَوْصِيَاءُ فَطَاعَتْهُمْ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُمْ مَعْصِيَةُ اللَّهِ عَزَّ وَ جَلَّ.

Then the interpretation of this Verse occurred: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6]**, and Ali^{-asws} Bin Al-Husayn^{-asws} was an Imam^{-asws}. Then it flowed in the Imams^{-asws} from his^{-asws} sons^{-asws}, the successors^{-asws}. So, obeying them^{-asws} is obeying Allah^{-azwj} and disobeying them^{-asws} is disobeying Allah^{-azwj} Mighty and Majestic".⁸¹

17- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فِيمَنْ أُنْزِلَتْ

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan, from Abdul Raheem Al Qusayr,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6]**, 'Regarding whom was it Revealed?'

قَالَ أُنْزِلَتْ فِي الْإِمْرَةِ إِنَّ هَذِهِ الْآيَةَ جَرَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ فِي وَلَدِ الْحُسَيْنِ مِنْ بَعْدِهِ فَتَحْنُ أَوْلَى بِالْأَمْرِ وَ بِرَسُولِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ

He^{-asws} said: 'It was Revealed regarding the (Divine) Authority. This Verse flowed in Al-Husayn^{-asws} Bin Ali^{-asws}, and in sons^{-asws} of Al-Husayn^{-asws} from after him^{-asws}. So, we^{-asws} are the foremost with the command and with Rasool-Allah^{-saww} than the Momineen and the Emigrants'.

فَقُلْتُ لِوَلَدِ جَعْفَرٍ فِيهَا نَصِيبٌ قَالَ لَا قَالَ فَعَدَدْتُ عَلَيْهِ بَطُونَ بَنِي عَبْدِ الْمُطَّلِبِ كُلَّ ذَلِكَ يَقُولُ لَا وَ نَسِيتُ وَلَدَ الْحَسَنِ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ هَلْ لِوَلَدِ الْحَسَنِ فِيهَا نَصِيبٌ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا لِمُحَمَّدٍ فِيهَا نَصِيبٌ غَيْرَنَا.

I said, 'Is there any share in it for sons of Ja'far^{-asws}?' He^{-asws} said: 'No'. I repeated to him^{-asws} the bellies (sons) of Abdul Muttalib^{-asws}, during all that he^{-asws} said: 'no', and I forgot the sons of Al-Hassan^{-asws}. So, I entered to see him^{-asws} after that and said, 'Is there any share in it for

⁸¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 16

sons of Al-Hassan^{-asws}?’ He^{-asws} said: ‘O Abu Abdul Rahman! There is no share for any *Muhammady* in it apart from us^{-asws}’.⁸²

18- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ الْيَقُطِيبِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ عَلِيًّا بِوَصِيَّةِ رَسُولِ اللَّهِ ص وَ مَا يُصِيبُهُ لَهُ فَأَقَرَّ الْحَسَنُ وَ الْحُسَيْنُ ع لَهُ بِذَلِكَ

(The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Al Yaqteeny, from Hammad Bin Isa, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Mighty and Majestic Specialised Ali^{-asws} with the successor-ship of Rasool-Allah^{-saww} and what was his^{-asws} share for it. Al-Hassan^{-asws} and Al-Husayn^{-asws} acknowledged to him^{-asws} with that.

ثُمَّ وَصِيَّةٌ لِلْحَسَنِ وَ تَسْلِيمٌ لِلْحُسَيْنِ ذَلِكَ حَتَّى أَقْضَى الْأَمْرُ إِلَى الْحُسَيْنِ لَا يُنَازِعُهُ فِيهِ أَحَدٌ [لَهُ] مِنَ السَّابِقَةِ مِثْلُ مَا لَهُ وَ اسْتَحَقَّهَا عَلَيَّ بِنُ الْحُسَيْنِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَلَا تَكُونُ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا فِي الْأَعْقَابِ وَ فِي الْأَعْقَابِ الْأَعْقَابُ.

Then the successor-ship is for Al-Hassan^{-asws} and Al-Husayn^{-asws} submitted to Al-Hassan^{-asws} of that, until the Command was delegated to Al-Husayn^{-asws}. No one can contend him^{-asws} regarding it, from the precedence like what is for him. And Ali^{-asws} Bin Al-Husayn^{-asws} was rightful of it due to the Words of Allah^{-azwj} Mighty and Majestic: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**. So, it cannot happen to be after Ali^{-asws} Bin Al-Husayn^{-asws} after that except in the posterity, and in posterity of the posterity’.⁸³

19- ع، علل الشرائع أَبِي عَنِ الْحِمَيرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَلَامٍ عَنْ سُرَّةَ بْنِ كَلَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ قَالَ فِي عَقِبِ الْحُسَيْنِ ع فَلَمْ يَزَلْ هَذَا الْأَمْرُ مُنْذُ أَقْضَى إِلَى الْحُسَيْنِ يَنْتَقِلُ مِنْ وَلَدٍ إِلَى وَلَدٍ لَا يَرْجِعُ إِلَى أَخٍ وَ عَمٍّ وَ لَمْ يُعْلَمْ أَحَدٌ مِنْهُمْ إِلَّا وَ لَهُ وَلَدٌ وَ إِنَّ عَبْدَ اللَّهِ خَرَجَ مِنَ الدُّنْيَا وَ لَا وَلَدَ لَهُ وَ لَمْ يَمُتْ بَيْنَ ظَهْرَانِي أَصْحَابِهِ إِلَّا شَهْرًا.

(The book) ‘Illal Al Sharaie’ – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother, from Ali, from Al Hassan Bin Saeed, from Muhammad bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb, from Abu Baseer,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **‘And He Made it a Word to remain in his posterity, [43:28]**. He^{-asws} said: ‘In posterity of Al-Husayn^{-asws}. This command did not cease to be, since it was delegated to Al-Husayn^{-asws}, transferring from a son^{-asws} to a son^{-asws}, not returning to a brother and an uncle, and not one of them^{-asws} knew except and for him^{-asws} was a son^{-asws}, and Abdullah exited from the world and there was no son for him, and did not remain between his companions except for a month’.⁸⁴

20- ع، علل الشرائع الْعُطَّانُ عَنِ الشُّكْرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الرَّبِيعِ بْنِ عَبْدِ اللَّهِ قَالَ: وَقَعَ بَيْنِي وَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ كَلَامٌ فِي الْإِمَامَةِ فَقَالَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ إِنَّ الْإِمَامَةَ فِي وَلَدِ الْحُسَيْنِ وَ الْحُسَيْنِ ع فَكُلْتُ بَلَى هِيَ فِي وَلَدِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ دُونَ وَلَدِ الْحُسَيْنِ فَقَالَ لِي وَ كَيْفَ

⁸² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 17

⁸³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 18

⁸⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 19

صَارَتْ فِي وَلَدِ الْحُسَيْنِ دُونَ وَلَدِ الْحَسَنِ عَ وَهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَهُمَا فِي الْفَضْلِ سَوَاءٌ إِلَّا أَنَّ لِلْحَسَنِ عَلَى الْحُسَيْنِ فَضْلًا بِالْكَبَرِ وَكَانَ الْوَاجِبُ أَنْ تَكُونَ الْإِمَامَةُ إِذَنْ فِي وَلَدِ الْأَفْضَلِ فَعُلْتُ لَهُ إِنَّ مُوسَى وَهَارُونَ كَانَا نَبِيَّيْنِ مُرْسَلَيْنِ وَكَانَ مُوسَى أَفْضَلَ مِنْ هَارُونَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ النَّبُوَّةَ وَالْإِمَامَةَ فِي وَلَدِ هَارُونَ دُونَ مُوسَى وَكَذَلِكَ جَعَلَ اللَّهُ عَزَّ وَجَلَّ الْإِمَامَةَ فِي وَلَدِ الْحُسَيْنِ دُونَ وَلَدِ الْحَسَنِ لِيُجْرِيَ فِي هَذِهِ الْأُمَّةِ سُنَّةٌ مِمَّنْ قَبْلَهَا مِنَ الْأُمَمِ خَدَوْهُ النَّعْلُ بِالْفَعْلِ فَمَا أُجِيبْتُ فِي أَفْرِ مُوسَى وَهَارُونَ عَ بِشَيْءٍ فَهُوَ جَوَابِي فِي أَفْرِ الْحَسَنِ وَالْحُسَيْنِ عَ فَانْقَطَعَ وَدَخَلْتُ عَلَى الصَّادِقِ عَ فَلَمَّا بَصُرَ بِي قَالَ لِي أَحْسَنْتَ يَا رَبِيعَ فِيمَا كَلَّمْتُ بِهِ عَبْدَ اللَّهِ بْنَ الْحَسَنِ تَبْتَكَ اللَّهُ.

(Not a Hadeeth)⁸⁵

21- ع، علل الشرائع ابن الوليد عن ابن أبيان عن الحسين بن سعيد عن القاسم بن محمد عن عبد الصمد بن بشير عن فضيل سكرة قال: دخلت على أبي عبد الله ع فقال يا فضيل أ تدري في أي شيء كنت أنظر فقلت لا قال كنت أنظر في كتاب فاطمة ع فليس ملك يملك إلا وهو مكتوب باسمه واسم أبيه فما وجدت لولد الحسن فيه شيئاً.

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukarat who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Fuzeyl! Do you know in which thing I^{-asws} was looking?' I said, 'No'. He^{-asws} said: 'I^{-asws} was looking in the book of (Syeda) Fatima^{-asws}, and there isn't any king (ruler) ruling except and he is written with his name and name of his father. I^{-asws} did not find anything in it for sons of Al-Hassan^{-asws}'.⁸⁶

22- ع، علل الشرائع أبي عن محمد الطار عن الأشعري عن القاشاني عن الأصفهازي عن المنقري عن محمد بن يحيى عن الحسين الواسطي عن يونس بن عبد الرحمن عن أبي فاختة عن أبي عبد الله ع قال: لا تكون الإمامة في أخوين بعد الحسن والحسين وهي جارية في الأعقاب في عقب الحسين ع.

(The book) 'Illal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ash'ary, from Al Qashany, from Al Isfahany, from Al Minqary, from Muhammad Bin Yahya, from Al Husayn Al Wasity, from Yunus Bin Abdul Rahman, from Abu Fakhta,

'The Imamate cannot happen to be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}, and it is flowing in the posterity, in posterity of Al-Husayn^{-asws}'.⁸⁷

23- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع ابن البرقي عن أبيه عن جده عن محمد بن عيسى عن محمد بن أبي يعقوب البلخي قال: سألت أبا الحسن الرضا ع قلت له لأبي علي صارت الإمامة في ولد الحسين دون ولد الحسن ع قال لأن الله عز وجل جعلها في ولد الحسين ولم يجعلها في ولد الحسن والله لا يستعمل عمّا يفعل.

(The books) 'Uyoon Akhbar Al-Reza^{-asws}' (and) 'Illal Al Sharaie' – Ibn Al Barqy, from his father, from his grandfather, from Muhammad Bin Isa, from Muhammad bin Abu Yaqoub Al Balkhy who said,

'I asked Abu Al-Hassan Al-Reza^{-asws}, I said to him^{-asws}, 'For which reason did the Imamate come to be in the sons^{-asws} of Al-Husayn^{-asws} besides sons of Al-Hassan^{-asws}?' He^{-asws} said: 'Because Allah^{-azwj} Mighty and Majestic Made it to be in sons^{-asws} of Al-Husayn^{-asws}, and did not Make it

⁸⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 20

⁸⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 21

⁸⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 22

to be in the sons of Al-Hassan^{-asws}, and Allah^{-azwj} **He cannot be questioned about what He Does, [21:23]**".⁸⁸

24- ع، علل الشرائع أَبِي عَنِ الْحَمِيرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا عَلِقَتْ فَاطِمَةُ ع بِالْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ إِنَّ اللَّهَ قَدْ وَهَبَ لَكَ غُلَامًا اسْمُهُ الْحُسَيْنُ تَفْتُلُهُ أُمَّتِي

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri, from Ali Bin Ismail, from Sa'dan, from one of his men,

'From Abu Abdullah^{-asws} having said: 'When (Syeda) Fatima^{-asws} was blessed Al-Husayn^{-asws}, Rasool-Allah^{-saww} said to her^{-asws}: 'O Fatima^{-asws}! Allah^{-azwj} had Gifted you^{-asws} a boy his^{-asws} name is Al-Husayn^{-asws}, my^{-saww} community would be killing him^{-asws}'.

قَالَتْ فَلَا حَاجَةَ لِي فِيهِ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَعَدَنِي فِيهِ أَنْ يَجْعَلَ الْإِمَامَةَ مِنْ وَلَدِهِ قَالَتْ قَدْ رَضِيتُ يَا رَسُولَ اللَّهِ.

She^{-asws} said: 'There is no need for me^{-asws} regarding him^{-asws}'. He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has Promised me^{-saww} that He^{-azwj} will Make the Imams^{-asws} to be from his^{-asws} sons^{-asws}'. She^{-asws} said: 'I^{-asws} am pleased, O Rasool-Allah^{-saww}'.⁸⁹

25- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ عَنِ النَّجَّيِّ عَنِ النَّجَّيِّ عَنِ التَّوْقَلِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ قَالَ هِيَ الْإِمَامَةُ جَعَلَهَا اللَّهُ عَزَّ وَجَلَّ فِي عَقِبِ الْحُسَيْنِ ع بَاقِيَةً إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Ma'any Al Akhbar' – Muhammad Bin Ahmad Al Saybati, from Al Barqy, from Al Nakhaie, from Al Nowfaly, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity, [43:28]**. He^{-asws} said: 'It is the Imamate. Allah^{-azwj} Mighty and Majestic Made it to be in posterity of Al-Husayn^{-asws}, remaining up to Day of Qiyamah'.⁹⁰

26- ك، إكمال الدين مع، معاني الأخبار ل، الخصال الدقاق عَنِ الْعُلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِلصَّادِقِ ع أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ قَالَ يَعْنِي بِذَلِكَ الْإِمَامَةَ جَعَلَهَا اللَّهُ فِي عَقِبِ الْحُسَيْنِ ع إِلَى يَوْمِ الْقِيَامَةِ

(The books) 'Ikmal Al Deen' (and) 'Ma'any Al Akhbar' (and) 'Al Khisaal' – Al Daqqaq, from Al Alawy, from Ja'far Bin Muhammad Al Fazary, from Muhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Ziyad, from Al Mufazzal who said,

'I said to Al-Sadiq^{-asws}, 'Inform me about Words of Allah^{-azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity, [43:28]**. He^{-asws} said: 'It means the Imamate by that. Allah^{-azwj} Made it to be in posterity of Al-Husayn^{-asws} up to the Day of Qiyamah'.

قَالَ فَعُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَكَيْفَ صَارَتْ الْإِمَامَةُ فِي وَلَدِ الْحُسَيْنِ دُونَ وَلَدِ الْحَسَنِ وَ هُمَا جَمِيعاً وَلَدَا رَسُولَ اللَّهِ ص وَ سِبْطَاهُ وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

⁸⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 23

⁸⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 24

⁹⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 25

He (the narrator) said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! So, how come the Imamate came to be in sons of Al-Husayn^{-asws} besides sons of Al-Hassan^{-asws}, and they^{-asws} are both together sons^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} grandsons^{-asws} and chiefs of youths of the inhabitants of the Paradise?'

فَقَالَ إِنَّ مُوسَى وَ هَارُونَ كَانَا نَبِيِّنِ مُرْسَلَيْنِ أَخَوَيْنِ فَجَعَلَ اللَّهُ النَّبُوَّةَ فِي صُلْبِ هَارُونَ دُونَ صُلْبِ مُوسَى وَ لَمْ يَكُنْ لِأَحَدٍ أَنْ يَقُولَ لِمَ فَعَلَ اللَّهُ ذَلِكَ

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

فَإِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ لِأَحَدٍ أَنْ يَقُولَ لِمَ جَعَلَهَا اللَّهُ فِي صُلْبِ الْحُسَيْنِ دُونَ صُلْبِ الْحَسَنِ لِأَنَّ اللَّهَ هُوَ الْحَكِيمُ فِي أَفْعَالِهِ لَا يُسْتَعْلَى عَمَّا يَفْعَلُ وَ هُمْ يُسْتَعْلَوْنَ.

So, the Imamate is a Caliphate of Allah^{-azwj} Mighty and Majestic. It isn't for anyone that he should be saying, 'Why did Allah^{-azwj} Make it to be in the lineage of Al-Husayn besides the lineage of Al-Hassan^{-asws}? Because Allah^{-azwj}, He^{-azwj} is the Wise in His^{-azwj} Deeds: **He cannot be questioned about what He Does, and they would be Questioned [21:23]**'.⁹¹

⁹¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 26

باب 10 نفى الغلو في النبي و الأئمة صلوات الله عليه و عليهم و بيان معاني التفويض و ما لا ينبغي أن ينسب إليهم منها و ما ينبغي

CHAPTER 10 – NEGATION OF THE EXAGGERATION REGARDING THE PROPHET^{-saww} AND THE IMAMS^{-asws}, AND EXPLANATION OF THE MEANING OF THE DELEGATION, AND WHAT IS NOT BEFITTING TO BE ATTRIBUTED TO THEM^{-asws} AND WHAT IS BEFITTING

الآيات آل عمران ما كان ليشتر أن يُؤتية الله الكتاب و الحكم و النبوة ثم يقول للناس كونوا عباداً لي من دون الله و لكن كونوا ربانيين بما كنتم تعلمون الكتاب و بما كنتم تدرسون

The Verses – (Surah) Aal-e-Imran: ***It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: ‘Be my servants from besides Allah’, but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79]***

و لا يأمركم أن تتخذوا الملائكة و النبيين أزباً أ يأمركم بالكفر بعد إذ أنتم مسلمون

And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80]

النساء يا أهل الكتاب لا تغلوا في دينكم و لا تقولوا على الله إلا الحق

(Surah) Al Nisaa: ***O People of the Book! Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth. [4:171]***

المائدة لقد كفر الذين قالوا إن الله هو المسيح ابن مريم

(Surah) Al Maidah: ***They have committed Kufr, those who are saying, ‘Surely Allah, He is the Messiah Isa Bin Maryam’. [5:17]***

إلى قوله تعالى قل يا أهل الكتاب لا تغلوا في دينكم غير الحق و لا تتبعوا أهواء قوم قد ضلوا من قبل و أضلوا كثيراً و ضلوا عن سواء السبيل

Up to His^{-azwj} Words: ***Say: ‘O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way [5:77]***

الرعد أم جعلوا لله شركاء خلّفوا كخلفه فتشابه الخلق عليهم قل الله خالق كل شيء و هو الواحد القهار

(Surah) Al Ra’ad: ***Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?’ Say: ‘Allah is the Creator of all things, and He is the One, the Supreme’ [13:16]***

الروم الله الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَُمْ مِنْ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

(Surah) Al Roum: **Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40].**

1- كش، رجال الكشي سَعْدُ عَنِ الطَّيَالِسِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَهْلَ بَيْتِ صَادِقُونَ لَا تَخْلُو مِنْ كَذَابٍ يَكْذِبُ عَلَيْنَا وَ يُسْقِطُ صِدْقَنَا بِكَذِبِهِ عَلَيْنَا عِنْدَ النَّاسِ

(The book) 'Rijal Al Kashy – Sa'ad, from Al Tayalasi, from Ibn Abu Najran, from Ibn Sinan who said,

Abu Abdullah^{-asws} said: 'We^{-asws}, People^{-asws} of the Household are truthful, (but) not being free from a liar belying upon us^{-asws} and dropping our^{-asws} truthfulness with his lying upon us in the presence of the people.

كَانَ رَسُولُ اللَّهِ ص أَصْدَقَ الْبَرِيَّةِ هُجَّةً وَ كَانَ مُسْتَلِمَةً يَكْذِبُ عَلَيْهِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع أَصْدَقَ مَنْ بَرَأَ اللَّهُ بَعْدَ رَسُولِ اللَّهِ ص وَ كَانَ الَّذِي يَكْذِبُ عَلَيْهِ وَ يَعْمَلُ فِي تَكْذِيبِ صِدْقِهِ بِمَا يَفْتَرِي عَلَيْهِ مِنَ الْكُذْبِ عَبْدَ اللَّهِ بْنُ سَبَّاحٍ لَعَنَهُ اللَّهُ وَ كَانَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع قَدْ ابْتُلِيَ بِالْمُخْتَارِ

Rasool-Allah^{-saww} was the most truthful one of the created beings and (even then) Musaylama used to lie upon him^{-saww}; and Amir Al-Momineen^{-asws} was the most truthful of the ones Allah^{-azwj} Created after Rasool-Allah^{-saww}, and he^{-asws} was one who used to be belied upon and Abdullah Bin Saba^{-la}, may Allah^{-azwj} Curse him^{-la} would work in belying his^{-asws} truthfulness with whatever he could fabricate upon him^{-asws} from the lies. And Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws} had been tried by Al-Mukhtar'.

ثُمَّ ذَكَرَ أَبُو عَبْدِ اللَّهِ ع الْحَارِثَ الشَّامِيَّ وَ بُنَانَ فَقَالَ كَانَا يَكْذِبَانِ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع

Then Abu Abdullah^{-asws} mentioned Al-Haris the Syrian, and Bunan, so he^{-asws} said: 'They were both lying upon Ali^{-asws} Bin Al-Husayn^{-asws}'.

ثُمَّ ذَكَرَ الْمُغِيرَةَ بْنَ سَعِيدٍ وَ بَرِيعاً وَ السَّرِيَّ وَ أَبَا الْخَطَّابِ وَ مَعْمَرًا وَ بَشَّارَ الشَّعِيرِيِّ وَ حَمَزَةَ الرِّمَذِيِّ وَ صَائِدَ التَّهْدِي فَقَالَ لَعَنَهُمُ اللَّهُ إِنَّ لَا تَخْلُو مِنْ كَذَابٍ يَكْذِبُ عَلَيْنَا أَوْ عَاجِزِ الرَّأْيِ كَفَانَا اللَّهُ مَثْوَنَةً كُلِّ كَذَابٍ وَ أَذَاقَهُمْ حَرَّ الْحَدِيدِ.

Then he^{-asws} mentioned Al-Mugheira Bin Saeed and Bazie and Al-Sarry, and Abu Al-Khattab, and Ma'mar, and Basshar Al-Shaeri, and Hamza Al-Tirmizi, and Saeed Al-Nahdy, so he^{-asws} said: 'May Allah^{-azwj} Curse them^{-la}. We^{-asws} are not vacant from a liar belying upon us^{-asws}, or one of frustrated opinion. Allah^{-azwj} Suffices us^{-asws} as a Supporter against every liar, and will Make them taste the heat of iron'.⁹²

2- كش، رجال الكشي أَحْمَدُ بْنُ عَلِيٍّ عَنْ سَهْلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ عَمَّارِ بْنِ أَبِي عُثْبَةَ قَالَ: هَلَكْتُ بِنِتِّ لِأَبِي الْخَطَّابِ فَلَمَّا دَفَنَهَا أَطْلَعَ يُوسُفُ بْنُ ظَبْيَانَ فِي قَبْرِهَا فَقَالَ السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ.

⁹² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 1

(The book) 'Rijal Al Kashy' — Ahmad Bin Ali, from Sahl, from Abdul Rahman Bin Hammad, from Ibn Fazzal, from ghalib Bin Usman, from Ammar Bin Abu Uqba who said,

~~'Destroyed is the daughter of Abu Al Khattab! When he had buried her, notified Yunus Bin Zabyan in her grave, so he said, 'The greetings be upon you, O daughter of Rasool Allah - saww'93 (Not a Hadeeth)~~

3- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلُونِهِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ سَمِعْتُ رَجُلًا مِنَ الطَّيَّارَةِ يُحَدِّثُ أَبَا الْحَسَنِ الرِّضَا ع عَنْ يُونُسَ بْنِ ظَبْيَانَ أَنَّهُ قَالَ: كُنْتُ فِي بَعْضِ اللَّيَالِي وَأَنَا فِي الطَّوَافِ فَإِذَا نِدَاءٌ مِنْ فَوْقِ رَأْسِي يَا يُونُسُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي فَرَفَعْتُ رَأْسِي فَإِذَا ج

(The book) 'Rijal Al Kashy' — Muhammad Bin Qawlawayyah, from Sa'ad, from Muhammad Bin Isa, from Yunus who said,

'I heard a man from Al-Tayyara discussing with Abu Al-Hassan Al-Reza^{-asws} about Yunus Bin Zabyan having said, 'In one of the nights I was in the Tawaaf when there was a call from above my hear, 'O Yunus! ***I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14].*** So, I raised my head and there was (ج)'.
(ج)'

فَقَضِبَ أَبُو الْحَسَنِ ع غَضَبًا لَمْ يَمَلِكْ نَفْسَهُ ثُمَّ قَالَ لِلرَّجُلِ الْخُرُجَ عَنِّي لَعْنُكَ اللَّهُ وَ لَعْنُ مَنْ حَدَّثَكَ وَ لَعْنُ يُونُسَ بْنِ ظَبْيَانَ أَلْفَ لَعْنَةٍ تَتَّبِعُهَا أَلْفُ لَعْنَةٍ كُلُّ لَعْنَةٍ مِنْهَا تُبَلِّغُكَ قَعَرَ جَهَنَّمَ أَشْهَدُ مَا نَادَاهُ إِلَّا شَيْطَانٌ

Abu Al-Hassan^{-asws} was angered with anger he^{-asws} could hardly resist himself, then said to the man: 'Get out from me^{-asws}! May Allah^{-azwj} Curse you and Curse the ones you discuss with, and Curse Yunus Bin Zabyan, a Curse followed by a thousand Curses, each Curse from these Making you reach the bottom of Hell. I^{-asws} testify that no one called out to him except Satan^{-la}.

أَمَّا إِنَّ يُونُسَ مَعَ أَبِي الْخَطَّابِ فِي أَشَدِّ الْعَذَابِ مَقْرُونَانِ وَأَصْحَابُهُمَا إِلَى ذَلِكَ الشَّيْطَانِ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي أَشَدِّ الْعَذَابِ سَمِعْتُ ذَلِكَ مِنْ أَبِي ع

As for Yunus, he will be with Abu Al-Khattab in the severest of the Punishments and their companions paired to that Satan^{-la} with Pharaoh^{-la} and progeny of Pharaoh^{-la}, in the severest of Punishments. I^{-asws} heard that from my^{-asws} father^{-asws}.

فَقَالَ يُونُسُ فَقَامَ الرَّجُلُ مِنْ عِنْدِهِ فَمَا بَلَغَ الْبَابَ إِلَّا عَشْرَ خُطَى حَتَّى صَرَخَ مَعْشِيًا عَلَيْهِ قَدْ قَاءَ رَجِيعَهُ وَ حُمِلَ مَيِّتًا

Yunus said, 'The man stood up from his^{-asws} presence, and he had not reached the door except ten steps until there was unconsciousness upon him, fell back and was carried off as dead.

فَقَالَ أَبُو الْحَسَنِ ع أَنَّهُ مَلَكَ يَدَيْهِ عَمُودٌ فَضَرَبَ عَلَى هَامَتِهِ ضَرْبَةً قَلَبَ مِنْهَا مَنَاتُهَا حَتَّى قَاءَ رَجِيعَهُ وَ عَجَّلَ اللَّهُ بَرْوَجِهِ إِلَى الْهَوَايَةِ وَ أَحَقَّهُ بِصَاحِبِهِ الَّذِي حَدَّثَهُ يُونُسَ بْنُ ظَبْيَانَ وَ رَأَى الشَّيْطَانَ الَّذِي كَانَ يَتَرَاءَى لَهُ.

Abu Al-Hassan^{-asws} said: 'An Angel came to him having a pole in his hand, and he struck him upon his head with a strike his organs were overturned and he was thrown back, and Allah⁻

azwj Hastened his soul to the chasm (of Hell) and he met his companion who narrated him, Yunus Bin Zabyan, and he saw the Satan^{-la} who had shown it to him”.⁹⁴

4- كِتَابُ الْمَنَاقِبِ، لِمُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ بِإِسْنَادِهِ إِلَى الصَّادِقِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مِثْلَكَ فِي أُمَّتِي مِثْلُ الْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ افْتَرَقَ قَوْمُهُ ثَلَاثَ فِرَقٍ فِرْقَةٌ مُؤْمِنُونَ وَ هُمْ الْحَوَارِيُّونَ وَ فِرْقَةٌ عَادُوهُ وَ هُمْ الْيَهُودُ وَ فِرْقَةٌ غَلَّوْا فِيهِ فَخَرَجُوا عَنِ الْإِيمَانِ

The book ‘Al Manaqib’ of Muhammad Bin Ahmad Bin Shazan, by his chain to,

‘Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Your^{-asws} example in my^{-saww} community is an example of the Messiah Isa^{-as} Bin Maryam^{-as}. His^{-saww} people separated into three sects – a sect of the believers, and they are the disciples, and a sect being inimical to him^{-as}, and they are the Jews, and a sect of exaggerators regarding him^{-as}, so they exited from the faith.

وَ إِنَّ أُمَّتِي سَتَفَرَّقُ فِيكَ ثَلَاثَ فِرَقٍ فِرْقَةٌ شِيعَتُكَ وَ هُمْ الْمُؤْمِنُونَ وَ فِرْقَةٌ عَدُوُّكَ وَ هُمْ الشَّاكُونَ وَ فِرْقَةٌ تَغْلُو فِيكَ وَ هُمْ الْجَاهِلُونَ وَ أَنْتَ فِي الْجَنَّةِ يَا عَلِيُّ وَ شِيعَتُكَ وَ مُحِبُّ شِيعَتِكَ وَ عَدُوُّكَ وَ الْعَالِي فِي النَّارِ.

And my^{-saww} community will be separating regarding you^{-asws} into three sects – a sect of your^{-asws} Shias, and they are the Momineen, and a sect of your^{-asws} enemies, and they are the doubters, and a sect exaggerating regarding you^{-asws}, and they are the rejecters; and you^{-asws} will be in the Paradise, O Ali^{-asws}, and your^{-asws} Shias, and ones who loves your^{-asws} Shias, while your^{-asws} enemies and the exaggerators would be in the Fire”.⁹⁵

5- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزْفَعُونِي فَوْقَ حَقِّي فَإِنَّ اللَّهَ تَعَالَى اتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي نَبِيًّا.

(The book) ‘Al Nawadir’ of Al Rawandi by his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-saww}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not raise me^{-saww} above my^{-saww} right, for Allah^{-azwj} the Exalted Took me^{-saww} as a servant before He^{-azwj} Took me^{-saww} as a Prophet^{-saww}’.⁹⁶

6- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن أحمد بن محمد بن العطار عن أبيه عن أحمد بن محمد البرقي عن العباس بن معروف عن عبد الرحمن بن مسلم عن فضيل بن يسار قال قال الصادق ع اخذوا على شبابكم الغلاة لا يفسدوهم فإن الغلاة شر خلق يصغرون عظمة الله و يدعون الربوبية لعباد الله و الله إن الغلاة لشر من اليهود و النصارى و المجوس و الذين أشركوا

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Al Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Al Attar, from his father, from Ahmad Bin Muhammad Al Barqy, from Al Abbas Bin Marouf, from Abdul Rahman Bin Muslim, from Fuzeyl Bin Yasaar who said,

‘Al-Sadiq^{-asws} said: ‘Be careful upon your youths that the exaggerators may not spoil them, for the exaggerators are evil creatures, belittling the Magnificence of Allah^{-azwj} and claiming

⁹⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 3

⁹⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 4

⁹⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 5

lordship for servants of Allah-azwj. By Allah-azwj! The exaggerators are more evil than the Jews and the Christians and the Magians, and those who are associating (committing shirk)’.

ثُمَّ قَالَ عِ الْيَنَّا يَرْجِعُ الْغَالِي فَلَا نَقْبَلُهُ وَ إِنَّا يَلْحَقُ الْمُقَصِّرُ فَنَقْبَلُهُ فَقِيلَ لَهُ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

Then he-asws said: ‘To us-asws the exaggerators will return, but we-asws will not accept him, and with us the reducer (Muqassir) will catch up with, and we-asws will accept him’. It was said to him-asws, ‘How is that so, O son-asws of Rasool-Allah-saww?’

قَالَ الْغَالِي قَدْ اغْتَادَ تَرَكَ الصَّلَاةَ وَ الزَّكَاةَ وَ الصَّيَّامَ وَ الْحَجَّ فَلَا يَقْدِرُ عَلَى تَرْكِ عَادَتِهِ وَ عَلَى الرُّجُوعِ إِلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ أَبَدًا وَ إِنَّ الْمُقَصِّرَ إِذْ عَرَفَ عَمِلَ وَ أَطَاعَ.

He-asws said: ‘The exaggerator (Ghaali) is used to neglecting the Salat, and the Zakat, and the Fasts, and the Hajj, so he would not be able upon leaving his habits and upon returning to obedience of Allah-azwj Mighty and Majestic, ever, but the reducer (Muqassir), when he recognises, would work (hard) and (start to catch-up and) obey’.⁹⁷

7- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن علي بن محمد العلوي عن أحمد بن علي بن إبراهيم عن أبيه عن جده إبراهيم بن هاشم عن أحمد الأزدي عن عبد الصمد بن بشير عن ابن طريف عن ابن ثبابة قال قال أمير المؤمنين ع اللهم إني بريء من الغلاة كبراءة عيسى ابن مريم من النصارى اللهم اخذهم أبداً و لا تنصرو منهم أحداً.

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Al Husayn Bin Ubeydullah, from Ali Bin Muhammad al Alawy, from Ahmad bin Ali Bin Ibrahim, from his father, from his grandfather Ibrahim Bin Hashim, from Ahmad Al Azdy, from Abdul Samad Bin Bashir, from Ibn Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen-asws said: ‘O Allah-azwj! I-asws are disavowing from the exaggerators (Ghulaat) like the disavowment of Isa-as Bin Maryam-as from the Christians. O Allah-azwj! Abandon them forever and do not Help anyone from them!’⁹⁸

8- ن، عيون أخبار الرضا عليه السلام القامي عن محمد الحميري عن أبيه عن ابن هاشم عن علي بن معبد عن الحسين بن خالد عن أبي الحسن الرضا ع قال: مَنْ قَالَ بِالتَّشْبِيهِ وَ الْجَبْرِ فَهُوَ كَافِرٌ مُشْرِكٌ وَ نَحْنُ مِنْهُ بُرَاءٌ فِي الدُّنْيَا وَ الْآخِرَةِ

(The book) ‘Uyoon Akhbar Al Reza-asws – Al Famy, from Muhammad Al himeyri, from his father, from Ibn Hashim, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza-asws having said: ‘The one who speak with the resemblance (of Allah-azwj) and the Compulsion (by Allah-azwj), so he is a Kafir, a Polytheist, and we-asws are disavowed from him in the world and the Hereafter.

يَا ابْنَ خَالِدٍ إِنَّمَا وَضَعَ الْأَخْبَارَ عَنَّا فِي التَّشْبِيهِ وَ الْجَبْرِ الْغُلَاةُ الَّذِينَ صَغَرُوا عَظَمَةَ اللَّهِ تَعَالَى فَمَنْ أَحْبَبَهُمْ فَقَدْ أَبْغَضَنَا وَ مَنْ أَبْغَضَهُمْ فَقَدْ أَحَبَّنَا وَ مَنْ وَالَاهُمْ فَقَدْ عَادَانَا وَ مَنْ عَادَاهُمْ فَقَدْ وَاَلَانَا

O Ibn Khalid! But rather the Ahadeeth regarding the resemblance and the Compulsion have been placed from us-asws by the exaggerators, those who are belittling the Magnificence of

⁹⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 6

⁹⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 7

Allah^{-azwj} the Exalted. The one who loves them so he has hated us^{-asws}, and one who hates them so he has loved us^{-asws}, and one who befriends them so he has been inimical to us^{-asws}, and one who is inimical to them so he has befriended us^{-asws};

وَمَنْ وَصَلَهُمْ فَقَدْ قَطَعَنَا وَمَنْ قَطَعَهُمْ فَقَدْ وَصَلَنَا وَمَنْ جَفَاهُمْ فَقَدْ بَرَّنا وَمَنْ بَرَّهُمْ فَقَدْ جَفَانَا وَمَنْ أَكْرَمَهُمْ فَقَدْ أَهَانَنَا وَمَنْ أَهَانَهُمْ فَقَدْ أَكْرَمَنَا وَمَنْ قَبِلَهُمْ فَقَدْ رَدَّنا وَمَنْ رَدَّهُمْ فَقَدْ قَبِلَنَا

And one who connects with them so he has cut us^{-asws} off, and one who cuts them off so he has connected with us^{-asws}, and one who is disloyal to them so he has been righteous with us^{-asws}, and one who is righteous with them so he has been disloyal to us^{-asws}, and one who honours them so he has debased us^{-asws} and one who debases them so he has honoured us^{-asws}, and one who accepts them so he has repelled us^{-asws}, and one who repels them so he has accepted us^{-asws};

وَمَنْ أَحْسَنَ إِلَيْهِمْ فَقَدْ أَسَاءَ إِلَيْنَا وَمَنْ أَسَاءَ إِلَيْهِمْ فَقَدْ أَحْسَنَ إِلَيْنَا وَمَنْ صَدَّقَهُمْ فَقَدْ كَذَّبْنَا وَمَنْ كَذَّبَهُمْ فَقَدْ صَدَّقْنَا وَمَنْ أَعْطَاهُمْ فَقَدْ حَرَمْنَا وَمَنْ حَرَمَهُمْ فَقَدْ أَعْطَانَا يَا ابْنَ خَالِدٍ مَنْ كَانَ مِنْ شِيعَتِنَا فَلَا يَتَّخِذَنَّ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا.

And one who does favours to them so he has been evil to us^{-asws}, and one who is evil to them so he has favoured to us^{-asws}, and one who ratifies them so he has belied us^{-asws}, and one who belies them so he has ratified us^{-asws}, and one who give them so he has deprived us^{-asws}, and one who deprives them so he has given us^{-asws}. O Ibn Khalid! One who was from our^{-asws} Shias, so he should neither be a friend from them nor a helper".⁹⁹

9- ج، الإحتجاج و بما خرج عن صاحب الزمان صلوات الله عليه رداً على الغلاة من التوقيع جواباً لكتاب كتبت إليه على يدي محمد بن علي بن هلال الكرخي

(The book) 'Al Ihtijaj' – And from what has come out from the Master^{-asws} of the time, (12th Imam^{-asws}) may the Salawat of Allah^{-azwj} be upon him^{-asws}, a refutation against the exaggerators, from the signed letters in answer to a letter written to him^{-asws} upon the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy: -

يَا مُحَمَّدُ بْنُ عَلِيٍّ تَعَالَى اللَّهُ عَزَّ وَ جَلَّ عَمَّا يَصِفُونَ سُبْحَانَهُ وَ بِحَمْدِهِ لَيْسَ نَحْنُ شُرَكَاءُ فِي عِلْمِهِ وَ لَا فِي قُدْرَتِهِ بَلْ لَا يَعْلَمُ الْغَيْبَ غَيْرُهُ كَمَا قَالَ فِي مُحْكَمِ كِتَابِهِ تَبَارَكَ وَ تَعَالَى فُلَنْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

'O Muhammad Bin Ali! Allah^{-azwj} Mighty and Majestic is more Exalted than what they are describing of His^{-azwj} Glory and His^{-azwj} Praise. We^{-asws} aren't participants in His^{-azwj} Knowledge, nor in His^{-azwj} Power, but none know the hidden matters apart from Him^{-azwj}, just as He^{-azwj} has Said in His^{-azwj} Book, Blessed and Exalted: **Say: 'The ones in the skies and earth do not know the unseen except Allah, [27:65].**

وَ أَنَا وَ جَمِيعُ آتَائِي مِنَ الْأَوَّلِينَ آدَمَ وَ نُوحَ وَ إِبْرَاهِيمَ وَ مُوسَى وَ غَيْرُهُمْ مِنَ النَّبِيِّينَ وَ مِنَ الْآخِرِينَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ غَيْرُهُمْ مِمَّنْ مَضَى مِنَ الْأَيَّامِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ إِلَى مَبْلَغِ أُنَامِي وَ مُنْتَهَى عَصْرِ عِبِيدِ اللَّهِ عَزَّ وَ جَلَّ

⁹⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 8

And I^{-asws} and the entirety of my^{-asws} forefathers^{-asws} from the formers ones, Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and others from the Prophets^{-as}, and from the latter ones, Muhammad^{-saww} Rasool-Allah^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and other from the ones past from the Imams^{-asws}, all of them reaching up to my^{-asws} days, and ending up to my^{-asws} era, are (all) servants of Allah^{-azwj} Mighty and Majestic.

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيراً قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى

Allah^{-azwj} Mighty and Majestic is Saying: ***And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124] He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"***

يَا مُحَمَّدَ بْنَ عَلِيٍّ قَدْ آذَانَا جُهَلَاءُ الشَّيْعَةِ وَ حُمَقَاؤُهُمْ وَ مَنْ دِينَهُ جَنَاحُ الْبُعُوضَةِ أَرْجَحُ مِنْهُ

O Muhammad Bin Ali! They have hurt us^{-asws}, the ignorant Shias, and their fools, and one whose religion is a wing of the mosquito is more preferable (to us^{-asws}) than him.

وَ أَشْهَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ كَفَى بِهِ شَهِيداً وَ مُحَمَّداً رَسُولَهُ وَ مَلَائِكَتَهُ وَ أَنْبِيََاءَهُ وَ أَوْلِيَائَهُ وَ أَشْهَدُكَ وَ أَشْهَدُ كُلَّ مَنْ سَمِعَ كِتَابِي هَذَا أَنِّي بَرِيءٌ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ بِمَنْ يَقُولُ إِنَّا نَعْلَمُ الْغَيْبَ أَوْ نُنْشِرُكَ اللَّهَ فِي مُلْكِهِ أَوْ يُجَلِّئُنَا مَحَلًّا سِوَى الْمَحَلِّ الَّذِي نَصَبَهُ اللَّهُ لَنَا وَ خَلَقَنَا لَهُ أَوْ يَتَعَدَّى بِنَا عَمَّا قَدْ فَسَّرْتُهُ لَكَ وَ بَيَّنَّنِي فِي صَدْرِ كِتَابِي

And I^{-asws} keep Allah^{-azwj} as Witness, Who there is no god except Him^{-azwj}, and suffice with Him^{-azwj} as Witness, and Muhammad^{-saww} His^{-azwj} Rasool^{-saww}, and His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Guardians^{-asws}, and I^{-asws} keep you as witness, and I^{-asws} keep as witness the one who hears this letter of mine^{-asws}, I^{-asws} disavow to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww} from the one who says that we^{-asws} know the hidden matters (Ghayb), or we^{-asws} participate with Allah^{-azwj} in His^{-azwj} Kingdom, or He^{-azwj} has Permitted for us^{-asws} the place which Allah^{-azwj} has Nominated for us^{-asws} and Created us^{-asws} for it, or transgress with us^{-asws} from what I^{-asws} have interpreted for you and explained it in the middle of my^{-asws} letter.

وَ أَشْهَدُكُمْ أَنَّ كُلَّ مَنْ نَتَبَرَّأُ مِنْهُ فَإِنَّ اللَّهَ يَبْرُأُ مِنْهُ وَ مَلَائِكَتَهُ وَ رَسُولَهُ وَ أَوْلِيَائَهُ وَ جَعَلْتُ هَذَا التَّوْقِيعَ الَّذِي فِي هَذَا الْكِتَابِ أَمَانَةً فِي عُنُقِكَ وَ عُنُقِي مَنْ سَمِعَهُ أَنْ لَا يَكْتُمَهُ مِنْ أَحَدٍ مِنْ مَوَالِي وَ شِيعَتِي حَتَّى يَظْهَرَ عَلَى هَذَا التَّوْقِيعِ الْكُلُّ مِنَ الْمَوَالِي لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ يَتَلَفَاهُمْ فَيَرْجِعُوهُمْ إِلَى دِينِ اللَّهِ الْحَقِّ وَ يَنْتَهُوهُمْ [يَنْتَهُوْنَ] عَمَّا لَا يَعْلَمُونَ مُنْتَهَى أَمْرِهِ وَ لَا يَبْلُغُ مُنْتَهَاهُ

And I^{-asws} keep you as witnesses that every one we^{-asws} are disavowing from, so Allah^{-azwj} is Disavowed from him, and (so are) His^{-azwj} Angels, and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Guardians^{-asws}, and make this signed letter which is in this letter to be as an entrustment in your posterity and the necks of the ones who hear it, and do not conceal it from anyone from ones in my^{-asws} Wilayah, and my^{-asws} Shias until this signed letter appears to all of my^{-asws} loyalists, perhaps Allah^{-azwj} would Turn them around, and they would be returning to the Religion of Allah^{-azwj}, the Truth, and they would desist from what they are not knowing to His^{-azwj} Command, not reach its ending.

فَكُلُّ مَنْ فَهِمَ كِتَابِي وَ لَمْ يَرْجِعْ إِلَى مَا قَدْ أَمَرْتُهُ وَ هَمَيْتُهُ فَلَقَدْ حَلَّتْ عَلَيْهِ اللَّعْنَةُ مِنَ اللَّهِ وَ يَمَنْ ذَكَرْتُ مِنْ عِبَادِهِ الصَّالِحِينَ.

So, everyone who understands my^{-asws} letter and does not return to what I^{-asws} have instructed him and forbidden him with, then he has released the Curse from Allah^{-azwj} upon him, and (the curse) from the ones He^{-azwj} Mentioned as being from His^{-azwj} righteous servants”.¹⁰⁰

10- ن، عيون أخبار الرضا عليه السلام الحمْدانيُّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْهَرَوِيِّ قَالَ: قُلْتُ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ مَا شَيْءٌ يَحْكِيهِ عَنْكُمْ النَّاسُ قَالَ وَ مَا هُوَ قُلْتُ يَقُولُونَ إِنَّكُمْ تَدْعُونَ أَنَّ النَّاسَ لَكُمْ عِبِيدٌ

(The book) 'Uyoon Akhbar Al Reza^{-asws} – Al Hamdany, from Ali, from his father, from Al Harwy who said,

'I said to Al Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this thing the people are relating from you^{-asws}?' He^{-asws} said: 'And what is it?' I said, 'They are saying, you (Imams^{-asws}) are claiming that the people, all of them are slaves'.

فَقَالَ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ عَلِيمَ الْغَيْبِ وَ الشَّهَادَةِ أَنْتَ شَاهِدٌ بَائِي لَمْ أَقُلْ ذَلِكَ قَطُّ وَ لَا سَمِعْتُ أَحَدًا مِنْ آبَائِي ع قَالَ قَطُّ وَ أَنْتَ الْعَالِمُ بِمَا لَنَا مِنَ الْمَطَالِمِ عِنْدَ هَذِهِ الْأُمَّةِ وَ إِنَّ هَذِهِ مِنْهَا

He^{-asws} said: '**O Allah! Originator of the skies and the earth, Knower of the unseen and the seen!** [39:46], You^{-azwj} are Witness that I^{-asws} did not say that at all, nor did anyone hear it from my^{-asws} forefathers^{-asws} saying at all, and You^{-azwj} are the Knower of what is for us^{-asws} from the injustices in the presence of this community, and this is from it!'

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا عَبْدَ السَّلَامِ إِذَا كَانَ النَّاسُ كُلُّهُمْ عِبِيدَنَا عَلَى مَا حَكَّوهُ عَنَّا فَمِمَّنْ نَتَّبِعُهُمْ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ صَدَقْتَ

Then he^{-asws} turned towards me and said: 'O Abdul Salam! When the people, all of there were to be our^{-asws} slaves, upon what (basis) are they relating it from us^{-asws}? From whom are we^{-asws} informing them?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} speak the truth'.

ثُمَّ قَالَ يَا عَبْدَ السَّلَامِ أَ مُنْكَرٌ أَنْتَ لِمَا أَوْحَبَ اللَّهُ عَزَّ وَ جَلَّ لَنَا مِنَ الْوَلَايَةِ كَمَا يُنْكِرُهُ غَيْرُكَ قُلْتُ مَعَاذَ اللَّهِ بَلْ أَنَا مُقَرَّرٌ بِوَلَايَتِكُمْ.

Then he^{-asws} said: 'O Abdul Salam! Are you a denier of what Allah^{-azwj} Mighty and Majestic has Obligated for us^{-asws} of the Wilayah, just as others are denying it?' I said, 'Allah^{-azwj} Forbid! But I am an acknowledger with your^{-asws} Wilayah".¹⁰¹

11- ب، قرب الإسناد هارونُ عَنْ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صِنْفَانِ لَا تَنَاهُمَا شَقَاعَتِي سُلْطَانٌ عَشُومٌ عَسُوفٌ وَ غَالٍ فِي الدِّينِ مَارِقٌ مِنْهُ غَيْرٌ تَائِبٍ وَ لَا نَازِعٍ.

(The book) 'Qurb Al Asnad' – Haround, from Ibn Sadaqa,

¹⁰⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 9

¹⁰¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 10

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Two types (of people) will not be attaining my^{-saww} intercession – a tyrannical despotic ruler, and an exaggerator in the Religion, a renegade from it, without repenting nor removing (it)’¹⁰².

12- ب، قرب الإسناد الطيالسي عن الفضل بن عثمان قال سمعت أبا عبد الله ع يقول اتقوا الله و عظموا الله و عظموا رسوله ص و لا تفضلوا على رسول الله ص أحداً فإن الله تبارك و تعالى قد فضله و أحبوا أهل بيته نبيكم حباً مفضداً و لا تغلوا و لا تفرقوا و لا تقولوا ما لا نقول فإنكم إن فعلتم و قلنا مئثم و مئثم بعتكم الله و بعثنا فكننا حيث يشاء الله و كنتم.

(The book) ‘Qurb Al Asnad’ – Al Tayalasi, from Al Fuzeyl Bin Usman who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Fear Allah^{-azwj} and Magnify Allah^{-azwj} and magnify His^{-azwj} Rasool^{-saww} and do not give superiority to anyone over Rasool-Allah^{-saww}, for Allah^{-azwj} Blessed and Exalted has Merited him^{-saww} and Loves People^{-asws} of the Household of your Prophet^{-saww} with (Intense) Love, and neither exaggerate nor be saying what we^{-asws} are not saying. If you say and we^{-asws} say, you will die and we^{-asws} will pass away, then Allah^{-azwj} will Resurrect you and Resurrect us^{-asws}, so we^{-asws} would be where Allah^{-azwj} so Desires, and you (with us^{-asws})!’¹⁰³

13- ل، الخصال ابن الوليد عن محمد الططار عن الأشعري عن محمد بن عبد الجبار رفعه إلى رسول الله ص أنه قال: رجلان لا تنالهما شفاعةي صاحب سلطان عسوف عشوم و غال في الدين مارق.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Abdul Jabbar, raising it to

‘Rasool-Allah^{-saww} having said: ‘Two (types of) men will not be attaining my^{-saww} intercession – a companion of a tyrannical despotic ruler, and an exaggerator in the Religion, a renegade’¹⁰⁴.

14- ل، الخصال محمد بن علي بن بشير عن المظفر بن أحمد و علي بن محمد بن سليمان معاً عن علي بن جعفر البغدادي عن جعفر بن محمد بن مالك عن الحسن بن راشد عن علي بن سالم عن أبيه قال قال أبو عبد الله جعفر بن محمد الصادق ع أذن ما يخرج به الرجل من الإيمان أن يجلس إلى غال فيسمع إلى حديثه و يصدق على قوله

(The book) ‘Al Khisaal’ – Muhammad Bin Ali Bin Bashir, from Al Muzaffar bin Ahmad and Ali Bin Muhammad Bin Suleyman both together, from Ali Bin Ja’far Al Baghdady, from Ja’far Bin Muhammad Bin Malik, from Al Hassan Bin Rashid, from Ali Bin Salim, from his father who said,

‘Abu Abdullah Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} said: ‘The least of what can throw the man from the Eman is that he sits to an exaggerator and listens to his Hadeeth and ratifies him upon his words.

إن أبي حدثني عن أبيه عن جدّه أن رسول الله ص قال صنفان من أمتي لا نصيب لهما في الإسلام العلاءة و القدرية.

¹⁰² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 11

¹⁰³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 12

¹⁰⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 13

My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that Rasool-Allah^{-saww} said: ‘Two types from my^{-saww} community, there is no share for them in Al-Islam – the exaggerator and the Qadiriites (Fatalists)¹⁰⁵’.¹⁰⁶

15- ل، الخصال الأربعة مائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كُنْتُمْ وَالْعُلُوَّ فِينَا قُولُوا إِنَّا عِبِيدٌ مَرْبُوبُونَ وَ قُولُوا فِي فَضْلِنَا مَا شِئْتُمْ.

(The book) ‘Al-Khisaa’ – ‘The four hundred (Ahadeeth)’ – Amir Al-Momineen^{-asws} said: ‘Beware of the exaggeration regarding us^{-asws}. Say we^{-asws} are servants being Nourished, and say in our^{-asws} merits whatever you so desire to’.¹⁰⁷

16- ل، الخصال أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ الْأَشْعَرِيِّ عَنْ ابْنِ يَزِيدَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ هَلْ أَتَيْتُكُمْ عَلَى مَنْ تَنْزَلُ الشَّيَاطِينُ تَنْزَلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ قَالَ هُمْ سَبْعَةُ الْمَغِيرَةِ وَ بَيَّانٌ وَ صَائِدٌ وَ حَمْرَةٌ وَ عَمَارَةُ الْبَرْبَرِيِّ وَ الْحَارِثُ الشَّامِيُّ وَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ وَ أَبُو الْخَطَّابِ.

(The book) ‘Al Khisaa’ – My father and Ibn Al Waleed both together, from Muhammad Al Attar and Ahmad Bin Idrees both together from Al Ash’ary, from Ibn Yazeed, from Al Hassan Bin Ali Bin Fazzal, from Dawood Bin Abu Yazeed, from a man,

‘From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **Shall I inform you of the ones upon whom the Satans descend? [26:221] They descend upon every sinful liar [26:222].** He said, ‘They are seven – Al-Mugheira, and Bayan, and Said, and Hamza Bin Umara Al-Berbery, and Al-Haris the Syrian, and Abdullah Bin Al-Haris, and Abu Al-Khatib’.

وَ رَوَى بِإِسْنَادِهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ لَعَنَ اللَّهُ بَيَّانَ الْبَيَّانِ وَ إِنَّ بَيَّانًا لَعَنَهُ اللَّهُ كَانَ يَكْذِبُ عَلَى أَبِي أَشْهَدُ كَانَ أَبِي عَلِيٍّ بْنُ الْحُسَيْنِ ع عَبْدًا صَالِحًا.

And it is reported by his chain from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘May Allah^{-azwj} Curse Bunan Al-Bayan, and surely Bunan, may Allah^{-azwj} Curse him^{-la}, used to belied upon my^{-asws} father^{-asws}. I^{-asws} testify that my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} was a righteous servant’.¹⁰⁸

17- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن الجهم قال: قال المأمون للرضا ع بلغني أن قوماً يغفلون فيكم و يتجاوزون فيكم الحد

(The book) ‘Uyoon Akhbar Al Reza^{-asws}’ – Tameem Al Qureysi, from his father, from Ahmad Bin Ali Al Ansary, from Al Hassan Bin Al Jahm who said,

‘Al-Mamoun said to Al-Reza^{-asws}, ‘It has reached me that there are people who are exaggerating regarding you (Imams^{-asws}) and are exceeding the limit regarding you^{-asws} all’.

¹⁰⁵ A fatalist is someone who feels that no matter what he or she does, the outcome will be the same because it's predetermined.

¹⁰⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 14

¹⁰⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 15

¹⁰⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 16

فَقَالَ الرِّضَا ع حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ عَنْ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَرْفَعُونِي فَوْقَ حَقِّي فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي نَبِيًّا

Al-Reza^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not raise me^{-saww} above my^{-saww} right, for Allah^{-azwj} Blessed and Exalted Took me^{-saww} as a servant before He^{-azwj} Took me^{-saww} as a Prophet^{-saww}.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَ الْحِكْمَ وَ النُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَ لَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ وَ لَا يَأْمُرْكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَ النَّبِيِّينَ أَرْبَابًا أ يَأْمُرْكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

Allah^{-azwj} Blessed and Exalted Said: ***It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: 'Be my servants from besides Allah', but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79] And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80].***

وَ قَالَ عَلِيٌّ ع يَهْلِكُ فِي اثْنَانِ وَ لَا ذَنْبَ لِي مُحِبُّ مُفَرِّطٍ وَ مُبْغِضٌ مُفَرِّطٌ وَ إِنَّا لَنَبْرُؤُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ يَغْلُو فِيْنَا فَيَرْفَعُنَا فَوْقَ حَدِّنا كِبَرَاءَةِ عِيسَى ابْنِ مَرْيَمَ ع مِنَ النَّصَارَى

And Ali^{-asws} said: 'Two are destroyed regarding me^{-asws}, and there is no son for me^{-asws} – a fabricating loving one, and a fabricating hater, and we^{-asws} disavow to Allah^{-azwj} Mighty and Majestic from the ones who exaggerate regarding us^{-asws} raising us^{-asws} above our^{-asws} limit, like the disavowment of Isa Bin Maryam^{-as} from the Christians'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

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

مَا قُلْتُ هُمْ إِلَّا مَا أَمَرَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

I did not say to them except what You Commanded me with, 'Worship Allah, my Lord and your Lord', and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117].

وَقَالَ عَزَّ وَجَلَّ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ-

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

وَقَالَ عَزَّ وَجَلَّ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ وَ مَعْنَاهُ أَكْثَمَا كَانَا يَتَعَوَّطَانِ فَمَنْ ادَّعَى لِلْأَنْبِيَاءِ رُبُوبِيَّةً أَوْ ادَّعَى لِلْأَيْمَةِ رُبُوبِيَّةً أَوْ نُبُوَّةً أَوْ لِعَبْرِ الْأَيْمَةِ إِمَامَةً فَتَنَحْنُ بُرَاءً مِنْهُ فِي الدُّنْيَا وَالْآخِرَةِ.

And the Mighty and Majestic Said: **The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. [5:75]** – and its meaning is that both of them^{-as} were excreting. So, the one who claims Lordship for the Prophets^{-as} or claims Lordship for the Imams^{-asws}, or Prophet-hood, or Imamate for other than the Imams^{-asws}, so we^{-asws} are disavowed from him in the world and the hereafter”.¹⁰⁹

18- ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن علي عن أبيه عن علي بن معبد عن الحسين بن خالد الصيرفي قال قال أبو الحسن ع من قال بالتناسخ فهو كافر

(The book) ‘Uyoon Akhbar Al Reza^{-asws}’ – Ibn Al Mutawakkal, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid Al Sayrafi who said,

‘Abu Al-Hassan^{-asws} said: ‘The one who says with the re-incarnation, so he is a Kafir’.

ثُمَّ قَالَ لَعَنَ اللَّهُ الْغَلَاةَ أَلَا كَانُوا مَجُوسًا أَلَا كَانُوا نَصَارَى أَلَا كَانُوا قَدَرِيَّةً أَلَا كَانُوا مُرْجِيَّةً أَلَا كَانُوا حُرُورِيَّةً

Then he^{-asws} said: ‘May Allah^{-azwj} Curse the exaggerators. Indeed, they would be (like) Christians. Indeed, they would be (like) Qadiriites (Fatalists). Indeed, they would be (like) Murjiites. Indeed, they would be (like) Haruriya’.

ثُمَّ قَالَ ع لَا تَقَاعِدُوهُمْ وَلَا تَصَادِفُوهُمْ وَابْتَزُّوا مِنْهُمْ بَرَاءَ اللَّهِ مِنْهُمْ.

Then he^{-asws} said: ‘Neither sit with them, nor ratify them, and disavow from them, Allah^{-azwj} Disavowed from them”.¹¹⁰

19- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَشَّارٍ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ بْنِ الْقَاسِمِ عَنِ الْحَسَنِ بْنِ سَهْلٍ عَنْ مُحَمَّدِ بْنِ حَامِدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَ عَنِ الْغَلَاةِ وَالْمَقْصُودَةِ

(The book) ‘Uyoon Akhbar Al Reza^{-asws}’ – Muhammad bin Ali Bin Bashar, from Al Muzaffar Bin Ahmad, from Al Abbas Bin Muhammad bin Al Qasim, from Al Hassan bin Sahl, from Muhammad bin Hamid, from Abu Hashim Al Ja’fari who said,

‘I asked Abu Al-Hassan Al-Reza^{-asws} about the exaggerators and the Mufawwiza (believers in delegation)’.

¹⁰⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 17

¹¹⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 18

فَقَالَ الْغُلَاةُ كُفَّارٌ وَ الْمُفَوَّضَةُ مُشْرِكُونَ مَنْ جَالَسَهُمْ أَوْ خَالَطَهُمْ أَوْ أَكَلَهُمْ أَوْ شَارَبَهُمْ أَوْ وَصَلَ لَهُمْ أَوْ رَوَّجَهُمْ أَوْ تَزَوَّجَ إِلَيْهِمْ أَوْ أَيْتَمَنَهُمْ عَلَى أَمَانَةٍ أَوْ صَدَّقَ حَدِيثَهُمْ أَوْ أَعَانَهُمْ بِشَطْرِ كَلِمَةٍ خَرَجَ مِنْ وَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ وَ وَلَايَةِ الرَّسُولِ ص وَ وَلَايَةِ أَهْلِ الْبَيْتِ.

He^{-asws} said: ‘The exaggerators are Kafirs, and the Mufawwiza are Polytheists. One who sits with them, or mingles with them, or eats with them, or drinks with them, or connects with them, or married into them, or marries to them, or shelters them, or secures them upon an amnesty, or ratifies their Ahadeeth, or supports them with (even) half a word, exits from Wilayah of Allah^{-azwj} Mighty and Majestic, and Wilayah of the Rasool^{-saww}, and our^{-asws} Wilayah, People^{-asws} of the Household’.¹¹¹

20- ج، الإحتجاج م، تفسير الإمام عليه السلام في قوله تعالى غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَرَ اللَّهُ عَزَّ وَ جَلَّ عِبَادَهُ أَنْ يَسْأَلُوهُ طَرِيقَ الْمُنْعَمِ عَلَيْهِمْ وَ هُمُ النَّبِيُّونَ وَ الصِّدِّيقُونَ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ وَ أَنْ يَسْتَعِيدُوا مِنْ طَرِيقِ الْمَغْضُوبِ عَلَيْهِمْ وَ هُمُ الْيَهُودُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ هَلْ أَنْبِئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ

(The books) ‘Al-Ihtijaj’ (and) ‘Tafseer of the Imam^{-asws} – Regarding Words of the Exalted: **other than of those You are Wrathful upon nor of the straying ones [1:7]** - Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} servants that they should ask Him^{-azwj} for the path of the ones whom He^{-azwj} has Bestowed Bounties upon, and they are the Prophets^{-as}, and the truthful, and the martyrs, and the righteous, and that they should be seeking Refuge with Him^{-azwj} from the path of those whom He^{-azwj} is Wrathful upon, and they are the Jews, those whom Allah^{-azwj} the Exalted Said regarding them: **Say: Shall I inform you of the most evil from that of Retribution in the Presence of Allah, the one whom Allah Cursed and is Wrathful upon? [5:60]**.

وَ أَنْ يَسْتَعِيدُوا مِنْ طَرِيقِ الضَّالِّينَ وَ هُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ وَ هُمُ النَّصَارَى

And that they should be seeking Refuge with Him^{-azwj} from the path of the straying ones, and they are those Allah^{-azwj} the Exalted Said regarding them: **Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of a people who strayed before and led many astray, and strayed from the straight Way [5:77]** – and they are the Christians’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ كَفَرَ بِاللَّهِ فَهُوَ مَغْضُوبٌ عَلَيْهِ وَ ضَالٌّ عَنْ سَبِيلِ اللَّهِ

Then Amir Al-Momineen^{-asws} said: ‘Everyone who commits *Kufr* with Allah^{-azwj}, so he is the one (Allah^{-azwj} is) Wrathful upon, and he has strayed from the Way of Allah^{-azwj}’.

وَ قَالَ الرِّضَا ع كَذَلِكَ وَ زَادَ فِيهِ فَقَالَ وَ مَنْ جَاوَزَ بِأَمِيرِ الْمُؤْمِنِينَ ع الْعُبُودِيَّةَ فَهُوَ مِنَ الْمَغْضُوبِ عَلَيْهِمْ وَ مِنَ الضَّالِّينَ

And Al-Reza^{-asws} said similar to that, and added in it, so he^{-asws} said: ‘The one who exceeds with Amir Al-Momineen^{-asws} (with more than) servitude (to Allah^{-azwj}), so he is from the ones upon whom is the Wrath, and from the straying ones’.

¹¹¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 19

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَتَجَاوَزُوا بِنَا الْعُبُودِيَّةَ ثُمَّ قُولُوا مَا شِئْتُمْ وَ لَنْ تَبْلُغُوا وَ إِيَّاكُمْ وَ الْعُلُوَّ كَعُلُوِّ النَّصَارَى فَإِنِّي بَرِيءٌ مِنَ الْعَالِينَ

And Amir Al-Momineen^{-asws} said: 'Do not exceed with us^{-asws} (any more than) the servitude (to Allah^{-azwj}), then you can be saying whatever you so desire to, and you will never be reaching (our description). And beware of the exaggeration like the exaggeration of the Christians, for I^{-asws} am disavowed from the exaggerators'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ صِفْ لَنَا رَبَّكَ فَإِنَّ مَنْ قَبْلَنَا قَدِ اخْتَلَفُوا عَلَيْنَا فَقَالَ الرِّضَا ع إِنَّهُ مَنْ يَصِفُ رَبَّهُ بِالْقِيَاسِ فَإِنَّهُ لَا يَزَالُ الدَّهْرَ فِي الْإِلْتِبَاسِ مَاثِلًا عَنِ الْمُنْهَاجِ طَاعِنًا فِي الْإِعْجَاجِ ضَالًّا عَنِ السَّبِيلِ قَائِلًا غَيْرَ الْجَمِيلِ

He^{-asws} said: 'So a man stood up to him^{-asws} and said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Describe your^{-asws} Lord^{-azwj} to us, for the ones before (among) us are differing upon us'. So Al-Reza^{-asws} said: 'It is so that the one who describes his Lord^{-azwj} with the analogy, would not cease to be in confusion in his lifetime, inclining away from the Divine Manifesto, and would be overwhelmingly in the distortions, straying from the Way, speaking other than the beautiful'.

ثُمَّ قَالَ أَعْرِفْهُ بِمَا عَرَفَ بِهِ نَفْسَهُ أَعْرِفْهُ مِنْ غَيْرِ رُؤْيَاهُ وَ أَصِفْهُ بِمَا وَصَفَ بِهِ نَفْسَهُ أَصِفْهُ مِنْ غَيْرِ صُورَةٍ لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ مَعْرُوفٌ بِالْآيَاتِ بَعِيدٌ بِغَيْرِ تَشْبِيهِ وَ مُتَدَانٍ فِي بُعْدِهِ بِلَا نَظِيرٍ

Then he^{-asws} said: 'Recognise Him^{-azwj} with what He^{-azwj} has Introduced Himself^{-azwj} as. Recognise Him^{-azwj} from other than sighting, and describe Him^{-azwj} with what He^{-azwj} Described Himself^{-azwj} with, (but) from without an image. He^{-azwj} cannot be grasped by the sensory perception, and cannot be compared with the people. He^{-azwj} is known by the remote signs without resembling Him^{-azwj}, and He^{-azwj} is close by in His^{-azwj} remoteness without an equal (Who can be far but near at the same time).

لَا يَتَوَهَّمُ دُمُومَتُهُ وَ لَا يُمَثَّلُ بِخَلْقِيَّتِهِ وَ لَا يَجُوزُ فِي قَضِيَّتِهِ الْخُلُقُ إِلَى مَا عَلِمَ مِنْهُمْ مُنْقَادُونَ وَ عَلَى مَا سَطَرَ فِي الْمَكُونِ مِنْ كِتَابِهِ مَاضُونَ لَا يَعْمَلُونَ بِخِلَافِ مَا عَلِمَ مِنْهُمْ وَ لَا غَيْرُهُ يُرِيدُونَ

Neither can His^{-azwj} eternality be visualised, nor can He^{-azwj} be resembled with His^{-azwj} creatures, nor is He^{-azwj} unjust in His^{-azwj} Judging the creatures to what He^{-azwj} Knows from them of their submissions, and upon what He^{-azwj} Veils in the hidden of His^{-azwj} past Books, they are not doing any differently to what He^{-azwj} (already) Knew from them, nor are they intending other than Him^{-azwj}.

فَهُوَ قَرِيبٌ غَيْرُ مُلْتَزِقٍ وَ بَعِيدٌ غَيْرُ مُتَقَصِّ حُفَقٍ وَ لَا يُمَثَّلُ وَ يُوحَّدُ وَ لَا يُبْعَضُ يُعْرَفُ بِالْآيَاتِ وَ يُثَبَّتُ بِالْعَلَامَاتِ وَ لَا إِلَهَ غَيْرُهُ الْكَبِيرُ الْمُتَعَالِ

Thus, He^{-azwj} is close by without being attached, and remote without being detached. He^{-azwj} is real and (but) cannot be resembled. He^{-azwj} is the One but without being of several (subdivided parts). He^{-azwj} is known by the Signs and is affirmed by the marks. So there is no god apart from Him^{-azwj}, the Greatest, the Loftiest'.

فَقَالَ الرَّجُلُ يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّ مَعِيَ مَنْ يَنْتَحِلُ مُوَالَاتِكُمْ وَ يَزْعُمُ أَنَّ هَذِهِ كُلُّهَا صِفَاتُ عَلِيِّ ع وَ أَنَّ هُوَ اللَّهُ رَبُّ الْعَالَمِينَ

So the man said, 'May my father and my mother (be sacrificed for) you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! There is one with me who is pretending your^{-asws} *Wilayah* and is claiming that these, all of these are descriptions of Ali^{-asws}, and that he^{-asws} is Allah^{-azwj}, Lord^{-azwj} of the worlds'.

قَالَ فَلَمَّا سَمِعَهَا الرِّضَا عِزَّتْهُ فَرَأَيْتُهُ وَ تَصَبَّبَ عَرَقاً وَ قَالَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يَقُولُ الظَّالِمُونَ وَ الْكَافِرُونَ غُلُوًّا كَبِيراً

He (Imam Hassan Al-Askari^{-asws}) said: 'So when Al-Reza^{-asws} heard it, his^{-asws} limbs trembled and his^{-asws} veins sweated, and he^{-asws} said: 'Glorious is Allah^{-azwj}! Glorious is Allah^{-azwj} from what the unjust ones and the *Kafirs* are saying, Loftier, Exalted!'

أَوْ لَيْسَ كَانَ عَلِيٌّ عِزَّتْهُ فِي الْأَكْلَيْنِ وَ شَارِباً فِي الشَّارِبِينَ وَ نَاصِحاً فِي النَّاصِحِينَ وَ مُحَدِّثاً فِي الْمُحَدِّثِينَ وَ كَانَ مَعَ ذَلِكَ مُصَلِّياً خَاضِعاً بَيْنَ يَدَيِ اللَّهِ دَلِيلاً وَ إِلَيْهِ أَوَّاهاً مُنِيباً

Or wasn't Ali^{-asws} eating among the eating ones, and drinking among the drinking ones, and marrying among the marrying ones, and discussing among the discussing ones? And along with that, he^{-asws} was praying *Salat*, humbly, submissively in front of Allah^{-azwj} Mighty and Majestic, abjectly, and to Him^{-azwj} he^{-asws} was supplicating frequently, penitently.

أَفَمَنْ كَانَ هَذِهِ صِفَتُهُ يَكُونُ إِلَهاً فَإِنْ كَانَ هَذَا إِلَهاً فَلَيْسَ مِنْكُمْ أَحَدٌ إِلَّا وَ هُوَ إِلَهٌ لِمُشَارَكَتِهِ لَهُ فِي هَذِهِ الصِّفَاتِ الدَّلَالَةِ عَلَى حَدَثِ كُلِّ مَوْصُوفٍ بِهِ

Is the one who was upon these characteristics happen to be God?' So if this one is a god, then there wouldn't be anyone from you except and he would be a god, due to his participation in these characteristics evidencing upon the occurrence of every one described with these'.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُمْ يَزْعُمُونَ أَنَّ عَلِيّاً لَمَّا أَظْهَرَ مِنْ نَفْسِهِ الْمُعْجَزَاتِ الَّتِي لَا يَقْدِرُ عَلَيْهَا غَيْرُ اللَّهِ دَلَّ عَلَى أَنَّهُ إِلَهٌ وَ لَمَّا ظَهَرَ لَهُمْ بِصِفَاتِ الْمُحَدِّثِينَ الْعَاجِزِينَ لَبَسَ ذَلِكَ عَلَيْهِمْ وَ امْتَحَنَهُمْ لِيَعْرِفُوهُ وَ لِيَكُونَ إِيمَانُهُمْ بِهِ اخْتِيَاراً مِنْ أَنْفُسِهِمْ

So, the man said, 'O son^{-asws} of Rasool-Allah^{-saww}! They are claiming that Ali^{-asws}, when he^{-asws} manifested the miracles from himself^{-asws} – which none is able upon apart from Allah^{-azwj} the Exalted –so he^{-asws} is god, and when he^{-asws} appeared to them with the characteristics of the one who can create (make people born again), the frustrated ones (normal people), he^{-asws} clothed (himself^{-asws} with that upon them, and tested them in order for them to recognise him^{-asws} (as being god), and for their *Eman* in him^{-asws} (as being god) be a matter of choice from their own selves'.

فَقَالَ الرِّضَا عِزَّتْهُ أَوَّلُ مَا هَاهُنَا أَنَّهُمْ لَا يَنْفَصِلُونَ مِّنْ قُلُوبِ هَذَا عَلَيْهِمْ

Al-Reza^{-asws} said: 'The first of what is over here – they are not distancing from the ones, this (argument) can be turned over upon them'.

فَقَالَ لَمَّا ظَهَرَ مِنْهُ الْفَقْرُ وَ الْفَاقَةُ دَلَّ عَلَى أَنَّ مَنْ هَذِهِ صِفَاتُهُ وَ شَارَكَهُ فِيهَا الضُّعْفَاءُ الْمُحْتَاجُونَ لَا تَكُونُ الْمُعْجَزَاتُ فِعْلَهُ

So he^{-asws} said: 'When there appeared from it, the poverty and destitution (bereft of answers) from them – it pointed upon that the one of these characteristics and his associates in it are

the weak ones (of understanding), the needy ones – the miracles did not happen to be his^{-asws} deeds (but from Allah^{-azwj}).

فَعَلِمَ بِهَذَا أَنَّ الَّذِي ظَهَرَ مِنْهُ مِنَ الْمُعْجَزَاتِ إِنَّمَا كَانَتْ فِعْلُ الْقَادِرِ الَّذِي لَا يُشَبِّهُ الْمَخْلُوقِينَ لَا فِعْلُ الْمُخْدَتِ الْمُخْتَارِ الْمُشَارِكِ لِلضُّعْفَاءِ فِي صِفَاتِ الضُّعْفِ

Therefore, knew by this that those which were manifest from him^{-asws}, from the miracles, rather were the Deed of the All-Powerful Who cannot be resembled with His^{-azwj} creatures, not the deed of the one Brought into being, the needy, the participant of the weak ones in the characteristics of the weak’.

ثُمَّ قَالَ الرِّضَا ع إِنَّ هَؤُلَاءِ الضَّالَّاتِ الْكَفَرَةَ مَا أَتَوْا إِلَّا مِنْ قَبْلِ جَهْلِهِمْ بِمِقْدَارِ أَنْفُسِهِمْ حَتَّى اشْتَدَّ إِعْجَابُهُمْ بِهَا وَكَثُرَ تَعْظِيمُهُمْ لِمَا يَكُونُ مِنْهَا فَاسْتَبَدُّوا بِأَرَائِهِمُ الْفَاسِدَةِ وَاقْتَصَرُوا عَلَى عُقُوبِهِمُ الْمَسْلُوكِ بِهَا غَيْرَ سَبِيلِ الْوَاجِبِ حَتَّى اسْتَصْعَبُوا قَدْرَ اللَّهِ وَاحْتَقَرُوا أَمْرَهُ وَهَآوُوا بِعَظِيمِ شَأْنِهِ

Then Al-Reza^{-asws} said: ‘They are the straying *Kafirs*. They do not give (opinions) except from their ignorance by a measurement of their own selves, until their fascination intensifies with it, and their reverence (from the people) becomes a lot, due to what happens from it. So they dominate with their corrupt opinions, and they are deficient upon their intellect, travelling with it in other than the Obligatory way, until they belittle the Power of Allah^{-azwj}, and despise His^{-azwj} Commands, and misjudge His^{-azwj} Magnificent Glory.

إِذْ لَمْ يَعْلَمُوا أَنَّهُ الْقَادِرُ بِنَفْسِهِ الْعَنِي بِذَاتِهِ الَّتِي لَيْسَتْ قُدْرَتُهُ مُسْتَعَارَةً وَلَا غِنَاهُ مُسْتَفَاداً وَالَّذِي مِنْ شَاءِ أَفْقَرُهُ وَمِنْ شَاءِ أَغْنَاهُ وَمِنْ شَاءِ أَعْجَزُهُ بَعْدَ الْقُدْرَةِ وَ أَفْقَرُهُ بَعْدَ الْعَنِيِّ

When he is not knowing that He^{-azwj} the Powerful by His^{-azwj} Own Self, the Rich by His^{-azwj} own Self which His^{-azwj} Power isn’t a pseudonym (false name), nor is His^{-azwj} Richness an enrichment, which if one so desires, impoverishes him, and if one so desires, enriches him, and one so desires, frustrates him after the power, and the poverty after the richness.

فَنَظَرُوا إِلَى عَبْدٍ قَدْ اخْتَصَّهُ اللَّهُ بِقُدْرَتِهِ لِيُبَيِّنَ بِهَا فَضْلَهُ عِنْدَهُ وَ آثَرُهُ بِكَرَامَتِهِ لِيُوجِبَ بِهَا حُجَّتَهُ عَلَى خَلْقِهِ وَ لِيَجْعَلَ مَا آتَاهُ مِنْ ذَلِكَ ثَوَاباً عَلَى طَاعَتِهِ وَ بَاغِئاً عَلَى اتِّبَاعِ أَمْرِهِ وَ مُؤْمِناً عِبَادَهُ الْمُكَلَّفِينَ مِنْ غُلَاطٍ مَنْ نَصَبَهُ عَلَيْهِمْ حُجَّةً وَ هُمْ قُدُورَةٌ

So they looked at a servant whom Allah^{-azwj} had Specialised with His^{-azwj} Power in order to manifest by it, his^{-asws} merit in His^{-azwj} Presence, and Preferred him^{-asws} by His^{-azwj} prestige in order to Obligate by it His^{-azwj} Divine Authority upon His^{-azwj} creatures, and in order to Make whatever He^{-azwj} Gave him^{-asws} from that as a Reward upon his^{-asws} (acts of) obedience, and a motive of following his^{-asws} orders. And a *Momin* worships Him^{-azwj} as the one (Momin) being saved from mistaking the one who is appointed upon them as a Divine Authority, and for them he^{-asws} would be a (role) model.

وَ كَانُوا كَطُلَّابٍ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا يَتَتَجَعَّلُونَ فَضْلَهُ وَ يَأْمُلُونَ نَائِلَهُ وَ يَرْجُونَ التَّقِيُّ بِظِلِّهِ وَ الْإِنْتِعَاشَ بِمَعْرِفَتِهِ وَ الْإِنْقِلَابَ إِلَى أَهْلِهِمْ بِجَزِيلِ عَطَائِهِ الَّذِي يُعِينُهُمْ عَلَى كُلِّ الدُّنْيَا وَ يُنْقِذُهُمْ مِنَ التَّعَرُّضِ لِذَنبِ الْمَكَاسِبِ وَ حَبْسِ الْمَطَالِبِ

Thus, they were (posing) like seekers to king from the kings of the world, so that it would be yielding his grace, hoping to attain it, and they are wishing for the worldly gains in his shade,

and living famously, and the revolving around his family members (to gain) a lot of his gifts, which might make them needless from the dogs of the world, to save them from being exposed by being with the gains, and villainous demands.

فَبَيْنَا هُمْ يَسْأَلُونَ عَنْ طَرِيقِ الْمَلِكِ لِيَتَرَصَّدُوهُ وَ قَدْ وَجَّهُوا الرِّعْبَةَ نَحْوَهُ وَ تَعَلَّقَتْ قُلُوبُهُمْ بِرُؤْيَيْهِ إِذْ قِيلَ سَيَطْلُعُ عَلَيْكُمْ فِي جُبُوشِهِ وَ مَوَاقِبِهِ وَ خَيْلِهِ وَ رَجْلِهِ فَإِذَا رَأَيْتُمُوهُ فَأَعْطُوهُ مِنَ التَّعْظِيمِ حَقَّهُ وَ مِنَ الْإِفْرَارِ بِالْمَمْلَكَةِ وَاجِبَهُ

So, while they are asking around about the path to be taken by the king in order to observe him, and having directed their desires towards him, and interested their hearts in seeing him – when it is said, ‘He would be emerging upon you among his army, and his convoy, and his cavalry, and his infantry. So when you do see him, give him from the reverence as he deserves it, and from the acknowledgement with the kingdom which obligates it.

وَ إِيَّاكُمْ أَنْ تُسَمُّوا بِاسْمِهِ غَيْرَهُ وَ تُعْظَمُوا سِوَاهُ كَتَعْظِيمِهِ فَتَكُونُوا قَدْ بَخَسْتُمْ الْمَلِكَ حَقَّهُ وَ أَزْرَيْتُمْ عَلَيْهِ وَ اسْتَحَقَّقْتُمْ بِذَلِكَ مِنْهُ عَظِيمَ عُقُوبَتِهِ فَقَالُوا نَحْنُ كَذَلِكَ فَاعْلَوْنَ جُهْدَنَا وَ طَاقَتَنَا

And beware of naming anyone else by his name, or revering anyone besides him like revering him, for you would have understated the king of his rights, and it would be a contempt upon him, and due to that you would (end up) deserving from him the grievous of his punishments’. So they said, ‘We will be doing like that with our striving and our strength (when we do see the king)’.

فَمَا لَبِثُوا أَنْ طَلَعَ عَلَيْهِمْ بَعْضُ عِبِيدِ الْمَلِكِ فِي خَيْلٍ قَدْ ضَمَّهَا إِلَيْهِ سَيِّدُهُ وَ رَجُلٍ قَدْ جَعَلَهُمْ فِي جُلَّتِيهِ وَ أَمْوَالٍ قَدْ حَبَّأَهَا فَنَظَرَ هَؤُلَاءِ وَ هُمْ لِلْمَلِكِ طَالِبُونَ وَ اسْتَكْبَرُوا مَا رَأَوْهُ بِهَذَا الْعَبْدِ مِنْ نَعَمِ سَيِّدِهِ وَ رَفَعُوهُ عَنْ أَنْ يَكُونَ مَنْ هُوَ الْمُنْعَمُ عَلَيْهِ بِمَا وَجَدُوا مَعَهُ عَبْدًا

So it was not long before one of his (king’s) servants emerged upon them, among a cavalry which had been annexed for him, as its chief, and infantry men which had been made to be for him as his entourage, and wealth which he (the king) had gifted him with. So they (people) looked at him, and they were seeking the king, so they deemed it as a lot, what they saw to be with this servant, from the bounties of its chief, and they raised him (in their eyes) from that he (actually) happened to be the one who had been bestowed bounties upon with what they found to be with him, a servant.

فَأَقْبَلُوا يُحْيُونَ نَحْيَةَ الْمَلِكِ وَ يُسَمُّونَهُ بِاسْمِهِ وَ يَجْحَدُونَ أَنْ يَكُونَ قُوَّةَ مَلِكٍ أَوْ لَهُ مَالِكٌ فَأَقْبَلَ عَلَيْهِمُ الْعَبْدُ الْمُنْعَمُ عَلَيْهِ وَ سَائِرُ جُنُودِهِ بِالزَّجْرِ وَ النَّهْيِ عَنْ ذَلِكَ وَ الْبَرَاءَةِ بِمَا يُسَمُّونَهُ بِهِ

So they faced towards him and welcomed him with the welcoming of the king and they named him with his name, and they were rejecting that there would happen to be a king above him, or a king for him. So the servant who had been bestowed bounties upon, faced them, and (so did) the rest of his army, with the rebuke and the forbidding from that, and the disavowing from what they were naming him (the servant) with.

وَ يُخَيِّرُونَهُمْ بِأَنَّ الْمَلِكَ هُوَ الَّذِي أَنْعَمَ عَلَيْهِ بِهَذَا وَ اخْتَصَّ بِهِ وَ أَنَّ قَوْلَكُمْ مَا تَقُولُونَ يُوجِبُ عَلَيْكُمْ سَخَطَ الْمَلِكِ وَ عَذَابَهُ وَ يُفْيِيكُمْ كُلَّ مَا أَمَلْتُمُوهُ مِنْ جَهَنَّمَ وَ أَقْبَلَ هَؤُلَاءِ الْقَوْمُ يُكَذِّبُونَهُمْ وَ يَرُدُّونَ عَلَيْهِمْ قَوْلَهُمْ

And they informed them that it is the king, he is the one who bestowed these bounties upon him, and specialised him with it, and that your words with what you are saying – it would obligate the anger of the king upon you and his punishment, and you would lose everything you had done from its aspect. And these people turned around belying them and rejecting their words upon them.

فَمَا زَالَ كَذَلِكَ حَتَّى غَضِبَ عَلَيْهِمُ الْمَلِكُ لِمَا وَجَدَ هَؤُلَاءِ قَدْ سَاوَوْا بِهِ عَبْدَهُ وَ أَرَزَوْا عَلَيْهِ فِي مَمْلَكَتِهِ وَ بَخَسُوهُ حَقَّ تَعْظِيمِهِ فَحَشَرَهُمْ أَجْمَعِينَ إِلَى حَبْسِهِ وَ وَكَّلَ بِهِمْ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ

But, they did not cease to be like that until the king was angered upon them due to what they had named his servant with (that he was the king), and attired his kingdom upon him, and they lowered him (the king) of his right of reverence. So he ushered all of them to his prison and allocated with them one who would punish them with the most evil of punishments.

فَكَذَلِكَ هَؤُلَاءِ وَجَدُوا أَمِيرَ الْمُؤْمِنِينَ عَبْدًا أَكْرَمَهُ اللَّهُ لِيُبَيِّنَ فَضْلَهُ وَ يُقِيمَ حُجَّتَهُ فَصَعُرَ عِنْدَهُمْ خَالِفُهُمْ أَنَّ يَكُونَ جَعَلَ عَلَيْهِ لَهُ عَبْدًا وَ أَكْبَرُوا عَلَيْهِ عَنْ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ لَهُ رَبًّا

So, similar to that are they who are finding Amir Al-Momineen^{-asws} (as being god) – a servant whom Allah^{-azwj} Honoured with in order to Manifest His^{-azwj} Grace, and Establish His^{-azwj} Proof – but their Creator was small in their presence that He^{-azwj} would Make Ali^{-asws} to be a servant of His^{-azwj}, and (instead) they enlarged/referred to Ali^{-asws} to be greater than that Allah^{-azwj} Mighty and Majestic would happen to be a Lord^{-azwj} for him^{-asws}.

فَسَمَّوْهُ بِعَبْرٍ اسْمِهِ فَتَنَاهُمُ هُوَ وَ أَتْبَاعُهُ مِنْ أَهْلِ مِلَّتِهِ وَ شِبَعَتِهِ وَ قَالُوا لَهُمْ يَا هَؤُلَاءِ إِنَّ عَلِيًّا وَ وَلَدَهُ عِبَادٌ مُكْرَمُونَ مَخْلُوقُونَ مُدَبَّرُونَ لَا يَقْدِرُونَ إِلَّا عَلَى مَا أَقْدَرَهُمْ عَلَيْهِ اللَّهُ رَبُّ الْعَالَمِينَ

So they named him^{-asws} with other than his^{-asws} name, but he^{-asws} forbade them and (so did) his^{-asws} followers from the people of his^{-asws} nation (Religion), and his^{-asws} Shias, and they said to them, 'O you all! Ali^{-asws} and his^{-asws} sons^{-asws} are honourable servants, created beings, Masterminded (Perfectly Created). They are not able upon anything except what Allah^{-azwj} the Lord^{-azwj} of the Worlds, Enables them^{-asws} upon it.

وَ لَا يَمْلِكُونَ إِلَّا مَا مَلَكَهُمْ لَا يَمْلِكُونَ مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا وَ لَا قَبْضًا وَ لَا بَسْطًا وَ لَا حَرَكََةً وَ لَا سُكُونًا إِلَّا مَا أَقْدَرَهُمْ عَلَيْهِ وَ طَوَّقَهُمْ وَ إِنَّ رَبَّهُمْ وَ خَالِقَهُمْ يَجْلُ عَنْ صِفَاتِ الْمُحْدَثِينَ وَ يَتَعَالَى عَنْ نُعُوتِ الْمَخْدُودِينَ فَإِنَّ مَنْ اتَّخَذَهُمْ أَوْ وَاحِدًا مِنْهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَهُوَ مِنَ الْكَافِرِينَ وَ قَدْ ضَلَّ سَوَاءَ السَّبِيلِ

And they^{-asws} are not controlling anything except what Allah^{-azwj} (Caused them^{-asws} to) control. They are neither controlling death, nor life, nor growth, nor capture (of a soul), nor extending, nor movement, nor stillness – except what Allah^{-azwj} Enabled them^{-asws} upon it and Honoured them^{-asws} (with), and that their^{-asws} Lord^{-azwj} and their^{-asws} Creator is more Majestic from having the characteristics of the ones coming into being, and more Exalted than having the attributes of the limited ones. And that the one who take them^{-asws} – or one of them^{-asws} as Lord^{-azwj} besides Allah^{-azwj}, so he is from the *Kafirs* and he has strayed from the correct Way'.

فَأَبَى الْقَوْمُ إِلَّا جَاحًا وَ امْتَدُّوا فِي طُعْيَانِهِمْ يَعْصِيهِمْ فَبَطَلَتْ أَمَانِيَّتُهُمْ وَ خَابَتْ مَطَالِبُهُمْ وَ بَقُوا فِي الْعَذَابِ الْأَلِيمِ.

However, the people refused except (to be upon their) whims, and they stretched in their obstinacy, (wandering) blindly. Thus, their *Eman* was invalidated and their hopes were dashed, and they would be remaining in the painful Punishment”.¹¹²

21- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المُفيد عن الحسين بن حمزة العلوي عن محمد الحميري عن أبيه عن ابن عيسى عن مزوك بن عبيد عن محمد بن زياد الطبري قال: كُنت قائماً على رأس الرضا علي بن موسى ع بخراسان وعنده جماعة من بني هاشم منهم إسحاق بن العباس بن موسى فقال له يا إسحاق بلغني أنكم تقولون إن الناس عبيد لنا لا وقرابتي من رسول الله ص ما فئته قط ولا سمعته من أحد من آبائي ولا بلغني عن أحد منهم قاله لكتنا نقول الناس عبيد لنا في الطاعة موال لنا في الدين فليبلغ الشاهد الغائب.

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheikh Al Tusi Al Mufeed – From Al Husayn Bin Hamza Al Alawy, from Muhammad Al Himeyri, from his father, from Ibn Isa, from Marouk Bin Ubeyd, from Muhammad Bin Zayd al Tabary who said,

‘I was standing by the head of Al-Reza Ali^{-asws} Bin Musa^{-asws} at Khurasan, and in his^{-asws} presence was a group from the Clan of Hashim^{-asws}, from them being Is’haq Bin Al-Abbas Bin Musa. He^{-asws} said to him: ‘O Is’haq! It has reached me that you all are saying that the people are slaves of ours^{-asws}? No, by my^{-saww} relationship with Rasool-Allah^{-saww}! I^{-asws} did not say it at all, nor have I^{-asws} heard it from anyone of my^{-asws} forefathers^{-asws}, nor has it reached me^{-asws} from any one of them^{-asws} having said it. But, we^{-asws} are saying the people are servants of ours^{-asws} in the obedience of loyalty to us^{-asws} in the Religion. Let the one present deliver to the absentee”.¹¹³

22- ير، بصائر الدرجات أحمد بن محمد بن الأهواز عن الحسين بن بريدة عن أبي عبد الله ع وعن جعفر بن بشير الخزاعي عن إسماعيل بن عبد العزيز قال قال أبو عبد الله ع يا إسماعيل ضع لي في المتوضأ ماء قال ففتمت فوضعت له قال فدخل قال فقلت في نفسي أنا أقول فيه كذا وكذا ويدخل المتوضأ يتوضأ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Burda,

‘From Abu Abdullah^{-asws}, and from Ja’far Bin Bashir Al Khazaz, from Ismail Bin Abdul Aziz who said, ‘Abu Abdullah^{-asws} having said: ‘O Ismail! Place some water for me^{-asws} in the ablution place’. He said, ‘So I said within myself, ‘I am saying such and such regarding him^{-asws}’, and he^{-asws} entered the ablution place to perform Wud’u.

قال فلم يلبث أن خرج فقال يا إسماعيل لا ترفع البناء فوق طاقته فينهدم اجعلونا مخلوقين و قولوا فينا ما شئتم فلن تبطلوا

He (the narrator) said, ‘It was not long before he^{-asws} came out and said: ‘O Ismail! Do not raise the building above its strength for it would collapse. Make us^{-asws} to be created beings and say regarding us^{-asws} whatever you so desire to, for you will never reach’.

فقال إسماعيل وكنت أقول إنه وأقول وأقول.

Ismail said, ‘And I was saying he^{-asws} is (this), and I was saying and I was saying” (words of exaggerations).

¹¹² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 20

¹¹³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 21

بيان: كذا وكذا أي إنه رب و رازق و خالق و مثل هذا كما أنه المراد بقوله كنت أقول إنه و أقول.

(Explanation by Majlisi) – Such and such, i.e. he^{-asws} is Lord^{-azwj}, and Sustainer, and Creator, and like this just as it is intended by his word, ‘I was saying he^{-asws} is, and I was saying)’.¹¹⁴

23- كش، رجال الكشي حَمْدُوهُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلِيِّ عَنْ أَبِيهِ عِمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ لَعَنَ اللَّهُ مَنْ قُتِلَ مَعَهُ وَ لَعَنَ اللَّهُ مَنْ بَقِيَ مِنْهُمْ وَ لَعَنَ اللَّهُ مَنْ دَخَلَ قَلْبُهُ رَحْمَةٌ لَهُمْ.

(The book) ‘Rijal Al Kashy’ – Hamdawiya, from Muhammad Bin Isa, from Al Nazr Bin Suweyd, from Yahya Al Halby, from his father Imran who said,

‘I heard Abu Abdullah^{-asws} saying: ‘May Allah^{-azwj} Curse Abu Al-Khattab, and may Allah^{-azwj} Curse the ones killed with him, and may Allah^{-azwj} Curse the one who remains from them and may Allah^{-azwj} Curse the ones who enters into his heart any mercy for them’.¹¹⁵

24- كش، رجال الكشي حَمْدُوهُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ حَنَانَ بْنِ سَلَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ مُيَسَّرٌ عِنْدَهُ وَ نَحْنُ فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ مِائَةٍ فَقَالَ لَهُ مُيَسَّرٌ بَيَّاعُ الرُّطْبِيِّ جَعَلْتُ فِدَاكَ عَجِبْتُ لِقَوْمٍ كَانُوا يَأْتُونَ مَعَنَا إِلَى هَذَا الْمَوْضِعِ فَأَنْقَطَعَتْ آثَارُهُمْ وَ فَنِيَتْ أَجَاهُهُمْ

(The book) ‘Rijal Al Kashy’ – Hamdawiya, from Ayoub Bin Nuh, from Hanan Bin Sadeyr,

‘From Abu Abdullah^{-asws} having: ‘I was seated in the presence of Abu Abdullah^{-asws} and Muyasser was with him^{-asws}, and were in the year one hundred and thirty eight. Muyasser Baya Al-Zuty said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I am astounded to a group of people who were coming with us to this place, and their traces are cut off and their terms have perished’.

قَالَ وَ مَنْ هُمْ قُلْتُ أَبُو الْخَطَّابِ وَ أَصْحَابُهُ وَ كَانَ مَتَكِنًا فَجَلَسَ فَرَفَعَ إصْبَعَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ عَلَى أَبِي الْخَطَّابِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَأَشْهَدُ بِاللَّهِ أَنَّهُ كَافِرٌ فَاسِقٌ مُشْرِكٌ وَ أَنَّهُ يُحْشَرُ مَعَ فِرْعَوْنَ فِي أَشَدِّ الْعَذَابِ عُذْوًا وَ عَشِيًّا

He^{-asws} said: ‘And who are they?’ I said, ‘Abu Al-Khattab and his companions’. And he^{-asws} was reclining, so he^{-asws} sat up and raised his^{-asws} finger towards the sky, then said: ‘Upon Abu Al-Khattab, **is the Curse of Allah and the Angels and of the people, altogether [3:87]**. I^{-asws} testify by Allah^{-azwj} that he is a Kafir, mischief maker, Polytheist, and he will be Resurrected with Pharaoh^{-la} in the severest of the Punishment, **morning and evening [40:46]**’.

ثُمَّ قَالَ أَمَا وَ اللَّهِ إِنِّي لَأَنْفُسُ عَلَى أَجْسَادٍ أُصْلِيَتْ مَعَهُ النَّارَ.

Then he^{-asws} said: ‘But, by Allah^{-azwj}! Surely, the souls along with the bodies would (also) be afflicted with it’.¹¹⁶

¹¹⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 22

¹¹⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 23

¹¹⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 24

25- كش، رجال الكشي وَجَدْتُ بِحَظِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادٍ بْنِ عُمَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَخْبَرَنِي عَنْ حَمْزَةَ أَيْزَعُمُ أَنَّ أَبِي آتِيَهُ قُلْتُ نَعَمْ

(The book) 'Rijal Kashy' – It is found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad bin Isa, from Ali Bin Al Hakam, from Hammad Bin Usman, from Zurara who said,

'Abu Abdullah^{-asws} said: 'Inform me^{-asws} about Hamza (Bin Ammar the exaggerator), does he claim that my^{-asws} father^{-asws} comes to him?' I said, 'Yes'.

قَالَ كَذَبَ وَ اللَّهُ مَا يَأْتِيهِ إِلَّا الْمُتَكَوِّنُ إِنَّ إِبْلِيسَ سَلَّطَ شَيْطَانًا يُقَالُ لَهُ الْمُتَكَوِّنُ يَأْتِي النَّاسَ فِي أَيْ صُورَةٍ شَاءَ إِنْ شَاءَ فِي صُورَةٍ كَبِيرَةٍ وَ إِنْ شَاءَ فِي صُورَةٍ صَغِيرَةٍ وَ لَا وَ اللَّهُ مَا يَسْتَطِيعُ أَنْ يَجِيءَ فِي صُورَةِ أَبِي ع.

He^{-asws} said: 'He is lying, by Allah^{-azwj}! No one came to him except Al-Mutakawwin^{-la}. Iblees^{-la} overcomes a Satan^{-la} called Mutakawwin^{-la} who comes to the people in whichever image he^{-la} so desires, in an image of an old one or if he^{-la} so desires in image of a young one. (However) No by Allah^{-azwj}! He^{-la} is not able to come in the image of my^{-asws} father^{-asws}'.¹¹⁷

26- كش، رجال الكشي سَعَدْتُ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ عَامِرٍ بِإِسْنَادٍ لَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: تَرَأَى وَ اللَّهُ إِبْلِيسُ لِأَبِي الْخُطَّابِ عَلَى سُورِ الْمَدِينَةِ أَوْ الْمَسْجِدِ فَكَأَنِّي أَنْظُرُ إِلَيْهِ وَ هُوَ يَقُولُ إِيهَا تَظْفَرُ الْآنَ إِيهَا تَظْفَرُ الْآنَ.

(The book) 'Rijal al Kashy' – Sa'ad from Abdullah Bin Ali Bin Aamir, by a chain of his,

'From Abu Abdullah^{-asws} having said: 'By Allah^{-azwj}! Iblees^{-la} appeared to Abu Al-Khattab upon images of Al-Medina, or the Masjid, so it is as if I^{-asws} am looking at him and he is saying, 'O you will win now! O you will win now!''¹¹⁸

27- كش، رجال الكشي سَعَدْتُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ ابْنِ تَرَيْدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ خَفْصِ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ إِنَّ أَبَا مَنْصُورٍ حَدَّثَنِي أَنَّهُ رَفَعَ إِلَى رَبِّهِ وَ تَمَسَّحَ عَلَى رَأْسِهِ وَ قَالَ لَهُ بِالْفَارِسِيَّةِ يَا پسر

(The book) 'Rijal Al Kashy' – Sa'ad, from Ahmad Bin Muhammad, from his father, and Ibn Yazeed, and Al Husayn Bin Saeed altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Hafs Bin Amro Al Makhaie who said,

'I was seated in the presence of Abu Abdullah^{-asws} and a man said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Abu Mansour narrated to me that he was raised to his Lord^{-azwj} and He^{-azwj} Caressed upon his head and said to him in Persian: 'O son!''

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ إِبْلِيسَ اتَّخَذَ عَرْشاً فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ اتَّخَذَ زَنَابِيَةً بَعْدَ الْمَلَائِكَةِ فَإِذَا دَعَا رَجُلًا فَأَجَابَهُ وَطِئَ عَقِبَهُ وَ تَخَطَّطَ إِلَيْهِ الْأَقْدَامُ تَرَأَى لَهُ إِبْلِيسُ وَ رَفَعَ إِلَيْهِ وَ إِنَّ أَبَا مَنْصُورٍ كَانَ رَسُولَ إِبْلِيسَ لَعَنَ اللَّهُ أَبَا مَنْصُورٍ ثَلَاثًا.

¹¹⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 25

¹¹⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 26

Abu Abdullah^{-asws} said to him: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws} that Rasool-Allah^{-saww} said: 'Iblees^{-la} has taken thrones in what is between the sky and the earth, and taken the Zabaniyya Angels of Hell of the same number. When he^{-la} calls a man, so he answers him^{-la}, he^{-la} treads on his heels, and takes footsteps towards him, Iblees^{-la} appears to him; and Abu Mansour was a messenger of Iblees^{-la}. May Allah^{-azwj} Curse Abu Mansour. May Allah^{-azwj} Curse Abu Mansour!' – thrice".¹¹⁹

28- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن موسى عن زرارة قال: دخلت على أبي جعفر ع فسألني ما عندك من أحاديث الشيعة قلت إن عندي منها شيئاً كثيراً قد هممت أن أوقد لها ناراً ثم أخرقها قال ولم هات ما أنكرت منها

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty, from Al Hassan Bin Musa, from Zurara who said,

'I entered to see Abu Ja'far^{-asws} and he^{-asws} asked me: 'What is with you from the Ahadeeth of the Shias?' I said, 'There are a lot of things with me from these. I had thought of igniting a fire for these, then burn them'. He^{-asws} said: 'And why did you give out what is denied from these. These are dangerous for the minds of the people. '

فخطر على بالي الأمور فقال لي ما كان علم الملائكة حيث قالت أ تجعل فيها من يفسد فيها و ينفك الدماء.

He^{-asws} said to me: '(It was) not (even) for the knowledge of the Angels when they said, **Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]**'.¹²⁰

29- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن عامر بن مغفل عن الثمالي عن أبي جعفر ع قال: يا أبا حمزة لا تضعوا علياً دون ما وضعه الله و لا ترفعوه فوق ما رفعه الله كفى لعلي أن يقاتل أهل الكفرة و أن يزوج أهل الجنة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aamir Bin Ma'qil, from Al Sumaly,

'From Abu Ja'far^{-asws} having said: 'O Abu Hamza! Do not place Ali^{-asws} below what Allah^{-azwj} has Placed him^{-asws} nor raise him^{-asws} above what Allah^{-azwj} has Raised him^{-asws}. It suffices for Ali^{-asws} that he^{-asws} will be fighting the people of the world and get the people of the Paradise married".¹²¹

30- ير، بصائر الدرجات الخشاب عن إسماعيل بن مهران عن عثمان بن جبلة عن كامل التمار قال: كنت عند أبي عبد الله ع ذات يوم فقال لي يا كامل اجعل لنا رباً نقول إليه و قولوا فينا ما شئتم

(The book) 'Basaair Al Darajaat' – Al Khashab, from Ismail Bin Mihran, from Usman Bin Jabala, from Kamil Al Tammar who said,

'I was in the presence of Abu Abdullah^{-asws} one day and he^{-asws} said to me: 'O Kamil! Make for us^{-asws} a Lord^{-azwj} we^{-asws} turn to and say regarding us^{-asws} whatever you so desire to'.

¹¹⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 27

¹²⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 28

¹²¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 29

قَالَ قُلْتُ نَجْعَلُ لَكُمْ رَبًّا تَقْبَلُونَ إِلَيْهِ وَ تَقُولُ فِيكُمْ مَا شِئْنَا قَالَ فَاسْتَوَى جَالِسًا ثُمَّ قَالَ وَ عَسَى أَنْ تَقُولَ مَا خَرَجَ إِلَيْكُمْ مِنْ عِلْمِنَا إِلَّا أَلْفًا غَيْرَ مَعْظُوفَةٍ.

He^{-asws} said: 'I said, 'We should make a Lord^{-azwj} to be for you^{-asws} to be turning to and we can say regarding you (Imams^{-asws}) whatever we so desire?' He^{-asws} sat upright then said: 'And it may be so that we^{-asws} have said from our^{-asws} knowledge whatever has come out to you is only a thousandth of (that which is) untold''.¹²²

31- سن، المحاسن أبي عن علي بن حديد عن منصور بن يونس عن إسحاق بن عمار عن أبي عبد الله ع في قول الله و لا تُبذِرْ تَبْذِيرًا قَالَ لَا تُبْذِرُوا وَلَا يَ عَلِي ع.

(The book) 'Al Mahaasin' – My father, from Ali Bin Hadeed, from Mansour Bin Yunus, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **and do not squander wastefully [17:26]**, he^{-asws} said: 'Do not squander (belittle) Wilayah of Ali^{-asws}''.¹²³

32- قب، المناقب لابن شهر آشوب قَالَ اللَّهُ تَعَالَى لَا تَغْلُوا فِي دِينِكُمْ وَ لَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنِّي بَرِيءٌ مِنَ الْغَلَاةِ كِبْرَاءَةِ عِيسَى ابْنِ مَرْيَمَ مِنَ النَّصَارَى اللَّهُمَّ اخْذْهُمْ أَبَدًا وَ لَا تَنْصُرْ مِنْهُمْ أَحَدًا.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Allah^{-azwj} Exalted Said: **Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth [4:171]**. And Amir Al-Momineen^{-asws} said: 'O Allah^{-azwj}! I^{-asws} disavow from the exaggerators like the disavowing of Isa^{-as} Bin Maryam^{-as} from the Christians! O Allah^{-azwj}! Abandon them forever and do not Help anyone of them''.¹²⁴

33 الصَّادِقُ ع الْغَلَاةُ شَرُّ خَلْقِ اللَّهِ يُصْعَقُونَ عَظَمَةَ اللَّهِ وَ يَدْعُونَ الرُّبُوبِيَّةَ لِعِبَادِ اللَّهِ وَ اللَّهُ إِنَّ الْغَلَاةَ لَشَرُّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا.

Al-Sadiq^{-asws}: 'The exaggerators are evil creatures of Allah^{-azwj}, belittling Magnificence of Allah^{-azwj} and alleging the Lordship for servants of Allah^{-azwj}. By Allah^{-azwj}! The exaggerators are more evil than the Jews, and the Christians, and the Magians, and those who are associating (committing Shirk)''.¹²⁵

34- رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُبْتَدَأِ وَ أَبُو السَّعَادَاتِ فِي فَضَائِلِ الْعَشْرَةِ أَنَّ النَّبِيَّ ص قَالَ: يَا عَلِيُّ مَثَلُكَ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ أَحَبَّهُ قَوْمٌ فَأَفْرَطُوا فِيهِ وَ أَبْغَضَهُ قَوْمٌ فَأَفْرَطُوا فِيهِ

It is reported by Ahmad Bin Hanbal in (the book) 'Al Muftada', and Abu Al Sa'adat in (the book) 'Fazail Al Ashara'

'The Prophet^{-saww} said: 'O Ali^{-asws}! Your^{-asws} example in this community is like an example of Isa^{-as} Bin Maryam. A group loved him^{-as} so they fabricated regarding him^{-as}, and a group hated him^{-as} so they fabricated regarding him^{-as}.

¹²² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 30

¹²³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 31

¹²⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 32

¹²⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 33

قَالَ فَتَزَلَّ الْوَحْيُ وَ لَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِيدُونَ.

He (the narrator) said, 'So the Revelation descended: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]**'.¹²⁶

35 أَبُو سَعْدٍ الْوَاعِظُ فِي شَرْفِ النَّبِيِّ ص، لَوْ لَا أَنِّي أَخَافُ أَنْ يُقَالَ فِيكَ مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالَةٌ لَا تَمُرُّ بِمَكَلٍّ مِنَ الْمُسْلِمِينَ إِلَّا أَحَدُوا تُرَابَ نَعْلَيْكَ وَ فَضْلَ وَضُوئِكَ يَسْتَشْفُونَ بِهِ وَ لَكِنْ حَسْبُكَ أَنْ تَكُونَ مِنِّي وَ أَنَا مِنْكَ تَرْتِي وَ أَرْتِكَ الْحَبَرُ - رَوَاهُ أَبُو بَصِيرٍ عَنِ الصَّادِقِ ع

Abu Saeed Al-Waiz regarding the nobility of the Prophet^{-saww}: 'Had I^{-saww} not feared that it would be said regarding you^{-asws} (Ali^{-asws}) what the Christians are saying regarding the Messiah, I^{-saww} would say today regarding you^{-asws} such words, not assembly of the Muslims would pass by except they would take the dust of your^{-asws} slippers, and remnants of your^{-asws} Wud'u to be healed by it, but it suffices you^{-asws} that you^{-asws} happen to be from me^{-asws} and I^{-saww} from you^{-asws}. You^{-asws} will inherit me^{-saww} and I^{-saww} inherit you^{-asws}' – the Hadeeth. It is reported by Abu Baseer from Al-Sadiq^{-asws}.¹²⁷

36 أَمِيرُ الْمُؤْمِنِينَ ع يَهْلِكُ فِيَّ اثْنَانِ مُحِبٌّ غَالٍ وَ مُبْغِضٌ قَالٍ.

Amir Al-Momineen^{-asws} said: 'Two are destroyed regarding me^{-asws}, a lover who exaggerates and a hater who says (reduces)'.¹²⁸

37- وَ عَنْهُ ع يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ يُفْرِطُ بِمَا لَيْسَ لِي وَ مُبْغِضٌ يَحْمِلُهُ شَتَائِي عَلَى أَنْ يَبْهَتَنِي.

And from him^{-asws}: 'The (types of) men are destroyed regarding me^{-asws} – a loving one fabricating praising me^{-asws} with what isn't for me^{-asws}, and a hating one, my^{-asws} glory carries him upon hating me^{-asws}'.¹²⁹

38- قَب، المناقب لابن شهر آشوب رَوَى أَنَّ سَبْعِينَ رَجُلًا مِنَ الرُّطِ أَتَوْهُ يُعْنِي أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ قِتَالِ أَهْلِ الْبَصْرَةِ يَدْعُونَهُ إِلَهًا يَلْسَانِهِمْ وَ سَجَدُوا لَهُ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – It is reported that seventy men from Al-Zut came to him^{-asws}, meaning Amir Al-Momineen^{-asws} after his^{-asws} fighting people of Al-Basra (Battle of the Camel), calling him^{-asws} 'إِلَهًا' (God) in their language and they performed Sajdah to him^{-asws}.

فَقَالَ هُمْ وَيَلْكُم لَا تَفْعَلُوا إِنَّمَا أَنَا مَخْلُوقٌ مِثْلَكُمْ فَأَبُوا عَلَيْهِ فَقَالَ لَيْنَ لَمْ تَرْجِعُوا عَمَّا قُلْتُمْ فِيَّ وَ تَتُوبُوا إِلَى اللَّهِ لَأَقْتُلَنَّكُمْ

He^{-asws} said to them: 'Woe be unto you all, Do not do it! But rather I^{-asws} am a Created being like you all'. But they refused to him^{-asws}. He^{-asws} said: 'If you do not retract from what you are saying regarding me^{-asws} and repent to Allah^{-azwj}, I^{-asws} will kill you all'.

¹²⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 34

¹²⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 35

¹²⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 36

¹²⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 37

قَالَ فَأَبْزَا فَخَدَّ عَ لَّهُمْ أَحَادِيدَ وَ أَوقَدَ نَاراً فَكَانَ قَنْبَرٌ يَحْمِلُ الرَّجُلَ بَعْدَ الرَّجُلِ عَلَى مَنْكِبِهِ فَيَقْدِفُهُ فِي النَّارِ

He (the narrator) said, 'But they refused, so he^{-asws} dug out pits for them and ignited fire. So, Qanbar used to carry the man after the man upon his shoulders and throw him into the fire.

ثُمَّ قَالَ

إِنِّي إِذَا أَبْصَرْتُ أَمْرًا مُنْكَرًا
ثُمَّ اخْتَفَرْتُ حُفْرًا فَخَفَرًا
أَوْقَدْتُ نَاراً وَ دَعَوْتُ قَنْبَرًا
وَ قَنْبَرٌ يَخْطِمُ خَطْمًا مُنْكَرًا

Then he^{-asws} said (a couplet): 'I^{-asws}, when I^{-asws} saw a detestable matter, I^{-asws} (ignited fire and called Qanbar, then I^{-asws} (ordered him) to dig a pit so he dug it, and Qanbar squashed the deniers with a squashing'.

ثُمَّ أَخْبَا ذَلِكَ رَجُلٌ اسْمُهُ مُحَمَّدُ بْنُ نُصَيْرٍ التَّمِيمِيُّ الْبَصْرِيُّ زَعَمَ أَنَّ اللَّهَ تَعَالَى لَمْ يُظْهِرْهُ إِلَّا فِي هَذَا الْعَصْرِ وَ أَنَّهُ عَلَيَّ وَحْدَهُ فَالْشِّرْزَمَةُ التَّصْرِيَّةُ يَنْتُمُونَ إِلَيْهِ وَ هُمْ قَوْمٌ إِبَاحِيَّةٌ تَرَكَوا الْعِبَادَاتِ وَ الشَّرْعِيَّاتِ وَ اسْتَحَلَّتِ الْمَنْهِيَّاتِ وَ الْمُحَرَّمَاتِ وَ مِنْ مَقَالِهِمْ أَنَّ الْيَهُودَ عَلَى الْحَقِّ وَ لَسْنَا مِنْهُمْ وَ أَنَّ النَّصَارَى عَلَى الْحَقِّ وَ لَسْنَا مِنْهُمْ.

Then he^{-asws} revived that man, his name is Muhammad Bin Nusayr Al-Numeyri Al-Basry, alleging that Allah^{-azwj} did not appear except in this time period, and He^{-azwj} is Ali^{-asws} alone. So the group 'Al-Nusayriya' are attributed to him, and they are a permissive group neglecting the (acts of) worship, and the Laws, and permitting the Forbiddances and the Prohibitions, and from their words is: 'The Jews are upon the truth and we aren't from them, and the Christians are upon the truth and we aren't from them'.¹³⁰ (This is not a Hadith but a narration from a book)

39- كَشَّ، رَجَالُ الْكَاشِي مُحَمَّدُ بْنُ قَوْلُوَيْهِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّ عَبْدَ اللَّهِ بْنَ سَبَا كَانَ يَدَّعِي النُّبُوَّةَ وَ يَزْعُمُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع هُوَ اللَّهُ تَعَالَى عَنْ ذَلِكَ فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَدَعَاهُ وَ سَأَلَهُ فَأَقَرَّ بِذَلِكَ وَ قَالَ نَعَمْ أَنْتَ هُوَ وَ قَدْ كَانَ أَلْقَى فِي رُوعِي أَنَّكَ أَنْتَ اللَّهُ وَ أَنِّي نَبِيٌّ

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawayi, from Sa'ad, from Muhammad Bin Usman, from Yunus, from Abdullah Bin Sinan, from his father,

'From Abu Ja'far^{-asws}: 'Abdullah Bin Saba used to claim the Prophet-hood and alleged that Amir Al-Momineen^{-asws}, he^{-asws} is Allah^{-azwj}, Exalted than that. That reached Amir Al-Momineen^{-asws}, so he^{-asws} called him and asked him. He acknowledged with that and said, 'Yes, You^{-asws} are He^{-azwj}, and it has been cast into my mind that surely you^{-asws} are Allah^{-azwj} and I am a Prophet^{-as}'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَبَلَّكَ قَدْ سَخِرَ مِنْكَ الشَّيْطَانُ فَارْجِعْ عَنْ هَذَا تَكَلِّتُكَ أَثْمَكَ وَ ثُبْ فَأَبَى فَحَبَسَهُ وَ اسْتَتَابَهُ ثَلَاثَةَ أَيَّامٍ فَلَمْ يَتُبْ فَأَخْرَجَهُ بِالنَّارِ وَ قَالَ إِنَّ الشَّيْطَانَ اسْتَهْوَاهُ فَكَانَ يَأْتِيهِ وَ يُلْقِي فِي رُوعِهِ ذَلِكَ.

¹³⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 38

Amir Al-Momineen^{-asws} said to him: 'Woe be unto you! The Satan^{-la} mocked from you, therefore retract from this, may your mother be bereaved of you, and repent'. But he refused. So, he^{-asws} imprisoned him and asked him to repent for three days, but he did not repent. Then he^{-asws} burnt him with the fire and said: 'The Satan^{-la} drew his attention and used to come to him and cast that in his mind'¹³¹.

40- كش، رجال الكشي مُحَمَّدُ بْنُ قُلُوبِيهِ عَنْ سَعْدِ بْنِ ابْنِ يَزِيدَ وَ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ الْأَزْدِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَعَنَ اللَّهُ عَبْدَ اللَّهِ بْنَ سَبَاٍ إِنَّهُ ادَّعَى الرُّبُوبِيَّةَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ كَانَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ ع عَبْدًا لِلَّهِ طَائِعًا الْوَلَّيَ لِمَنْ كَذَبَ عَلَيْنَا وَ إِنَّ قَوْمًا يَقُولُونَ فِينَا مَا لَا نَقُولُهُ فِينَا أَنْفُسَنَا نَبْرَأُ إِلَى اللَّهِ مِنْهُمْ تَبْرَأُ إِلَى اللَّهِ مِنْهُمْ.

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawayi, from Sa'ad, from Ibn Yazeed and Muhammad Bin Isa, from Ali Bin Mahziyar, from Fazalat Bin Ayoub Al Azdy, from Aban Bin Usman who said,

'I heard Abu Abdullah^{-asws} saying: 'May Allah^{-azwj} Curse Abdullah Bin Saba. He claimed the Lordship regarding Amir Al-Momineen^{-asws}, and by Allah^{-azwj}, Amir Al-Momineen^{-asws} was a servant of Allah^{-azwj}, obedient. The woe be for the one who belies upon us^{-asws}, and if a group were to say regarding us^{-asws} what we^{-asws} are not saying regarding ourselves, we^{-asws} disavow to Allah^{-azwj} from them, we^{-asws} disavow to Allah^{-azwj} from them!'¹³²

41- كش، رجال الكشي بِهَذَا الْإِسْنَادِ عَنْ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ عَيْسَى عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الثُّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَعَنَ اللَّهُ مَنْ كَذَبَ عَلَيْنَا إِنِّي ذَكَرْتُ عَبْدَ اللَّهِ بْنَ سَبَاٍ فَقَامَتْ كُلُّ شَعْرَةٍ فِي جَسَدِي لَقَدْ ادَّعَى أَمْرًا عَظِيمًا مَا لَهُ لَعْنَةُ اللَّهِ كَانَ عَلِيُّ ع وَ اللَّهُ عَبْدًا لِلَّهِ صَالِحًا أَخُو رَسُولِ اللَّهِ ص مَا نَالَ الْكَرَامَةَ مِنَ اللَّهِ إِلَّا بِطَاعَتِهِ لِلَّهِ وَ لِرَسُولِهِ وَ مَا نَالَ رَسُولُ اللَّهِ ص الْكَرَامَةَ مِنَ اللَّهِ إِلَّا بِطَاعَتِهِ لِلَّهِ.

(The book) 'Al Rijal Al Kashy', by this chain from Ibn Yazeed, from Ibn Abu Umeyr, and Ibn Isa, from his father and Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Al Sumali who said,

'May Allah^{-azwj} Curse the one who belies upon us^{-asws}. I^{-asws} recalled Abdullah Bin Saba, so every hair in my^{-asws} body stood up. He had claimed a mighty matter. What is the matter with him? May Allah^{-azwj} Curse him. By Allah^{-azwj}! Ali^{-asws} was a righteous servant of Allah^{-azwj}, brother^{-asws} of Rasool-Allah^{-saww}. He^{-asws} did not attain the prestige from Allah^{-azwj} except by being obedient to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and Rasool-Allah^{-saww} did not attain the prestige from Allah^{-azwj} except by being obedient to Allah^{-azwj}'¹³³.

42- كش، رجال الكشي بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّا أَهْلُ بَيْتٍ صِدِّيقُونَ لَا نَخْلُو مِنْ كَذَابٍ يَكْذِبُ عَلَيْنَا وَ يُسْقِطُ صِدْقَنَا بِكَذِبِهِ عَلَيْنَا عِنْدَ النَّاسِ كَانَ رَسُولُ اللَّهِ ص أَصْدَقَ النَّاسِ لَهْجَةً وَ أَصْدَقَ الرِّبَّةِ كُلِّهَا وَ كَانَ مُسْتَلِمَةً يَكْذِبُ عَلَيْهِ

(The book) 'Rijal Al Kashy' – By this chain, from Muhammad Bin Khalid al Tayalasi, from Ibn Abu Najran, from Abdullah who said,

'We^{-asws}, People^{-asws} of the Household are not vacant from a liar belying upon us^{-asws} and dropping our^{-asws} truthfulness in the presence of the people. Rasool-Allah^{-saww} was the most

¹³¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 39

¹³² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 40

¹³³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 41

truthful tone of the people, and the most truthful of the Created beings, all of them, and Musaylam used to lie upon him^{-saww}.

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَ أَصْدَقَ مَنْ بَرَأَ اللَّهُ بَعْدَ رَسُولِ اللَّهِ وَكَانَ الَّذِي يَكْذِبُ عَلَيْهِ وَ يَعْمَلُ فِي تَكْذِيبِ صِدْقِهِ وَ يَفْتَرِي عَلَى اللَّهِ الْكَذِبَ عَبْدُ اللَّهِ بْنُ سَبَا.

And Amir Al-Momineen^{-asws} was the most truthful of the ones Allah^{-azwj} Created after Rasool-Allah^{-saww}, and he^{-asws} was the one belied upon, and worked upon in belying his^{-asws} truthfulness, and fabricating the lie upon Allah^{-azwj} by Abdullah Bin Saba¹³⁴.

43- كَشَّ، رَجَالُ الْكَاشِي الْحُسَيْنُ بْنُ الْحَسَنِ بْنِ بُنْدَارٍ عَنْ سَعْدٍ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ جَمِيعاً عَنْ ابْنِ مَجْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ مِسْمَعٍ أَبِي سَيَّارٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَلِيّاً ع لَمَّا فَرَعَ مِنْ قِتَالِ أَهْلِ الْبَصْرَةِ أَنَّهُ سَبْعُونَ رَجُلًا مِنَ الرُّطِ فَسَلَّمُوا عَلَيْهِ وَ كَلَّمُوهُ بِلِسَانِهِمْ فَرَدَّ عَلَيْهِمْ بِلِسَانِهِمْ وَ قَالَ لَهُمْ إِنِّي لَسْتُ كَمَا قُلْتُمْ أَنَا عَبْدُ اللَّهِ مَخْلُوقٌ

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Bin Bundar, from Sa'ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, and ibn Abu Al Khattab altogether from Ibn Mahboub, from Salih Bin Sahl, from Misma'a Abu Sayyar, from a man,

'From Abu Ja'far^{-asws} having said: 'When Ali^{-asws} was free from fighting the people of Al-Basra (battle of the camel), seventy men came to him^{-asws} from Al-Zut, and they greeted unto him^{-asws} and spoke to him^{-asws} in their language, and he^{-asws} responded to them in their language and said to them: 'I^{-asws} am not as you are saying. I^{-asws} am a servant of Allah^{-azwj}, a Created being'.

قَالَ فَأَبَوْا عَلَيْهِ وَ قَالُوا لَهُ أَنْتَ أَنْتَ هُوَ فَقَالَ لَهُمْ لَيْنَ لَمْ تَرْجِعُوا عَمَّا قُلْتُمْ فِيَّ وَ تَتَوْبُوا إِلَى اللَّهِ تَعَالَى لَأَقْتُلَنَّكُمْ

He (Abu Ja'far^{-asws}) said: 'They refused and said to him^{-asws}: 'You^{-asws}, You^{-asws} are He^{-azwj}!' He^{-asws} said to them: 'If you do not retract from what you are saying and repent to Allah^{-azwj} the Exalted, I^{-asws} will kill you all'.

قَالَ فَأَبَوْا أَنْ يَرْجِعُوا أَوْ يَتَوْبُوا فَأَمَرَ أَنْ يُخْفَرَ لَهُمْ آتَارٌ فَخَفِرَتْ ثُمَّ حُرِّقَ بَعْضُهَا إِلَى بَعْضٍ ثُمَّ قُدِّفَهُمْ فِيهَا ثُمَّ طَمَّ رُؤُوسَهَا ثُمَّ أَهْبَ النَّارُ فِي بَيْتٍ مِنْهَا لَيْسَ فِيهَا أَحَدٌ فَدَخَلَ الدُّخَانُ عَلَيْهِمْ فَمَاتُوا.

He (Abu Ja'far^{-asws}) said: 'They refused to retract or repent, so he^{-asws} ordered that pits be dug out for them. Those were dug. Then he^{-asws} made holes to one of these to the other, then had them thrown into these. Then he^{-asws} covered their heads, then ignited the fire in a pit from these not having anyone in it. The smoke entered upon them, and they died¹³⁵'.

44- كَشَّ، رَجَالُ الْكَاشِي مُحَمَّدُ بْنُ مِسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنْ مُحَمَّدٍ بْنِ أَوْرَمَةَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ ضُرَيْسٍ قَالَ: قَالَ لِي أَبُو خَالِدٍ الْكَاطِلِيُّ أَمَّا إِنِّي سَأُحَدِّثُكَ بِحَدِيثٍ إِنْ رَأَيْتُمُوهُ وَ أَنَا حَيٌّ قَبِلْتُ صَلَاتِي وَ إِنْ مِتُّ قَبْلَ أَنْ تَرَاهُ تَرَحَّمْتَ عَلَيَّ وَ دَعَوْتَ لِي سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَقُولُ

¹³⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 42

¹³⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 43

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Al Husayn Bin Ashkeyf, from Muhammad Bin Awrama, from Al Husayn Bin Saeed, from Ali in Al Numan, from Ibn Muskan, from Zureys who said,

'Abu Khalid Al-Kabuly said to me, 'As for I, I shall narrate a Hadeeth to you. You should not report it while I am alive, you will kiss my forehead, and if I die before you see fit (to report), you will seek Mercy for me and supplicate for me. I heard Ali^{-asws} Bin Al Husayn^{-asws} saying:

إِنَّ الْيَهُودَ أَحَبُّوا عُزَيْرًا حَتَّى قَالُوا فِيهِ مَا قَالُوا فَلَا عُزَيْرَ مِنْهُمْ وَلَا هُمْ مِنْ عِيسَى وَإِنَّا عَلَى سُنَّةٍ مِنْ ذَلِكَ إِنَّ قَوْمًا مِنْ شِيعَتِنَا سَيَجُوبُونَ حَتَّى يَقُولُوا فِينَا مَا قَالَتِ الْيَهُودُ فِي عُزَيْرٍ وَمَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ فَلَا هُمْ مِنَّا وَلَا نَحْنُ مِنْهُمْ.

'The Jews loved Uzair^{-as} to the extent that they said regarding him^{-ra} what they said. Neither is Uzair^{-as} from them nor are they from Uzair^{-as}. And the Christians loved Isa^{-as} to the extent that they said regarding him^{-as} what they said. Neither is Isa^{-as} from them, nor are they from Isa^{-as}, and I^{-asws} am upon a Sunnah from that. A group of our^{-asws} Shias will be loving us^{-asws} to the extent that they would be saying regarding us^{-asws} what the Jews said regarding Uzair^{-as}, and what the Christians said regarding Isa^{-as} Ibn Maryam^{-as}. Neither are they from us^{-asws} nor are we^{-asws} from them".¹³⁶

45- كشف، كشف الغمة من كتاب الدلائل للحميري عن مالك الجهني قال: كُنَّا بِالْمَدِينَةِ حِينَ أُجْلِيَتِ الشَّيْبَةُ وَ صَارُوا فِرْقًا فَتَنَحَّيْنَا عَنِ الْمَدِينَةِ نَاحِيَةً ثُمَّ خَلَوْنَا فَجَعَلْنَا نَذْكُرُ فَضَائِلَهُمْ وَمَا قَالَتِ الشَّيْبَةُ إِلَّا أَنَّ خَطَرَ بِنَايَا الرُّبُوبِيَّةِ فَمَا شَعَرْنَا بِشَيْءٍ إِذَا نَحْنُ بِأَيِّ عَبْدٍ لِلَّهِ عَ وَاقِفٌ عَلَى حِمَارٍ فَلَمْ نَذَرِ مِنْ أَتَيْنَ جَاءَ

(The book) 'Kashf Al Ghumma', from the book 'Al Dalail' of Al Himeyri, from Malik Al Juhny who said,

'We were at Al-Medina when the Shias were brought and they became groups. So we isolated from Al-Medina in an area, then we were alone. We recalled their merits and what the Shias said until the Lordship entered into our minds. We were not aware of anything, then we were with Abu Abdullah^{-asws} pausing upon a donkey, and we did not know where he^{-asws} had come from.

فَقَالَ يَا مَالِكُ وَ يَا خَالِدُ مَتَى أَخَذْتُمَا الْكَلَامَ فِي الرُّبُوبِيَّةِ فَعُلْنَا مَا خَطَرَ بِنَايَا إِلَّا السَّاعَةَ فَقَالَ اعْلَمَا أَنَّ لَنَا رَبًّا يَكْلُونَا بِاللَّيْلِ وَ النَّهَارِ نَعْبُدُهُ يَا مَالِكُ وَ يَا خَالِدُ قُولُوا فِينَا مَا شِئْتُمْ وَ اجْعَلُونَا مَخْلُوقِينَ فَكَرَّرَهَا عَلَيْنَا مِرَارًا وَ هُوَ وَاقِفٌ عَلَى حِمَارِهِ.

He^{-asws} said: 'O Malik and O Khalid! Since when have you been discussing the speech regarding the Lordship?' We said, 'It did not occur in our minds except this moment'. He^{-asws} said: 'Know that there is a Lord^{-azwj} for us^{-asws} Giving us^{-asws} our meals by the day and night. We^{-asws} worship Him^{-azwj}. O Malik and O Khalid! Say regarding us^{-asws} whatever you so desire to but Make us^{-asws} to be Created beings!' He repeated it upon us repeatedly and he^{-asws} was pausing upon his^{-asws} donkey".¹³⁷

¹³⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 44

¹³⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 45

46- كَش، رجال الكشي مُحَمَّدُ بْنُ قُلُوبِهِ عَنْ سَعْدِ بْنِ الْحُسَيْنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ حُسَيْنَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع يَوْمًا لِأَصْحَابِهِ لَعَنَ اللَّهُ الْمُغَيْرَةَ بْنَ سَعِيدٍ وَ لَعَنَ اللَّهُ يَهُودِيَّةً كَانَتْ يَخْتَلِفُ إِلَيْهَا يَتَعَلَّمُ مِنْهَا السِّحْرَ وَ الشُّعْبَةَ وَ الْمَخَارِيقَ إِنَّ الْمُغَيْرَةَ كَذَبَ عَلَى أَبِي ع فَسَلَبَهُ اللَّهُ الْإِيمَانَ وَ إِنَّ قَوْمًا كَذَبُوا عَلَيَّ مَا لَهُمْ أَذَاقُهُمْ اللَّهُ حَرَّ الْحَدِيدِ

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawayi, from Sa'ad, from Al Hassan Bin Musa Al Khashab, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

'Abu Abdullah^{-asws} said one day to his^{-asws} companions: 'May Allah^{-azwj} Curse Al-Mugheira Bin Saeed, and may Allah^{-azwj} the Jewess who he used to go to, learning the sorcery from her, and the sleight of hand, and the illusion. Al-Mugheira belied upon my^{-asws} father^{-asws}, so Allah^{-azwj} Confiscated his Eman, and a group belied upon me^{-asws}, what is the matter for them? May Allah^{-azwj} Make them taste the heat of the iron.

فَوَ اللَّهُ مَا نَحْنُ إِلَّا عِبْدُ الَّذِي خَلَقَنَا وَ اصْطَفَانَا مَا نَقْدِرُ عَلَى ضَرٍّ وَ لَا نَنْفَعُ وَ إِنَّ رَحْمَنَا فَرِحْتِهِ وَ إِنَّ عَذَابَنَا فِدُونَنَا وَ اللَّهُ مَا لَنَا عَلَى اللَّهِ مِنْ حُجَّةٍ وَ لَا مَعْنَا مِنَ اللَّهِ بَرَاءَةً

By Allah^{-azwj}! We are not except servants of the One^{-azwj} Who Created us^{-asws}, and Chose us^{-asws}. We^{-asws} are neither able upon the harm nor benefit unless He^{-azwj} Mercies us^{-asws}, it would be due to His^{-azwj} Mercy, and if He^{-azwj} were to Punish us^{-asws} (followers) it would be due to (their) sins. By Allah^{-azwj}! There is no argument for us^{-asws} against Allah^{-azwj}, nor is there freedom with us^{-asws} from Allah^{-azwj}.

وَ إِنَّا لَمَيِّتُونَ وَ مَقْبُورُونَ وَ مُنْشَرُونَ وَ مَبْعُوثُونَ وَ مُؤَفَّقُونَ وَ مَسْتَوِلُونَ وَيَلْهُمَّ مَا لَهُمْ لَعْنَهُمُ اللَّهُ لَقَدْ آذَا اللَّهُ وَ آذَا رَسُولَهُ ص فِي قَبْرِهِ وَ أَمِيرَ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمُ

And we^{-asws} will be passing away, and be buried in graves, and Publicised, and Resurrected, and Paused, and Questioned. Woe be unto the! What is the matter for them? May Allah^{-azwj} Curse them! They have hurt Allah^{-azwj}, and hurt His^{-azwj} Rasool^{-saww} in his^{-saww} grave, and Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, may the Salawat of Allah^{-azwj} be upon them^{-asws}.

وَ هَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ لَحْمَ رَسُولِ اللَّهِ وَ جِلْدُ رَسُولِ اللَّهِ ص أَيْسْتُ عَلَى فِرَاشِي خَائِفًا وَجَلًّا مَرْغُوبًا يَأْمَنُونَ وَ أَفْرَعُ يَنَامُونَ عَلَى فُرُشِهِمْ وَ أَنَا خَائِفٌ سَاهِرٌ وَجَلٌّ أَتَقَلُّلُ بَيْنَ الْجِبَالِ وَ الْبَرَارِي

And here I^{-asws} am in your midst, flesh of Rasool-Allah^{-saww}, and skin of Rasool-Allah^{-saww}. I^{-asws} spend the night upon my^{-asws} bed fearful, apprehensive, terrified of being safe, and I^{-asws} am awed. They are sleeping upon their beds and I^{-asws} am fearful at dawn, apprehensive. I^{-asws} am worried between the mountains and the prairies (grassland).

أُبْرَأُ إِلَى اللَّهِ بِمَا قَالَ فِي الْأَجْدَعِ الْبَرَادُ عَبْدُ بَنِي أَسَدٍ أَبُو الْخَطَّابِ لَعَنَهُ اللَّهُ وَ اللَّهُ لَوْ ائْتَلَوْا بِنَا وَ أَمْرَانَهُمْ بِذَلِكَ لَكَانَ الْوَاجِبُ أَنْ لَا يَقْبَلُوهُ فَكَتِفَ وَ هُمْ يَرَوْنِي خَائِفًا وَجَلًّا أَسْتَعْدِي اللَّهَ عَلَيْهِمْ وَ أَتَبَرُّ إِلَى اللَّهِ مِنْهُمْ

I^{-asws} disavow to Allah^{-azwj} from what the new messenger slave of the clan of Asad Abu Al-Khattab says, may Allah^{-azwj} Curse him^{-la}, and if they were tempted by us^{-asws} and we^{-asws} had

instructed them with that, it would be the Obligation that they do not accept it. So, how come they are seeing me^{-asws} fearful, apprehensive, they are claiming me^{-asws} as Allah^{-azwj} upon them? And I^{-asws} disavow from them.

أَشْهَدُكُمْ أَنِّي امْرُؤٌ وَلَدَنِي رَسُولُ اللَّهِ ص وَ مَا مَعِيَ بَرَاءَةٌ مِنَ اللَّهِ إِنَّ أَطَعْتُهُ رَحِمَنِي وَإِنْ عَصَيْتُهُ عَذَّبَنِي عَذَابًا شَدِيدًا أَوْ أَشَدَّ عَذَابِهِ.

I testify that I^{-asws} am a person Rasool-Allah^{-saww} has begotten me^{-asws}, and there is no freedom with me^{-asws} from Allah^{-azwj}. If I^{-asws} were to obey Him^{-azwj}, He^{-azwj} will be Merciful to me^{-asws}, and if I^{-asws} were to disobey Him^{-azwj}, He^{-saww} would Punish me^{-asws} with severe Punishment, or the severest of His^{-azwj} Punishments”.¹³⁸

47- كَش، رجال الكشي الحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بُنْدَارٍ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى وَ الْيَقِطِينِيِّ عَنْ ابْنِ أَبِي عُمَيْرٍ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع زَعَمَ أَبُو هَارُونَ الْمَكْفُوفُ أَنَّكَ قُلْتَ لَهُ إِنَّ كُنْتُ تُرِيدُ الْقَدِيمَ فَذَاكَ لَا يُدْرِكُهُ أَحَدٌ وَإِنْ كُنْتُ تُرِيدُ اللَّذِي خَلَقَ وَ رَزَقَ فَذَاكَ مُحَمَّدُ بْنُ عَلِيٍّ

(The book) ‘Rijal Al Kashy’ – Al Husayn Bin Al Hassan Bin Bundar, from Sa’ad, from Ibn Isa and Al Yaqteeny, from Ibn Abu Umeyr who said, ‘It was narrated to us by one of our companions who said,

‘I said to Abu Abdullah^{-asws}, ‘Abu Haroun Al-Makfuf claims that you^{-asws} said to him: ‘If you want Al-Qadeem (the Ancient), so that no one can come across Him^{-azwj}, and if you want the one who creates and sustains, so that is Muhammad^{-asws} Bin Ali^{-asws}’.

فَقَالَ كَذَبَ عَلَيَّ عَلَيْهِ لَعْنَةُ اللَّهِ مَا مِنْ خَالِقٍ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ حَقٌّ عَلَى اللَّهِ أَنْ يُذِيقَنَا الْمَوْتَ وَ الَّذِي لَا يَهْلِكُ هُوَ اللَّهُ خَالِقُ الْخَلْقِ بَارِئُ الْبَرِيَّةِ.

He^{-asws} said: ‘He is lying upon me^{-asws}, may Allah^{-azwj} Curse him! There is no Creator except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}. It is a right upon Allah^{-azwj} that He^{-azwj} Makes us^{-asws} taste the death. By the One^{-azwj} Who will not die, He^{-azwj} is Allah^{-azwj}, Creator of the creation, Fashioner of the created beings”.¹³⁹

48- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عُثْمَانُ مَعَا عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَجَّالِ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ أَبِي الْعَبَّاسِ الْبُقْبَاقِيِّ قَالَ: تَذَاكَرَ ابْنُ أَبِي يَعْفُورٍ وَ مُعَلَّى بْنُ حُنَيْسٍ فَقَالَ ابْنُ أَبِي يَعْفُورٍ الْأَوْصِيَاءُ عُلَمَاءُ أَتْرَازُ أَتَقِيَاءُ وَ قَالَ ابْنُ حُنَيْسٍ الْأَوْصِيَاءُ أَنْبِيَاءُ

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Al Hassan and Usman both together, from Muhammad Bin Ziyad, from Muhammad Bin Al Husayn, from Al Hajjal, from Abu Malik Al Hazramy, from Abu Al Abbas Al Baqbaaq who said,

‘Ibn Abu Yafour and Moalla Bin Khunays discussed, so Ibn Abu Yafour said, ‘The successors^{-asws} are scholars, righteous, pious’. And Ibn Khunays said, ‘The successors^{-asws} are Prophets^{-as}’.

قَالَ فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَلَمَّا اسْتَقَرَّ جَلَسَهُمَا قَالَ فَبَدَأَهُمَا أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا عَبْدَ اللَّهِ أَتَرَأُ يَمَّا قَالَ إِنَّا أَنْبِيَاءُ.

¹³⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 46

¹³⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 47

He (the narrator) said, 'So they both entered to see Abu Abdullah^{-asws}. When they settled in their seats, Abu Abdullah^{-asws} initiated them by saying: 'O Abdullah! Disavow from what you said that we^{-asws} are Prophets^{-asws}'.¹⁴⁰

49- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدَانَ بْنِ أَحْمَدَ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَاءِيُّ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: بَلَغَنِي عَنْ أَبِي الْخَطَّابِ أَشْيَاءَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ أَبُو الْخَطَّابِ وَ أَنَا عِنْدَهُ أَوْ دَخَلْتُ وَ هُوَ عِنْدَهُ

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Hamdan Bin Ahmad, from Muawiya Bin Hukeym, and it was narrated to me by Muhammad Bin Al Hassan Al Bara'ty, and Usman Bin Hamid, from Muhammad Bin Yazdad, from Muawiya Bin Hukeym, from his father, from his grandfather who said,

'Certain things reached me from Abu Al-Khattab, so I entered to see Abu Abdullah^{-asws}, and Abu Al-Khattab entered while I was in his^{-asws} presence', or (said), 'I entered and he was in his^{-asws} presence.

فَلَمَّا أَنْ بَقِيتُ أَنَا وَ هُوَ فِي الْمَجْلِسِ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا الْخَطَّابِ رَوَى عَنْكَ كَذًا وَ كَذَا قَالَ كَذَبَ قَالَ فَأَقْبَلْتُ أَرْوِي مَا رَوَى شَيْئًا شَيْئًا بِمَا سَمِعْتُهُ وَ أَنْكَرْتَاهُ إِلَّا سَأَلْتُ عَنْهُ فَجَعَلَ يَقُولُ كَذَبَ

So when only I and him remained in the gathering, I said to Abu Abdullah^{-asws}, 'Abu Al-Khattab has reported such and such from you^{-asws}'. He^{-asws} said: 'He is lying'. So I went on to narrate what he had reported, thing by thing, from what I had heard and had disliked, except I asked about it, and he^{-asws} went on saying: 'He is lying!'

وَ رَحَفَ أَبُو الْخَطَّابِ حَتَّى ضَرَبَ يَدَهُ إِلَى حَيْثُ أَبِي عَبْدِ اللَّهِ ع فَضَرَبَتْ يَدَهُ وَ قُلْتُ خَلَّ يَدَكَ عَنْ حَيْثُ فَقَالَ أَبُو الْخَطَّابِ يَا أَبَا الْقَاسِمِ لَا تَقُومُ قَالَ أَبُو عَبْدِ اللَّهِ ع لَهُ حَاجَةٌ حَتَّى قَالَ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ يَقُولُ أَبُو عَبْدِ اللَّهِ ع لَهُ حَاجَةٌ

And Abu Al-Khattab crept and struck his hand to the beard of Abu Abdullah^{-asws} and struck his^{-asws} hand, and I said, 'Move away your hand from his^{-asws} beard!' Abu Al-Khattab said, 'O Abu Al-Qasim! I will not stand'. Abu Abdullah^{-asws} said to him: '(What) is your need?', to the extent that he^{-asws} said it three times, all that Abu Abdullah^{-asws} was saying to him: '(What) is your need?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا أَرَادَ أَنْ يَقُولَ لَكَ يُخْبِرُنِي وَ يَكْتُمُكَ فَأَبْلَغَ أَصْحَابِي كَذًا وَ كَذَا وَ أَلْبَغُهُمْ كَذًا وَ كَذَا

Abu Abdullah^{-asws} said: 'But rather I wanted is that he would be saying to you informing me^{-asws} and keeps you silent. Deliver such and such to my^{-asws} companions, and deliver such and such to them'.

قَالَ قُلْتُ وَ إِنِّي لَا أَحْفَظُ هَذَا فَأَقُولُ مَا خَفِظْتُ وَ مَا لَمْ أَحْفَظْ قُلْتُ أَحْسِنُ مَا يَحْضُرُنِي قَالَ نَعَمْ الْمُصْلِحُ لَيْسَ بِكَدَّابٍ.

He (the narrator) said, 'I said, 'And I cannot memorise this, so can I say what I can memorise, and what I do memorise, I say good, whatever presents to me?' He^{-asws} said: 'Yes, the corrector isn't a liar'.¹⁴¹

50- كَش، رجال الكشي حَمْدُوهُ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَرَ عَنِ ابْنِ الْمُغِيرَةِ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع أَنَا وَ يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَقَالَ يَحْيَى جُعِلْتُ فِدَاكَ إِنَّهُمْ يَزْعُمُونَ أَنَّكَ تَعْلَمُ الْغَيْبَ

(The book) 'Rijal Al Kashy' – Hamdawiya, from Ibn Yazeed, from Ibn Abu Umar, from Ibn Al Mugheira who said,

'I was in the presence of Abu Al-Hassan^{-asws}, I and Yahya Bin Abdullah Bin Al-Husayn. Yahya said, 'May I be sacrificed for you^{-asws}! They (people) are claiming that you^{-asws} know the hidden matters (Ghayb)'.¹⁴¹

فَقَالَ سُبْحَانَ اللَّهِ ضَعُ بَدَكَ عَلَى رَأْسِي فَوَ اللَّهُ مَا بَقِيَتْ فِي جَسَدِي شَعْرَةٌ وَ لَا فِي رَأْسِي إِلَّا قَامَتْ

He^{-asws} said: 'Glory be to Allah^{-azwj}! Place your hand upon my^{-asws} head, for by Allah^{-azwj} for there has not remained any hair in my^{-asws} head body nor in my^{-asws} head except it is standing'.¹⁴¹

قَالَ ثُمَّ قَالَ لَا وَ اللَّهُ مَا هِيَ إِلَّا رَوَايَةٌ عَنْ رَسُولِ اللَّهِ ص.

He (the narrator) said, 'Then he^{-asws} said: 'No, by Allah^{-azwj}, it is not except (by) a narration from Rasool-Allah^{-saww}'.¹⁴²

51- كَش، رجال الكشي هَذَا الْإِسْنَادُ عَنِ ابْنِ أَبِي عُمَرَ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ مُصَادِفٍ قَالَ: لَمَّا لَجَى الْقَوْمُ الَّذِينَ كَبُوا بِالْكُوفَةِ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ بِذَلِكَ فَخَرَّ سَاجِدًا وَ أَلْزَقَ جُجُؤُهُ بِالْأَرْضِ وَ بَكَى وَ أَقْبَلَ يَلُودُ بِإِصْبَعِهِ وَ يَقُولُ بَلْ عَبْدُ اللَّهِ قَدْ دَاخِرَ مَرَارًا كَثِيرَةً ثُمَّ رَفَعَ رَأْسَهُ وَ دُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ فَتَدِمُّتُ عَلَى إِبْخَارِي إِيَّاهُ

(The book) 'Rijal Al Kashy' – By this chain, from Ibn Abu Umeyr, from Abdul Samad Bin Bashir, from Musadif who said,

'When the group of people exclaimed Tabiyyah (*Labbayk Allahumma Labbayk* to Imam Sadiq^{-asws}) at Al-Kufa, I entered to Abu Abdullah^{-asws} and informed him^{-asws} with that. He^{-asws} fell down in Sajdah and adhered his^{-asws} chest with the ground and wept, and went on seek refuge with his^{-asws} fingers saying, 'But, a servant of Allah^{-azwj}, a bondman', many times. Then he^{-asws} raised his^{-asws} head and his^{-asws} tears were flowing upon his^{-asws} beard, so I regretted upon my informing him^{-asws}.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عَلَيْكَ أَنْتَ مِنْ ذَا

I said, 'May I be sacrificed for you^{-asws}! And what is upon you^{-asws} from that?'

¹⁴¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 49

¹⁴² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 50

فَقَالَ يَا مُصَادِفُ إِنَّ عَيْسَى لَوْ سَكَتَ عَمَّا قَالَتِ النَّصَارَى فِيهِ لَكَانَ حَقًّا عَلَى اللَّهِ أَنْ يُصِمَّ سَمْعَهُ وَ يُعْمِيَ بَصَرَهُ وَ لَوْ سَكَتَ عَمَّا قَالَ أَبُو الْخَطَّابِ لَكَانَ حَقًّا عَلَى اللَّهِ أَنْ يُصِمَّ سَمْعِي وَ يُعْمِيَ بَصَرِي.

He^{-asws} said: 'O Musadif! If Isa^{-as} had been silent from what the Christians said regarding him^{-saww}, it would have been a right upon Allah^{-azwj} that He^{-azwj} Deafens his^{-as} hearing and Blinds his^{-as} sight, and if I^{-asws} were to be silent from what Abu Al-Khattab is saying, it would be a right upon Allah^{-azwj} that He^{-azwj} Deafens my^{-asws} hearing and Blinds my^{-asws} sight'.¹⁴³

52- كَش، رجال الكشي بهذا الإسناد عن ابن أبي عمير عن شعيب عن أبي بصير قال: قُلْتُ لِأبي عَبْدِ اللَّهِ ع إِيَّاهُمْ يَقُولُونَ قَالَ وَ مَا يَقُولُونَ قُلْتُ يَقُولُونَ يَعْلَمُ قَطْرَ الْمَطَرِ وَ عَدَدَ النُّجُومِ وَ وَرَقَ الشَّجَرِ وَ وَزْنَ مَا فِي الْبَحْرِ وَ عَدَدَ التُّرَابِ

(The book) 'Rijal Al-Kashy' – By this chain, from Ibn Abu Umeyr, from Shuayb, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'They (people) are saying'. He^{-asws} said: 'And what are they saying?' I said, 'They are saying, 'He^{-asws} knows the drops of rain, and the number of stars, and the leaves of trees, and the weight of what is in the ocean, and the number of grains of sand'.

فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ لَا وَ اللَّهُ مَا يَعْلَمُ هَذَا إِلَّا اللَّهُ.

He^{-asws} raised his^{-asws} hand towards the sky and said: 'Glory be to Allah^{-azwj}! No, by Allah^{-azwj}! No one knows this except Allah^{-azwj}'.¹⁴⁴

53- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: دُكِرَ جَعْفَرُ بْنُ وَاقِدٍ وَ نَفَرَ مِنْ أَصْحَابِ أَبِي الْخَطَّابِ فَقِيلَ إِنَّهُ صَارَ إِلَيَّ يَتَرَدَّدُ وَ قَالَ فِيهِمْ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ قَالَ هُوَ الْإِنَّمَاءُ

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Abdullah Bin Muhammad Bin Khalid, from Ali Bin Hassan, from one of our companions ,

'Raising it to Abu Abdullah^{-asws} having said: 'Ja'far Bin Waqid and a number of companions of Abu Al-Khattab were mentioned and it was said, 'He had come to me', hesitatingly, 'And said, 'Regarding them^{-asws} (is Revealed): **And He is the One Who is God in the sky and God in the earth, [43:84].** He said it is the Imam^{-asws}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهُ لَا يَأْوِينِي وَ إِيَّاهُ سَقْفُ نَيْتٍ أَبَدًا هُمْ شَرُّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا وَ اللَّهُ مَا صَغَرَ عَظَمَةُ اللَّهِ تَصْغِيرُهُمْ شَيْءٌ قَطُّ

Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! May Allah^{-azwj} not Shelter me^{-asws} and him under one roof of a house, ever! They are the eviler than the Jews, and the Christians, and the Magians, and those who associate (Polytheists). By Allah^{-azwj}! Their belittling the Magnificence of Allah^{-azwj} does not belittle Him^{-azwj} by anything at all!

¹⁴³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 51

¹⁴⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 52

وَ إِنَّ عَزِيزاً جَالٌ فِي صَدْرِهِ مَا قَالَتْ الْيَهُودُ فَمُجِئِ اسْمُهُ مِنَ النَّبُوءَةِ وَ اللَّهُ لَوْ أَنَّ عِيسَى أَقَرَّ بِمَا قَالَتْ النَّصَارَى - لَأَوْرَثَهُ اللَّهُ صَمَمًا إِلَى يَوْمِ الْقِيَامَةِ وَ اللَّهُ لَوْ أَقَرَّتْ بِمَا يَقُولُ فِي أَهْلِ الْكُوفَةِ لَأَخَذْتَنِي الْأَرْضُ وَ مَا أَنَا إِلَّا عَبْدٌ مَمْلُوكٌ لَا أَقْدِرُ عَلَى ضَرِّ شَيْءٍ وَ لَا نَفْعٍ.

And if Uzair^{as} had entertained in his^{as} chest what the Jews said, his^{as} name would have been Deleted from the Prophet-hood. By Allah^{azwj}! If Isa^{as} had accepted with what the Christians said, Allah^{azwj} would have Made him^{as} inherit the muteness up to the Day of Qiyamah.

By Allah^{azwj}! If I^{asws} were to accept with what the people of Al-Kufa are saying regarding me^{asws}, the ground would seize me^{asws}, and I^{asws} am not except a servant, neither able upon harming anything nor benefitting”.¹⁴⁵

54- كش، رجال الكشي سَعْدٌ عَنْ ابْنِ عِيسَى عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ بُنَانًا وَ السَّرِيَّ وَ بَرِيْعًا لَعَنَهُمُ اللَّهُ تَرَأَى هُمُ الشَّيْطَانُ فِي أَحْسَنِ مَا يَكُونُ صُورَةُ آدَمِيٍّ مِنْ قَرْنِهِ إِلَى سُرَّتِهِ

(The book) 'Rijal Al Kashy' – Sa'ad, from Ibn Isa, from Al Hawazy, from Ibn Abu Umeyr, from Hisa Bin Al Hakam,

From Abu Abdullah^{asws} having said: 'Bunan, and Al-Sary, and Bazie, may Allah^{azwj} Curse them! The Satan^{la} appeared to them in an image of a human as beautiful as can be, from his head to his navel'.

قَالَ قُلْتُ إِنَّ بُنَانًا يَتَأَوَّلُ هَذِهِ الْآيَةَ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ أَنَّ الَّذِي فِي الْأَرْضِ غَيْرُ إِلَهٍ السَّمَاءِ وَ إِلَهَ السَّمَاءِ غَيْرُ إِلَهٍ الْأَرْضِ وَ أَنَّ إِلَهَ السَّمَاءِ أَعْظَمُ مِنْ إِلَهِ الْأَرْضِ وَ أَنَّ أَهْلَ الْأَرْضِ يَعْرِفُونَ فَضْلَ إِلَهِ السَّمَاءِ وَ يُعْظِمُونَهُ

He (the narrator) said, 'I said, 'Bunan was interpreting this Verse: **And He is the One Who is God in the sky and God in the earth, [43:84]**. The one who is in the earth is other than the god of the sky, and god of the sky is other than god of the earth, and that god of the sky is greater than god of the earth, and that the people of the earth are recognising the merit of god of the sky and are revering him'.

فَقَالَ وَ اللَّهُ مَا هُوَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهٌ فِي السَّمَاوَاتِ وَ إِلَهٌ فِي الْأَرْضِ كَذَبَ بُنَانٌ عَلَيْهِ لَعْنَةُ اللَّهِ صَعَّرَ اللَّهُ جَلَّ جَلَالُهُ وَ صَعَّرَ عَظَمَتَهُ.

He^{asws} said: 'By Allah^{azwj}! He^{azwj} is not except Allah^{azwj} Alone. There is no associate for Him^{azwj} in the skies, and He^{azwj} is God in the earths. Bunan has lied, may Allah^{azwj} Curse him! He has belittled Allah^{azwj}, Majestic is His^{azwj} Majesty, and belittled His^{azwj} Magnificence”.¹⁴⁶

55- كش، رجال الكشي حَمْدَوِيَّةٌ وَ إِبْرَاهِيمُ عَنِ الْعُبَيْدِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ يَزِيدَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ أَصْحَابَ أَبِي الْخَطَّابِ وَ الْعُلَاءَ فَقَالَ لِي يَا مُفَضَّلُ لَا تُقَاعِدُوهُمْ وَ لَا تُؤَاكِلُوهُمْ وَ لَا تُشَارِبُوهُمْ وَ لَا تُصَافِحُوهُمْ وَ لَا تُوَارِثُوهُمْ.

(The book) 'Rijal AL Kashy' – Hamdawiya, and Ibrahim, from Al Ubeydi, from Ibn Abu Umeyr, from Al Mufazzal Bin Yazeed who said,

¹⁴⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 53

¹⁴⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 54

'Abu Abdullah^{-asws} said and mentioned the companions of Abu Al-Khattab and the exaggerators'. He^{-asws} said to me: 'O Mufazzal! Neither sit with them, nor eat with them, nor drink with them, nor shake their hands, nor give them inheritance'.¹⁴⁷

56- وَقَالَا حَدَّثَنَا الْعَنْبَرِيُّ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ ذَكَرَ الْعُلَاةَ وَقَالَ إِنَّ فِيهِمْ مَنْ يَكْذِبُ حَتَّى إِنَّ الشَّيْطَانَ لَيَحْتَاجُ إِلَى كَذِبِهِ.

And they both said, It was narrated to us by Al Anbary, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} and he^{-asws} mentioned the exaggerators and said: 'Among them is one who belies to the extent that the Satan^{-la} becomes needy to his lies'.¹⁴⁸

57- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْوَشَاءِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ بَأْتِنَا أَتْبَاءُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ مَنْ شَكَّ فِي ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Abdullah in Muhammad Bin Khalid, from Al Washa, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'One who says that we^{-asws} are Prophets^{-as}, so upon him be the Curse of Allah^{-azwj}, and one who doubts regarding that, so upon him be the Curse of Allah^{-azwj}'.¹⁴⁹

58- كَش، رجال الكشي الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بُنْدَارٍ وَ مُحَمَّدُ بْنُ قُلُوبٍ مَعَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ يَزِيدَ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ لَعَنَ اللَّهُ بَنَانَ التَّبَّانِ وَ إِنَّ بَنَانًا لَعَنَهُ اللَّهُ كَانَ يَكْذِبُ عَلَى أَبِي ع أَشْهَدُ أَنَّ أَبِي عَلِيٍّ بْنُ الْحُسَيْنِ كَانَ عَبْدًا صَالِحًا.

(The book) 'Rihal Al Kashy' – Al Husayn Bin Al Hassan Bin Bundar and Muhammad Bin Qawlawayi both together, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'May Allah^{-azwj} Curse Bunan Al-Tabban, and that Bunan, may Allah^{-azwj} Curse him used to lie upon my^{-asws} father^{-asws}. I^{-asws} testify that my^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} was a righteous servant'.¹⁵⁰

59- كَش، رجال الكشي سَعْدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ الْحُسَيْنِ بْنِ مُوسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ حَدَّثَهُ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَعَنَ اللَّهُ الْمُغِيرَةَ بْنَ سَعِيدٍ إِنَّهُ كَانَ يَكْذِبُ عَلَى أَبِي فَأَذَافَهُ اللَّهُ حَرَّ الْحَدِيدِ لَعَنَ اللَّهُ مَنْ قَالَ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا وَ لَعَنَ اللَّهُ مَنْ أَرَاكَ عَنِ الْعُبُودِيَّةِ لِلَّهِ الَّذِي خَلَقَنَا وَ إِلَيْهِ مَابُنَا وَ مَعَادُنَا وَ يَبْدُو نَوَاصِينَا.

(The book) 'Rijal Al Kashy' – Sa'ad, from Muhammad Bin Al Husayn, and Al Hassan Bin Musa, from Safwan Bin Yahya, from Ibn Muskan, from the one who narrated it, from our companions,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'May Allah^{-azwj} Curse Al-Mugheira Bin Saeed! He used to lie upon my^{-asws} father^{-asws}, so Allah^{-azwj} Made him taste

¹⁴⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 55

¹⁴⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 56

¹⁴⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 57

¹⁵⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 58

the heat of the iron. May Allah^{-azwj} Curse the one who says regarding us^{-asws} what we^{-asws} are not saying regarding ourselves^{-asws}, and may Allah^{-azwj} who removes us^{-asws} from the servitude of Allah^{-azwj} Who Created us^{-asws}, and to Him^{-azwj} is our^{-asws} return and our^{-asws} Hereafter, and in His^{-azwj} Hand are our^{-asws} forelocks”.¹⁵¹

60- كش، رجال الكشي حَدَّثُونِي عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ ابْرَأْ مَنْ يَزْعُمُ أَنَا أَرْبَابُ فَلْتُ بَرِّئَ اللَّهُ مِنْهُ فَقَالَ ابْرَأْ مَنْ يَزْعُمُ أَنَا أَنْبِيَاءُ فَلْتُ بَرِّئَ اللَّهُ مِنْهُ.

(The book) ‘Rijal Al Kashy – Hamdawiya, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ja’far Bin Usman, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said to me: ‘O Abu Muhammad! Disavow from the one who claims that we^{-asws} are lords’. I said, ‘I disavow to Allah^{-azwj} from him’. He^{-asws} said: ‘Disavow from the one who claims that we^{-asws} are Prophets^{-as}’. I said, ‘I disavow from him’”.¹⁵²

61- كش، رجال الكشي حَدَّثُونِي عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَمَزَةَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عِيْسَى وَ لَقَدْ لَقِيتُ مُحَمَّدًا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا رَبِّي فَقَالَ مَا لَكَ لَعَنَكَ اللَّهُ رَبِّي وَ رَبُّكَ اللَّهُ أَمَا وَ اللَّهُ لَكُنْتُ مَا عَلِمْتُكَ لَجَبَانًا فِي الْحَرْبِ لَيْمًا فِي السِّتَمِ.

(The book) ‘Rijal Al Kashy’ – Hamdawiya and Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hamza who said, ‘Abu Ja’far Muhammad Bin Isa said, and I had met Muhammad, raising it to,

‘Abu Abdullah^{-asws} having said: ‘A man came to Rasool-Allah^{-saww} and said, ‘The greetings be unto you^{-saww} O my Lord^{-azwj}!’ He^{-saww} said: ‘What is the matter with you? May Allah^{-azwj} Curse you! My^{-saww} Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}. But, by Allah^{-azwj}, but I^{-saww} did not know you as being a coward during the war, ignoble (dishonourable) in Al-Islam’”.¹⁵³

62- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ الْحُسَيْنِ بْنِ إِشْكِيْبَ عَنْ ابْنِ أَوْزَمَةَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْهَمِيِّ عَنْ أَبِي طَالِبٍ الْقُمِّيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: فَلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ آلَهُ يَتْلُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Masoud, from Al Husayn Bin Ashkeyb, from Ibn Awrama, from Muhammad Bin Khalid Al Barqy, from Abu Talib Al Qummi, from Hanan Bin Sadeyr, from his father who said,

‘I said to Abu Abdullah^{-asws}, ‘A group of people are claiming that you (Imams^{-asws}) are gods. They recited unto us a Quranic Verse with that: **O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]**’.

قَالَ يَا سَدِيرُ سَمِعِي وَ بَصَرِي وَ شَعْرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي مِنْ هَؤُلَاءِ بَرَاءُ بَرِّئَ اللَّهُ مِنْهُمْ وَ رَسُولُهُ مَا هَؤُلَاءِ عَلَى دِينِي وَ دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي وَ إِنَّا لَهُمْ يَوْمَ الْقِيَامَةِ إِلَّا هُوَ عَلَيْهِمْ سَاطِطٌ

¹⁵¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 59

¹⁵² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 60

¹⁵³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 61

He^{-asws} said: 'O Sadeyr! My^{-asws} hearing, and my^{-asws} sight, and my^{-asws} hair, and my^{-asws} skin, and my^{-asws} flesh, and my^{-asws} blood are disavowed from them. Allah^{-azwj} is Disavowed from them and so is His^{-azwj} Rasool^{-saww}. They are neither upon my^{-asws} Religion, nor Religion of my^{-asws} forefathers^{-asws}. And Allah^{-azwj} will not Gather me^{-asws} and them on the Day of Qiyamah except He^{-azwj} will be Wrathful upon them'.

قَالَ قُلْتُ فَمَا أَنْتُمْ جُعِلْتُ فِدَاكَ قَالَ خُزَّانُ عِلْمِ اللَّهِ وَ تَرَاجِمُهُ وَحْيِ اللَّهِ وَ نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ اللَّهُ بِطَاعَتِنَا وَ نَهَى عَنِ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ.

He (the narrator) said, 'I said, 'So, what are you (Imams^{-asws})? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'Treasurers of Knowledge of Allah^{-azwj}, and Interpreters of Revelation of Allah^{-azwj}, and we^{-asws} are an infallible people. Allah^{-azwj} Commanded (people) to be obedient to us^{-asws} and Prohibited (them) to disobey us^{-asws}. We^{-asws} are the far reaching Argument upon the ones below the sky and above the earth''.

و يُؤَيِّدُهُ مَا رَوَاهُ الْكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ إِلَهَةٌ يَتْلُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ

And it is supported by what is reported by Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

'I said to Abu Abdullah^{-asws}, 'There are people who are claiming that you (Imams^{-asws}) are gods. They are reciting a Quranic Verse upon us for that: **And He is the One Who is God in the sky and God in the earth [43:84]**'.

فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصَّرِي وَ بَشَّرِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي بِرَاءً وَ بَرِيَّ اللَّهُ مِنْهُمْ مَا هُوَ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاحِطٌ عَلَيْهِمْ

He^{-asws} said: 'O Sadeyr! My^{-asws} hearing, and my^{-asws} sight, and my^{-asws} skin, and my^{-asws} flesh, and my^{-asws} blood, and my^{-asws} hair are disavowed, and so is Allah^{-azwj} Disavowed from them. They are neither upon my^{-asws} Religion, nor upon Religion of my^{-asws} forefathers^{-asws}. And by Allah^{-azwj}! Allah^{-azwj} will not Gather me^{-asws} and them on the Day of Qiyamah, except and He^{-azwj} would be Wrathful upon them'.

قَالَ قُلْتُ وَ عِنْدَنَا قَوْمٌ يَزْعُمُونَ أَنَّكُمْ رُسُلٌ يَقْرَأُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ وَ سَاقِ الْحَدِيثِ إِلَى آخِرِ مَا مَرَّ.

He (the narrator) said, 'I said, 'And there is a group with us claiming that you (Imams^{-asws}) are Rasools^{-as}, reciting upon that A Quranic Verse with that: **O you Rasools! Eat from the good things [23:51]**' – and continued the Hadeeth up to the end of what has passed''.¹⁵⁴

63- كش، رجال الكشي لمحمد بن الحسن البرقي و عثمان بن حامد معاً عن محمد بن يزاد عن محمد بن الحسين عن موسى بن يسار عن عبد الله بن شريك عن أبيه قال: بينا علي ع عند امرأة له من عترة و هي أم عمرو إذ أتاه فتبر فقال إن عشرة نفر بالباب يزعمون أنك رهم فقال أدخلهم

¹⁵⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 62

(The book) 'Rijal Al Kashi' – Muhammad Bin Al Hassan Al Burasy and Usman Bin Hamid both together, from Muhammad Bin Yazdad, from Muhammad Bin Al Husayn, from Musa Bin Yasser, from Abdullah Bin Shareek, from his father who said,

'While Ali^{-asws} was in the presence of a wife of his^{-asws} from Anza, and she is Umm Amro, when Qanbar came to him^{-asws} and said, 'There are ten people at the door claiming that you^{-asws} are their Lord^{-azwj}'. He^{-asws} said: 'Let them enter!'

قَالَ فَدَخَلُوا عَلَيْهِ فَقَالَ هُمْ مَا تَقُولُونَ فَقَالُوا إِنَّكَ رَبُّنَا وَ أَنْتَ الَّذِي خَلَقْتَنَا وَ أَنْتَ الَّذِي رَزَقْتَنَا

He (the narrator) said, 'When they entered to see him^{-asws}, he^{-asws} said to them: 'What are you saying?' They said, 'You^{-asws} are our Lord^{-azwj}, and you^{-asws} are the One^{-azwj} Who Created us, and you^{-asws} are the One^{-azwj} Who sustains us'.

فَقَالَ وَبَلَّغْتُمْ لَنَا أَنَا مَخْلُوقٌ مِثْلَكُمْ فَأَبَوْا أَنْ يَفْعَلُوا فَقَالَ هُمْ وَبَلَّغْتُمْ رَبِّي وَ رَبُّكُمْ اللَّهُ وَبَلَّغْتُمْ تَوْبُوا وَ ارْجِعُوا فَقَالُوا لَا نَرْجِعُ عَنْ مَقَالَتِنَا أَنْتَ رَبُّنَا تَرَزُّقُنَا وَ أَنْتَ خَلَقْتَنَا

He^{-asws} said: 'Woe be unto you, do not do so! But rather, I^{-asws} am a Created being like you'. But they refused to do so (retract). He^{-asws} said to them: 'Woe be unto you! My^{-asws} Lord^{-azwj} is Allah^{-azwj}! Woe be unto you! Repent and retract!' They said, 'We will not retract from our word, you^{-asws} are our Lord^{-azwj}. You^{-asws} are sustaining us^{-asws}, and you^{-asws} created us'.

فَقَالَ يَا قَنْبَرُ إِنِّي بِالْفَعْلَةِ فَخَرَجَ قَنْبَرٌ فَأَنَاهُ بِعَشْرَةِ رَجَالٍ مَعَ الزُّبُلِ وَ الْمُرُورِ فَأَمَرَ أَنْ يَخْفَرُوا لَهُمْ فِي الْأَرْضِ فَلَمَّا حَفَرُوا حَدَا أَمَرَ بِالْحَطَبِ وَ النَّارِ فَطَرِحَ فِيهِ حَتَّى صَارَ نَاراً تَتَوَقَّدُ قَالَ هُمْ تَوْبُوا قَالُوا لَا نَرْجِعُ فَقَذَفَ عَلَيَّ بَعْضُهُمْ ثُمَّ قَذَفَ بَقِيَّتَهُمْ فِي النَّارِ

He^{-asws} said: 'O Qanbar! Bring me the workers'. He came to him^{-asws} with ten men with the tools and the lanterns. He^{-asws} ordered that they should dig in the ground. When they had dug a pit, he^{-asws} ordered with the firewood and the fire, and dropped it in until it became inflamed, igniting. He^{-asws} said to them: 'Repent!' They said, 'We will not retract'. So Ali^{-asws} threw one of them (into the burning pit), then threw the remainder of them into the fire.

قَالَ عَلِيٌّ ع

إِذَا أَبْ صَرْتُ شَيْئاً مُنْكَرًا أَوْقَدْتُ نَارِي وَ دَعَوْتُ قَنْبَرًا

Ali^{-asws} said (a couplet): 'When I^{-asws} saw an evil thing, I^{-asws} ignited my^{-asws} fire and called Qanbar'".¹⁵⁵

64- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقُمِيِّ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَلَامٍ عَنْ حَبِيبِ الْحُتَيْمِيِّ عَنِ ابْنِ أَبِي يَعْغُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَاسْتَأْذَنَ عَلَيْهِ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقَالَ اتَّقِ السَّفْلَةَ فَمَا تَقَارَتْ بِي الْأَرْضُ حَتَّى خَرَجْتُ فَسَأَلْتُ عَنْهُ فَوَجَدْتُهُ غَالِيًا.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Ali Bin Muhammad Al Qummi, from Al Ash'ary, from Muhammad Bin Al Husayn, from Musa Bin Sallam, from Habeeb Al Khas'amy, from Ibn Abu Yafour who said,

'I was in the presence of Abu Abdullah^{-asws} and a man of good appearance sought permission to see him^{-asws}. He^{-asws} said: 'Fear the foolish ones!' They did not converge in the ground until he went out. I asked about him, and found him to be an exaggerator".¹⁵⁶

65- كَش، رجال الكشي الحسين بن الحسن بن بُندار عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي الْخَطَّابِ وَ الْحَسَنِ بْنِ مُوسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ قَالَ: دَخَلَ حُجْرُ بْنُ زَائِدَةَ وَ عَامِرُ بْنُ جَدَاعَةَ الْأَزْدِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَا لَهُ جُعِلْنَا فِدَاكَ إِنَّ الْمُفَضَّلَ بْنَ عُمَرَ يَقُولُ إِنَّكُمْ تُقَدِّرُونَ أَرْزَاقَ الْعِبَادِ

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Bin Bundar, from Sa'ad Bin Abdullah, from Ibn Abu Al Khattab, and Al Hassan Bin Musa, from Safwan Bin Yahya, from Ibn Muskan who said,

'Hujr Bin Zaida and Aamir Bin Juza'at Al-Azdy entered to see Abu Abdullah^{-asws} and they said to him^{-asws}, 'May we be sacrificed for you^{-asws}! Al-Mufazzal Bin Al-Umar is saying you (Imams^{-asws}) are able upon sustaining the servants'.

فَقَالَ وَ اللَّهُ مَا يُقَدِّرُ أَرْزَاقَنَا إِلَّا اللَّهُ وَ لَقَدْ اخْتَجْتُ إِلَى طَعَامٍ لِعِيَالِي فَضَاقَ صَدْرِي وَ أَتْلَعْتُ إِلَيَّ الْفِكْرَةَ فِي ذَلِكَ حَتَّى أَخْرَجْتُ قُوَّتَهُمْ فَعِنْدَهَا طَابَتْ نَفْسِي لَعَنَهُ اللَّهُ وَ بَرِئَ مِنْهُ

He^{-asws} said: 'By Allah^{-azwj}! No one is able upon sustaining us except Allah^{-azwj}, and I^{-asws} had been needy to a meal for my^{-asws} dependants, so my^{-asws} chest straitened and the thought reached to me^{-asws} regarding that until I^{-asws} acquired their daily sustenance. So, at that, my^{-asws} self was good. May Allah^{-azwj} Curse him and I^{-asws} am disavowed from him'.

قَالَا أَ فَتَلْعَنُهُ وَ نَتَبَرَّأُ مِنْهُ قَالَ نَعَمْ فَلَعَنَاهُ وَ بَرَّئْنَا مِنْهُ بَرِئَ اللَّهُ وَ رَسُولُهُ مِنْهُ.

They said, 'Shall we curse him and disavow from him?' He^{-asws} said: 'Yes, curse him, and we^{-asws} are disavowed from him, Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from him".¹⁵⁷

66- كَش، رجال الكشي مُحَمَّدُ بْنُ إِسْرَاهِيلَ ابْنُ نَصْرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ أَنَّهُ كَانَ بَشَّرَ أَنْكُمَا لَعْنِ الْمُتْرَلِينَ.

(Not a Hadeeth)¹⁵⁸

67- كَش، رجال الكشي قَالَ أَبُو عَمْرِو الْكَلْبِيُّ قَالَ يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَايِيُّ فِي كِتَابِهِ الْمُؤَلَّفِ فِي اثْبَاتِ إِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ لِشَرِيكِ بْنِ أَقْوَامٍ يَزْعُمُونَ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ ضَعِيفُ الْحَدِيثِ فَقَالَ أَخْبَرَكِ الْقِصَّةَ كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ رَجُلًا صَالِحًا مُسْلِمًا وَرِعًا فَاتَّكَنَفَهُ قَوْمٌ جَهَالٌ يَدْخُلُونَ عَلَيْهِ وَ يَخْرُجُونَ مِنْ عِنْدِهِ وَ يَقُولُونَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ وَ يُحَدِّثُونَ بِأَحَادِيثَ كُلُّهَا مُنْكَرَاتٌ كَذِبٌ مَوْضُوعَةٌ عَلَى جَعْفَرٍ لَيْسَتْ أَكْلُونَ النَّاسَ بِذَلِكَ وَ يَأْخُذُونَ مِنْهُمْ الدَّرَاهِمَ

(The book) 'Rijal Al Kashy' – Abu Amro Al Said, 'Yahya Bin Abdul Hameed Al Hlmany said in his book 'Al Muallif', in proving the Imamate of Amir Al-Momineen^{-asws},

¹⁵⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 64

¹⁵⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 65

¹⁵⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 66

'I said, 'There are people who are claiming that Ja'far^{-asws} Bin Muhammad^{-asws} was weak of the Hadeeth'. He said, 'I shall inform you of the story. Ja'far^{-asws} Bin Muhammad^{-asws} was a righteous man, a Muslim, devout. A group of ignoramuses surrounded him^{-asws}, entered to see him^{-asws} and going out from his^{-asws} presence, and saying, 'Ja'far^{-asws} Bin Muhammad^{-asws} narrated to us', and they were narrating Ahadeeth, all of them being reprehensible, false topics upon Ja'far^{-asws}, for the people to be eating with that, and they were taking the Dirhams from them.

كَانُوا يَأْتُونَ مِنْ ذَلِكَ بِكُلِّ مُنْكَرٍ فَسَمِعَتِ الْعَوَامُ بِذَلِكَ مِنْهُمْ فَمِنْهُمْ مَنْ هَلَكَ وَ مِنْهُمْ مَنْ أَنْكَرَ وَ هَؤُلَاءِ مِثْلُ الْمُفَضَّلِ بْنِ عُمَرَ وَ بُنَانٍ وَ عُمَرَ النَّبْطِيِّ وَ غَيْرِهِمْ ذَكَرُوا أَنَّ جَعْفَرَ حَدَّثَهُمْ أَنَّ مَعْرِفَةَ الْإِمَامِ تَكْفِي مِنَ الصَّوْمِ وَ الصَّلَاةِ وَ حَدَّثَهُمْ عَنْ أَبِيهِ عَنْ جَدِّهِ وَ أَنَّهُ حَدَّثَهُمْ عَ هَ قَبْلَ يَوْمِ الْقِيَامَةِ

They were coming from that with every evil, and the public heard that from them. From them was one who was destroyed, and from them was one who denied, and they are like Al-Mufazzal Bin Umar, and Bunan, and Umar Al-Nabaty and others. They narrated that Ja'far narrated to them that recognition of the Imam^{-asws} suffices from the Fasts, and the Salat, and narrated from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, and he^{-asws} narrated to them before the Day of Qiyamah.

وَ أَنَّ عَلِيًّا عَ فِي السَّحَابِ يَطِيرُ مَعَ الرِّيحِ وَ أَنَّهُ كَانَ يَتَكَلَّمُ بَعْدَ الْمَوْتِ وَ أَنَّهُ كَانَ يَتَحَرَّكُ عَلَى الْمُعْتَسِلِ وَ أَنَّ إِلَهَ السَّمَاءِ وَ إِلَهَ الْأَرْضِ الْإِمَامُ فَحَجَّلُوا لِلَّهِ شَرِيكَاً جُهَالٌ ضَالَّةٌ

And that Ali^{-asws} is in the clouds flying with the wind, and that he^{-asws} spoke after the death, and that he^{-asws} was moving upon the washed, and that god of the sky and god of the earth is the Imam^{-asws}. So they made an associate for Allah^{-azwj}, out of ignorance, straying.

وَ اللَّهُ مَا قَالَ جَعْفَرٌ شَيْئاً مِنْ هَذَا قَطُّ كَانَ جَعْفَرٌ أَتَمَّى لِلَّهِ وَ أَوْرَعَ مِنْ ذَلِكَ فَسَمِعَ النَّاسُ ذَلِكَ فَضَعَّفُوهُ وَ لَوْ رَأَيْتَ جَعْفَرَ لَعَلِمْتَ أَنَّهُ وَاحِدُ النَّاسِ.

By Allah^{-azwj}! Ja'far^{-asws} did not say anything from this at all! Ja'far^{-asws} was fearful of Allah^{-azwj} and more pious than that. The people heard that and they wasted it, and had you seen Ja'far^{-asws}, you would have known that he^{-asws} was (exceptional) one of the people".¹⁵⁹

68- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ خَالِدِ الْجَوَّانِ قَالَ: سَمِعْتُ أَنَا وَ الْمُفَضَّلُ بْنُ عُمَرَ وَ نَاسَ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ وَ قَدْ تَكَلَّمْنَا فِي الرُّبُوبِيَّةِ قَالَ فَقُلْنَا مُرُوا إِلَى بَابِ أَبِي عَبْدِ اللَّهِ عَ حَتَّى نَسْأَلَهُ قَالَ فَقُمْنَا بِالْبَابِ قَالَ فَخَرَجَ إِلَيْنَا وَ هُوَ يَقُولُ بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Is'haq Bin Muhammad, from Abdullah Bin Al Qasim, from Khalid Al Jawwan who said,

'I, and Mufazzal Bin Umar, and some people from our companions were at Al-medina, and we had spoken regarding the Lordship (being for the Imams^{-asws}). We said, 'Let us pass by the door of Abu Abdullah^{-asws} until we ask him^{-asws}'. We paused at the door, and he^{-asws} came out

to us and he^{-asws} was saying: ***But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]***”¹⁶⁰

69- كش، رجال الكشي رَوَى مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الصَّيْرِيِّ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ: كُنْتُ أَقُولُ فِي أَبِي عَبْدِ اللَّهِ ع بِالرُّبُوبِيَّةِ فَدَخَلْتُ فَلَمَّا نَظَرُ إِلَيَّ قَالَ يَا صَالِحُ إِنَّا وَ اللَّهُ عِبِيدٌ مُخْلُوقُونَ لَنَا رَبٌّ نَعْبُدُهُ وَ إِنَّا لَمْ نَعْبُدْهُ عَدَبْنَا.

(The book) ‘Rijal Al Kashy’ – it is reported by Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali Al Sayrafi, from Salih Bin Sahl who said,

‘I used to say regarding Abu Abdullah^{-asws} with the Lordship. I entered (to see him^{-asws}). When he^{-asws} looked at me, said: ‘O Salih! By Allah^{-azwj}! We^{-asws} are servants, Created beings. There is a Lord^{-azwj} for us^{-asws} we^{-asws} are worshipping, and if we^{-asws} do not worship Him^{-azwj}, He^{-azwj} would Punish us^{-asws}’¹⁶¹

70- كش، رجال الكشي حَدَّثَنِي عَنْ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ بْنِ يَقْطِينٍ عَنِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَا مُرَازِمُ مَنْ بَشَارُ مَنْ بَشَارُ قُلْتُ بَيَّاعُ الشَّعِيرِ قَالَ لَعَنَ اللَّهُ بَشَارًا قَالَ ثُمَّ قَالَ لِي يَا مُرَازِمُ قُلْ لَهُمْ وَيْلَكُمْ تُوبُوا إِلَى اللَّهِ فَإِنَّكُمْ كَافِرُونَ مُشْرِكُونَ.

(The book) ‘Rijal Al Kashy’ – Hamdawiya, from Ibn Yazeed, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from Al Madainy,

‘From Abu Abdullah^{-asws} having said: ‘O Murazim! Who is Bashar?’ I said, ‘Seller of barley’. He^{-asws} said: ‘May Allah^{-azwj} Curse Bashar!’ Then he^{-asws} said to me: ‘O Murazim! Tell them, ‘Woe be unto you all! Repent to Allah^{-azwj}, for you are Kafirs, Mushrikeen (Polytheists)’¹⁶²

71- كش، رجال الكشي حَدَّثَنِي عَنْ ابْنِ إِسْرَاهِيمَ ابْنًا نَصَبٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ عَنْ مُرَازِمٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع تَعْرِفُ مُبَشِّرَ بَشِيرٍ يَتَوَكَّمُ الْإِسْمَ قَالَ الشَّعِيرِيُّ قُلْتُ بَشَارًا فَقَالَ بَشَارُ قُلْتُ نَعَمْ جَارٍ لِي

(The book) ‘Rijal Al Kashy’ – Hamdawiya and Ibrahim two sons of Nuseyr, from Muhammad Bin Isa, from Safwas, from Murazim who said,

‘Abu Abdullah^{-asws} said to me: ‘Do you know Mubashir Bashir, fancy of the name, Al-Shaeeri?’ I said, ‘Bashar’. He^{-asws} said: ‘Bashar’. I said, ‘Yes, a neighbour of mine’.

قَالَ إِنَّ الْيَهُودَ قَالُوا مَا قَالُوا وَ وَحَدُّوا اللَّهَ وَ إِنَّ النَّصَارَى قَالُوا مَا قَالُوا وَ وَحَدُّوا اللَّهَ وَ إِنَّ بَشَارًا قَالَ قَوْلًا عَظِيمًا فَإِذَا قَدِمْتَ الْكُوفَةَ قُلْ لَهُ يَقُولُ لَكَ جَعَفَرُ يَا كَافِرُ يَا فَاسِقُ يَا مُشْرِكُ أَنَا بَرِيءٌ مِنْكَ

He^{-asws} said: ‘The Jews said what they said, and they professed Oneness of Allah^{-azwj}, and the Christians said what they said and they professed Oneness of Allah^{-azwj}, and Bashar said a grievous word. So when you proceed to Al-Kufa, say to him, ‘Ja’far^{-asws} is saying to you: ‘O Kafir! O mischief-maker! O Polytheist! I^{-asws} am disavowed from you!’

¹⁶⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 68

¹⁶¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 69

¹⁶² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 70

قَالَ مُرَازِمٌ فَلَمَّا قَدِمْتُ الْكُوفَةَ فَوَضَعْتُ مَتَاعِي وَ جِئْتُ إِلَيْهِ فَدَعَوْتُ الْجَارِيَةَ فَقُلْتُ قُولِي لِأَبِي إِسْمَاعِيلَ هَذَا مُرَازِمٌ فَخَرَجَ إِلَيَّ فَقُلْتُ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ يَا كَافِرُ يَا فَاسِقُ يَا مُشْرِكُ أَنَا بَرِيءٌ مِنْكَ

Murazim said, 'When I proceeded to Al-Kufa, I placed down my belongings and went to him. I called the maid and said, 'Say to Ismail, this is Murazim'. He came out to me. I said to him, 'Ja'far^{-asws} Bin Muhammad^{-asws} is saying to you: 'O Kafir! O mischief-maker! O Polytheists! I^{-asws} am disavowed from you!'

فَقَالَ لِي وَ قَدْ ذَكَرَنِي سَيِّدِي قَالَ قُلْتُ نَعَمْ ذَكَرَكَ بِهَذَا الَّذِي قُلْتُ لَكَ فَقَالَ جَزَاكَ اللَّهُ خَيْرًا وَ فَعَلَ بِكَ وَ أَقْبَلَ يَدْعُو لِي

He said to me, 'And my Master^{-asws} has remembered me'. I said, 'Yes, he^{-asws} remembered you with this which I said to you'. He said, 'May Allah^{-azwj} Recompense you and Deal with you goodly, and I accept his^{-asws} calling me (what) he^{-asws} did''.

وَ مَقَالَةُ بَشَّارِ بْنِ مَقَالَةَ الْعَلْبَابِيِّ يَقُولُونَ إِنَّ عَلِيًّا هُوَ رَبُّ وَ ظَهَرَ بِالْعَلَوِيَّةِ وَ الْمَشَاقِقِ وَ أَظْهَرَ أَنَّهُ عَبْدُهُ وَ رَسُولُهُ بِالْمُحَمَّدِيَّةِ وَ وَافَقَ أَصْحَابُ أَبِي الْحَطَّابِ فِي أَرْبَعَةِ أَشْخَاصٍ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ أَنَّ مَعْنَى الْأَشْخَاصِ الثَّلَاثَةِ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ تَلْبِيسٌ وَ فِي الْحَوَاقِفِ شَيْءٌ عَلِيٍّ لِأَنَّهُ أَوَّلُ غَيْرِ الْأَشْخَاصِ فِي الْإِيمَانِ وَ الْكِبَرِ وَ أَنْكَرُوا شَيْءَ مُحَمَّدٍ ص وَ رَعَوْا أَنَّ مُحَمَّدًا عَبْدُ ع وَ ع ب وَ أَقَامُوا مُحَمَّدًا مُقَامَ مَا أَقَامَتِ الْمُحَمَّدِيَّةُ سَلَمَانَ وَ جَعَلُوا رَسُولًا لِمُحَمَّدٍ ص فَوَافَقَهُمْ فِي الْإِيمَانِ وَ الْإِنْبَاءِ وَ التَّعْطِيلِ وَ التَّنَاسُخِ وَ الْعَلِيَّيَّةِ سَمَّيَهَا الْمُحَمَّدِيَّةَ الْعَلِيَّيَّةَ وَ رَعَوْا أَنَّ بَشَّارَ الشَّعِيرِيِّ لَمَّا أَنْكَرَ رُبُوبِيَّةَ مُحَمَّدٍ وَ جَعَلَهَا فِي عَلِيٍّ وَ جَعَلَ مُحَمَّدًا ع وَ أَنْكَرَ رِسَالَةَ سَلَمَانَ مُسِيحٍ فِي صُورَةِ طَيْرٍ يُقَالُ لَهُ عَلِيَّا يَكُونُ فِي الْبَحْرِ فَلِذَلِكَ سَمَّوْهُمُ الْعَلِيَّيَّةَ. الشَّعِيرِيُّ شَيْطَانُ ابْنِ شَيْطَانٍ خَرَجَ مِنَ الْبَحْرِ فَأَعْوَى أَصْحَابِي.

(Note of Al Kashy)¹⁶³

72- كش، رجال الكشي الحسين بن بشار عن سعد بن عيسى عن ابن أبي الحطاب و الحشاش عن صفوان بن يحيى عن إسحاق بن عمار قال قال أبو عبد الله ع إن بشار الشّعيري شيطان ابن شيطان خرج من البحر فأعوى أصحابي.

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Bin Bundar, from Sa'ad, from Ibn Abu Al Khattab and al Khashab, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'Bashar Al-Shaeri is a Satan^{-la} son^{-asws} of a Satan^{-la}. He came out from the sea to deviate my^{-asws} companions''.¹⁶⁴

73- كش، رجال الكشي سعد بن محمد بن عيسى عن عبيد بن يونس عن إسحاق بن عمار قال: قال أبو عبد الله ع لبشار الشّعيري أن اخرج عني لعنك الله و الله لا يظلي و إياك سقفت بيت أبداً

(The book) 'Rijal Al Kashy' – Sa'ad, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said to Bashar Al-Shaeri: 'Get out from me^{-asws}, may Allah^{-azwj} Curse you! May Allah^{-azwj} not Shade me^{-asws} and you under one roof of a house, ever!'

¹⁶³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 71

¹⁶⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 72

فَلَمَّا خَرَجَ قَالَ وَيْلَهُ أَلَا قَالَ بِمَا قَالَتِ الْيَهُودُ أَلَا قَالَ بِمَا قَالَتِ النَّصَارَى أَلَا قَالَ بِمَا قَالَتِ الْمَجُوسُ أَوْ بِمَا قَالَتِ الصَّابِئَةُ وَاللَّهُ مَا صَعَّرَ اللَّهُ تَصْغِيرَ هَذَا الْفَاجِرِ أَحَدٌ إِنَّهُ شَيْطَانٌ ابْنُ شَيْطَانٍ خَرَجَ مِنَ الْبَحْرِ لِيُغْوِيَ أَصْحَابِي وَشِيعَتِي

When he went out, he^{-asws} said: 'Woe be unto him! Indeed, he said what with the Jews said. Indeed, he said with what the Christians said. Indeed he said with what the Magians said, or with what the Sabeans said. By Allah^{-azwj}! No one has belittled Allah^{-azwj} like the belittling of this immoral one. He is a Satan^{-la} son of a Satan^{-la} coming out from the ocean in order to deviate my^{-asws} companions and my^{-asws} Shias.

فَاحْذَرُوهُ وَلِيُبَلِّغِ الشَّاهِدُ الْعَائِبِ أَنِّي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَبْدُ قَيْنِ ابْنِ أُمَةٍ ضَمَنْتِي الْأَصْلَابُ وَالْأَرْحَامُ وَإِنِّي لَمَبْعُوثٌ ثُمَّ مَوْفُوفٌ ثُمَّ مَسْئُولٌ وَاللَّهُ لَأَسْأَلَنَّ عَمَّا قَالَ فِي هَذَا الْكَذَّابِ وَادَّعَاهُ عَلَيَّ

Be cautious of him and let the one present deliver to the absentee I^{-asws} am a servant of Allah^{-azwj} son^{-asws} of a servant of Allah^{-azwj}, a bonded slave son^{-asws} of a maid. The Sulb(s) and the wombs included me^{-asws}, and I^{-asws} shall be dying and I^{-asws} will be Resurrected, then Paused, then Questioned. By Allah^{-azwj}! I^{-asws} will ask about what this liar said regarding me^{-asws}, and claimed upon me^{-asws}.

يَا وَيْلَهُ مَا لَهُ أَرْعَبَهُ اللَّهُ فَلَقَدْ آمَنَ عَلَى فِرَاشِهِ وَافْرَعَنِي وَأَفْلَقَنِي عَنْ رُقَادِي أَوْ تَذَرُونَنِّي أَنِّي لَمْ أَقُولُ ذَلِكَ أَقُولُ ذَلِكَ لِأَسْتَقَرَّ فِي قَبْرِي.

O woe be to him, what is the matter with him? May Allah^{-azwj} terrify him. He feels safe upon his bed, and I^{-asws} am alarmed and worried about my^{-asws} sleep. Or, don't you know I^{-asws} did not say that? I^{-asws} am saying that in order to be clam in my^{-asws} grave".¹⁶⁵

74- كَش، رجال الكشي طاهر بن عيسى عَنِ الشُّجَاعِيِّ عَنِ الْحُسَيْنِ بْنِ نَشَارٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قَالَ لِي دَاوُدُ تَرَى مَا تَقُولُ الْعُلَاةُ الطَّيَّارَةُ وَمَا يَذْكُرُونَ عَنْ شُرْطَةِ الْحَمِيسِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَمَا يَخْجِي عَنْ أَصْحَابِهِ عَنْهُ فَذَلِكَ وَاللَّهِ أَرَانِي أَكْثَرَ مِنْهُ وَلَكِنْ أَمَرَنِي أَنْ لَا أَذْكُرَهُ لِأَحَدٍ

(The book) 'Rijal Al Kashy' – Tahir Bin Isa, from Al Shujair, from Al Husayn Bin Bashar, from Dawood Al Raqy who said,

'Dawood said to me, 'Do you see what the exaggerators, the fliers are saying, and was they are mentioned about the Thursday police about Amir Al-Momineen^{-asws}, and what is being told from his^{-asws} companions from him^{-asws}? So that, by Allah^{-azwj}, greater than it would be shown to me, by he (Al-Sadiq^{-asws}) has instructed me not to mention it to anyone'.

قَالَ وَ قُلْتُ لَهُ إِنِّي قَدْ كَبُرْتُ وَ دَقَّ عَظْمِي أُحِبُّ أَنْ يُجْتَمَعَ عُمْرِي بِقَتْلِ فَيْكُمْ فَقَالَ وَمَا مِنْ هَذَا بُدٌّ إِنْ لَمْ يَكُنْ فِي الْعَاجِلَةِ يَكُونُ فِي الْآجِلَةِ.

He (the narrator) said, 'And I said to him, 'I have become old and my bones are brittle and I would love to end my life by being killed among you all'. He said, 'And there is no escape from it. If it does not happen now, it would happen in the future".¹⁶⁶

¹⁶⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 73

¹⁶⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 74

75- كَش، رجال الكشي قَالُوا إِنَّ مُحَمَّدَ بْنَ بَشِيرٍ لَمَّا مَضَى أَبُو الْحَسَنِ ع وَ وَقَفَ عَلَيْهِ الْوَاقِفَةُ جَاءَ مُحَمَّدُ بْنُ بَشِيرٍ وَ كَانَ صَاحِبَ شُعْبَدَةٍ وَ مَخَارِقٍ مَعْرُوفًا بِذَلِكَ فَادَّعَى أَنَّهُ يَقُولُ بِالْوَقْفِ عَلَى مُوسَى بْنِ جَعْفَرٍ وَ أَنَّ مُوسَى ع كَانَ ظَاهِرًا بَيْنَ الْخَلْقِ يَرَوْنَهُ جَمِيعًا يَرَاءَى لِأَهْلِ النُّورِ بِالنُّورِ وَ لِأَهْلِ الْكُدُورَةِ بِالْكَدُورَةِ فِي مِثْلِ خَلْقِهِمْ بِالْإِنْسَانِيَّةِ وَ الْبَشَرِيَّةِ الْهَمَانِيَّةِ

(The book) Rijal Al-Kashy' – Muhammad Bin Bashir, when Abu Al-Hassan (Musa)^{-asws} passed away, the Waqifites paused to him. Muhammad Bin Bashir came and he was a master of sorcery and illusion, famous with that. He claimed that he was calling with the stopping (of the Imamate) at Musa^{-asws} Bin Ja'far^{-asws}, and that Musa^{-asws} was apparent between the people, they were all seeing him, appearing to the people of light with the light, and the people of the turbidity with the turbidity in the like of their bodies with the humanity and mortals for protectionism.

ثُمَّ حُجِبَ الْخَلْقُ جَمِيعًا عَنْ إِدْرَاكِهِ وَ هُوَ قَائِمٌ بَيْنَهُمْ مُوجُودٌ كَمَا كَانَ غَيْرَ أَنَّهُمْ حَاجِبُونَ عَنْهُ وَ عَنْ إِدْرَاكِهِ كَالَّذِي كَانُوا يُدْرِكُونَهُ

Then the people in their entirety are veiled from coming across him^{-asws}, and he^{-asws} standing between them, existing just as others are existing from him^{-asws}, and meeting him^{-asws} just as they used to meet him^{-asws}.

وَ كَانَ مُحَمَّدُ بْنُ بَشِيرٍ هَذَا مِنْ أَهْلِ الْكُوفَةِ مِنْ مَوَالِي بَنِي أَسَدٍ وَ لَهُ أَصْحَابٌ قَالُوا إِنَّ مُوسَى بْنِ جَعْفَرٍ ع لَمْ يَمُتْ وَ لَمْ يُحْبَسْ وَ إِنَّهُ غَابَ وَ اسْتَرَّ وَ هُوَ الْقَائِمُ الْمَهْدِيُّ وَ إِنَّهُ فِي وَقْتِ غَيْبَتِهِ اسْتَحْلَفَ عَلَى الْأُمَّةِ مُحَمَّدَ بْنَ بَشِيرٍ وَ جَعَلَهُ وَصِيَّهُ وَ أَعْطَاهُ خَاتَمَهُ وَ عَلَّمَهُ جَمِيعَ مَا تَحْتَاجُ إِلَيْهِ رَعِيَّتُهُ مِنْ أَمْرِ دِينِهِمْ وَ دُنْيَاهُمْ وَ فَوَّضَ إِلَيْهِ جَمِيعَ أَمْرِهِ وَ أَقَامَهُ مُقَامَ نَفْسِهِ فَمُحَمَّدُ بْنُ بَشِيرٍ الْإِمَامُ بَعْدَهُ.

And this Muhammad Bin Bashir is from the people of Al-Kufa, from the clan of Asad and there are companions for him. They said that Musa^{-asws} Bin Ja'far^{-asws} did not die, and was not imprisoned, and he^{-asws} had disappeared and veiled, and he^{-asws} is Al-Qaim^{-asws}, the Mahdi^{-asws}, and he^{-asws} is in occultation at the time having appointed Muhammad Bin Bashir as caliph and made him his^{-asws} successor^{-asws}, had given him his^{-asws} ring what his citizens could be needy to from the matters of their religion and their world, and had delegated to him the entirety of his^{-asws} affairs, and had made him stand in his^{-asws} place, thus Muhammad Bin Bashir is the Imam^{-asws} after him^{-asws}".¹⁶⁷ (A historical report)

(The book) 'Rijal Al-Kashy' – Muhammad Bin Qawlawiyah, from Sa'ad Bin Abdullah Al-Qummi, from Muhammad Bin Isa Bin Ubeyd, from Usman Bin Isa Al Kilabi having heard Muhammad Bin Bashir saying,

76- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلَوَيْهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُتَيْبِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى الْكِلَابِيِّ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ بَشِيرٍ يَقُولُ الظَّاهِرُ مِنَ الْإِنْسَانِ آدَمُ وَ الْبَاطِنُ أَرْيَاقُ وَ قَالَ إِنَّهُ كَانَ يَقُولُ بِالْإِنْتِنِ وَ إِنَّ هِشَامَ بْنَ سَالِمٍ نَظَرَهُ عَلَيْهِ فَأَقْرَبَ بِهِ وَ لَمْ يُدْرِكْهُ وَ إِنَّ مُحَمَّدَ بْنَ بَشِيرٍ لَمَّا مَاتَ أَوْصَى إِلَى ابْنِهِ سَمِيعٍ بْنُ مُحَمَّدٍ فَهُوَ الْإِمَامُ وَ مَنْ أَوْصَى إِلَيْهِ سَمِيعٌ فَهُوَ إِمَامٌ مُخْتَرَضٌ طَاعَتُهُ عَلَى الْأُمَّةِ إِلَى وَقْتِ خُرُوجِ مُوسَى بْنِ جَعْفَرٍ وَ ظُهُورِهِ فَيَسْأَلُ النَّاسُ مِنَ سُحُوفِهِ فِي أَمْوَالِهِمْ وَ غَيْرِ ذَلِكَ يَمَّا يَنْتَقِرُونَ بِهِ إِلَى اللَّهِ تَعَالَى فَالْفَرَضُ عَلَيْهِمْ أَذْلَاؤُهُ إِلَى أَوْصِيَاءِ مُحَمَّدِ بْنِ بَشِيرٍ إِلَى قِيَامِ الْقَائِمِ وَ رَعَوْهُمَا أَنَّ عَلِيَّ بْنَ مُوسَى وَ كُلَّ مَنْ ادَّعَى الْإِمَامَةَ مِنْ وَلَدِهِ وَ وَلَدِ مُوسَى بْنِ جَعْفَرٍ مُبْتَغِلُونَ كَادِبُونَ غَيْرَ طَائِفَةِ الْوِلَادَةِ فَتَقَرُّوهُمْ عَنْ أَنْسَابِهِمْ وَ كَفَرُوهُمْ لِدَعْوَاهُمْ الْإِمَامَةَ وَ كَفَرُوا الْقَائِلِينَ بِإِمَامَتِهِمْ وَ اسْتَحْلَفُوا دَعَائِهِمْ وَ أَعْوَالَهُمْ وَ رَعَوْهُمَا أَنَّ الْفَرَضَ عَلَيْهِمْ مِنَ اللَّهِ تَعَالَى إِقَامَةُ الصَّلَاةِ وَ الْحَجَّ وَ صَوْمُ شَهْرِ رَجَبٍ وَ أَنْكَرُوا الرِّكَاتِ وَ الْحُجَّ وَ سَائِرَ الْفَرَائِضِ وَ قَالُوا بِإِبْنِ عَابِ الْمَحَارِمِ وَ الْفُرُوجِ وَ الْغُلَمَانِ وَ اعْتَلُوا فِي ذَلِكَ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ يُزَيِّمُهُمْ دُكْرَانًا وَ إِنَانًا وَ

¹⁶⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 75

قَالُوا بِالْمَنَاسِخِ وَالْأَيْمَةِ عِنْدَهُمْ وَاحِدًا وَاحِدًا إِنَّمَا هُمْ مُتَّبِعُونَ مِنْ قَرْنٍ إِلَى قَرْنٍ وَ الْمَوَاسِنُ بَيْنَهُمْ وَاحِدَةٌ فِي كُلِّ مَا مَلَكَوهُ مِنْ مَالٍ أَوْ خَرَجٍ أَوْ غَيْرِ ذَلِكَ وَ كُلُّ مَا أَوْسَى بِهِ رَجُلٌ فِي سَبِيلِ اللَّهِ فَهُوَ لِسَبِيحِ بْنِ مُحَمَّدٍ وَ أَوْصِيَانِهِ مِنْ بَعْدِهِ وَ مَذَاهِبُهُمْ فِي التَّقْوَى مَذَاهِبُ الْعُلَاةِ مِنَ الْوَأَيْفَةِ وَ هُمْ أَيْضًا قَالُوا بِالْحَلَالِ وَ زَعَمُوا أَنَّ كُلَّ مَنْ انْتَسَبَ إِلَى مُحَمَّدٍ فَهُمْ بَيُوثٌ وَ طُرُوفٌ وَ أَنَّ مُحَمَّدًا هُوَ رَبُّ مَنْ انْتَسَبَ إِلَيْهِ وَ أَنَّهُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ أَنَّهُ مُحْتَجِبٌ فِي هَذِهِ الْحُجُبِ وَ رَمَعَتْ هَذِهِ الْعُرْفَةُ وَ الْمَحْجِسَةُ وَ الْعَلَيَاةُ وَ أَصْحَابُ أَبِي الطَّطَابِ أَنَّ كُلَّ مَنْ انْتَسَبَ إِلَى أَنَّهُ مِنْ آلِ مُحَمَّدٍ فَهُوَ مُبْطَلٌ فِي نَسَبِهِ مُعْتَرٍ عَلَى اللَّهِ كَاذِبٌ وَ أَعْمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ إِنْهُمْ يَهُودٌ وَ نَصَارَى فِي قَوْلِهِ وَ قَالَتِ الْيَهُودُ وَ النَّصَارَى خُلِقَ أَهْلُ اللَّهِ وَ أَهْلُؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ مُحَمَّدٌ فِي مَذْهَبِ الطَّطَابِ وَ عَلِيٍّ فِي مَذْهَبِ الْعَلَيَاةِ فَهُمْ مِمَّنْ خَلَقَ هَذَيْنِ [هَذَانِ] كَاذِبِينَ [كَاذِبُونَ] فِيمَا ادَّعَوْا مِنَ النَّسَبِ إِذْ كَانَ مُحَمَّدٌ عِنْدَهُمْ وَ عَلِيٌّ هُوَ رَبُّ لَا يَلِدُ وَ لَا يُولَدُ اللَّهُ جَلَّ وَ تَعَالَى عَمَّا يَصِفُونَ وَ عَمَّا يُقُولُونَ غُلُوبًا كَثِيرًا وَ كَانَ سَبَبَ قَتْلِ مُحَمَّدٍ بِنِ بَشِيرٍ لَعَنَهُ اللَّهُ أَنَّهُ كَانَ مَعَهُ شُعْبَةً وَ خَارِيقٌ وَ كَانَ يُظَاهِرُ لِلْوَأَيْفَةِ أَنَّهُ مِمَّنْ وَقَفَ عَلَى عَلِيٍّ بِنِ مُوسَى وَ كَانَ يَقُولُ فِي مُوسَى بِالرُّبُوبِيَّةِ وَ يَدَّعِي فِي نَفْسِهِ أَنَّهُ نَبِيٌّ وَ كَانَتْ عِنْدَهُ صُورَةٌ قَدْ عَمِلَهَا وَ أَقَامَهَا شَخْصًا كَأَنَّهُ صُورَةُ أَبِي الْحَسَنِ مُوسَى ع مِنْ ثِيَابٍ حَرِيرٍ قَدْ طَلَّاهَا بِالْأَدْوِيَّةِ وَ عَامَلَهَا بِحَبْلٍ عَمَلَهَا فِيهَا حَتَّى صَارَتْ شَبِيهَا بِصُورَةِ إِنْسَانٍ وَ كَانَ يَحْبِسُهَا فَإِذَا أَرَادَ الشُّعْبَةَ نَحَعَ فِيهَا فَأَقَامَهَا فَكَانَ يَقُولُ لِأَصْحَابِهِ إِنَّ أَبَا الْحَسَنِ عِنْدِي فَإِنْ أَحْبَبْتُمْ أَنْ تَرَوْهُ وَ تَعْلَمُوهُ وَ أَنِّي نَبِيٌّ فَهَلَسُوا أَعْرَضُوا عَنْهُمْ فَكَانَ يَدْخُلُهُمُ الْبَيْتَ وَ الصُّورَةُ مَطْوِيَّةٌ مَعَهُ فَيَقُولُ لَهُمْ هَلْ تَرَوْنَ فِي الْبَيْتِ مِثْلًا أَوْ تَرَوْنَ فِيهِ غَيْرَهُمْ وَ غَيْرِي فَيَقُولُونَ لَا وَ لَيْسَ فِي الْبَيْتِ أَحَدٌ فَيَقُولُ فَاحْرُجُوا فَيَخْرُجُونَ مِنَ الْبَيْتِ فَيَصِيرُ هُوَ وَرَاءَ الْبَيْتِ وَ يُسْبِلُ الْبَيْتَ بَيْنَهُ وَ بَيْنَهُمْ ثُمَّ يَتَقَدَّمُ تِلْكَ الصُّورَةَ ثُمَّ يَرْفَعُ الْبَيْتَ بَيْنَهُمْ فَيَنْظُرُونَ إِلَى صُورَةِ قَائِمَةٍ وَ شَخْصٍ كَأَنَّهُ شَخْصٌ أَبِي الْحَسَنِ ع لَا يَدْكُرُونَ مِنْهُ شَيْئًا وَ يَتَعَفَّ هُوَ مِنْهُ بِالْقُرْبِ فَرَبِّهِمْ مِنْ طَرِيقِ الشُّعْبَةِ أَنَّهُ يُكَلِّمُهُ وَ يُنَاجِيهِ وَ يَدْنُو مِنْهُ كَأَنَّهُ يُسَارُهُ ثُمَّ يَحْذَرُهُمْ أَنْ يَنْتَحُوا فَيَنْتَحُونَ وَ يُسْبِلُ الْبَيْتَ بَيْنَهُ وَ بَيْنَهُمْ فَلَا يَرَوْنَ شَيْئًا وَ كَانَتْ مَعَهُ أَشْيَاءٌ عَجِيبَةٌ مِنْ صُوفِ الشُّعْبَةِ مَا لَمْ يَرَوْا مِثْلَهَا فَهَلَسُوا بِهَا فَكَانَتْ هَذِهِ حَالَهُ مَدَّةً حَتَّى رَفَعَ خَبْرَهُ إِلَى بَعْضِ الْأَعْيَاءِ أَحْسَنُهُ هَارُونَ أَوْ غَيْرَهُ مِمَّنْ كَانَ بَعْدَهُ مِنَ الْأَعْيَاءِ وَ أَنَّهُ زَنَدِيقٌ فَأَخَذَهُ وَ أَرَادَ ضَرْبَ غُنْبِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اسْتَبْقِي فَإِنِّي أَخُذُ لَكَ شَيْئًا تَرْغَبُ الْمُتْلُوكُ فِيهَا فَأَطْلَعَهُ فَكَانَ أَوَّلُ مَا أَخَذَ لَهُ الدَّوَالِي فَإِنَّهُ عَمِدَ إِلَى الدَّوَالِي فَسَوَّاهَا وَ عَمَلَهَا الرِّيشَ بَيْنَ تِلْكَ الْأَلْوَحِ فَكَانَتْ الدَّوَالِي تَمْلِي مِنَ الْمَاءِ فَتُسْبِلُ الْأَلْوَحَ وَ يَنْعَلِبُ الرِّيشُ مِنْ تِلْكَ الْأَلْوَحِ فَتَنْفُخُ الدَّوَالِي لِهَذَا فَكَانَتْ تَعْمَلُ مِنْ غَيْرِ مُسْتَعْمِلٍ لَهَا وَ يُصِيبُ الْمَاءُ فِي الْبَيْتَيْنِ فَأَعْمِيَهُ ذَلِكَ مَعَ أَشْيَاءَ عَمَلَهَا يُضَاهِي اللَّهُ بِهَا فِي خَلْقِهِ الْحَيَّةَ فَتَوَاهُ وَ جَعَلَ لَهُ مَرْثِيَةً ثُمَّ إِنَّهُ يَوْمًا مِنَ الْأَيَّامِ انْكَسَرَ بَعْضُ تِلْكَ الْأَلْوَحِ فَخَرَجَ مِنْهَا الرِّيشُ فَتَطَلَّتْ فَاسْتَرَابَ أَمْرُهُ وَ ظَهَرَ عَلَيْهِ التَّعْطِيلُ وَ الْإِبْرَاهِمُ وَ قَدْ كَانَ أَبُو عَبْدِ اللَّهِ وَ أَبُو الْحَسَنِ ع يَدْعُوَانِ اللَّهَ عَلَيْهِ وَ يَسْتَلَانِيهِ أَنْ يُعَذِّبَهُ حَرَّ الْحَدِيدِ فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ بَعْدَ أَنْ عَذَّبَ بِأَنْوَاعِ الْعَذَابِ قَالَ أَبُو عَصْرٍ حَدَّثَ بَعْدَ الْحِكَايَةِ مُحَمَّدُ بْنُ عِيسَى الْعَبْدِيُّ رَوَاةً لَهُ وَ بَعْضُهَا عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ كَانَ هَاشِمٌ بِنِ أَبِي هَاشِمٍ قَدْ تَعَلَّمَ مِنْهُ بَعْضَ تِلْكَ الْمَصَارِيقِ فَصَارَ دَاعِيَهُ إِلَيْهِ مِنْ بَعْدِهِ.

(A view of the exaggerator Muhammad Bin Bashir)¹⁶⁸

77- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلُونِهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُسَمِّعِيِّ عَنْ عَلِيِّ بْنِ حَدِيدٍ الْمَدَائِنِيِّ قَالَ: سَمِعْتُ مَنْ يَسْأَلُ أَبَا الْحَسَنِ الْأَوَّلَ ع فَقَالَ إِنِّي سَمِعْتُ مُحَمَّدَ بْنَ بَشِيرٍ يَقُولُ إِنَّكَ لَسْتَ مُوسَى بْنُ جَعْفَرٍ الَّذِي أَنْتَ إِمَامُنَا وَ حُجَّتُنَا فِيمَا بَيْنَنَا وَ بَيْنَ اللَّهِ تَعَالَى

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawiyah, from Sa'ad Bin Abdullah Al Qummi, from Muhammad Bin Abdullah Al Mismaie, from Ali Bin Hadeed Al Madaini who said,

'I heard the one who asked Abu Al-Hassan^{-asws} the 1st saying, 'I hear Muhammad Bin Bashir saying you^{-asws} aren't Musa^{-asws} Bin Ja'far^{-asws} the one you^{-asws} as our Imam^{-asws} and our Divine Authority between us and Allah^{-azwj} the Exalted'.

قَالَ فَقَالَ لَعَنَهُ اللَّهُ ثَلَاثًا أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ فَتَلَّهُ اللَّهُ أَحَبَّتْ مَا يَكُونُ مِنْ قِتْلَةٍ

He (the narrator) said, 'He^{-asws} said: 'May Allah^{-azwj} Curse him!' – Thrice – 'May Allah^{-azwj} Make him taste the heat of the iron! May Allah^{-azwj} Kill him with the most wicked of killings what can be'.

فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِذَا أَنَا سَمِعْتُ ذَلِكَ مِنْهُ أَوْ لَيْسَ خَلَالُ لِي دَمُهُ مُبَاحٌ كَمَا أُبَيِّحُ دَمَ السَّابِّ لِرَسُولِ اللَّهِ ص وَ لِلْإِمَامِ فَقَالَ نَعَمْ جِلٌّ وَ اللَّهُ جِلٌّ وَ اللَّهُ دَمُهُ وَ إِبَاحَةُ لَكَ وَ لِمَنْ سَمِعَ ذَلِكَ مِنْهُ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! When I heard that from him or isn't his blood Permissible for me just as the blood of the insulter of Rasool-Allah^{-saww} and Imam^{-asws} is Legalised?' He^{-asws} said: 'Yes, Permissible, by Allah^{-azwj}, Permissible, by Allah^{-azwj} is his blood, and Legalised for you, and for the one who heard that from him'.

قُلْتُ أَوْ لَيْسَ ذَلِكَ بِسَابِّ لَكَ فَقَالَ هَذَا سَابُّ اللَّهِ وَ سَابُّ لِرَسُولِ اللَّهِ وَ سَابُّ لِأَبَائِي وَ سَابُّ لِي سَبِّ لَيْسَ يَقْصُرُ عَنْ هَذَا وَ لَا يَقُوفُهُ هَذَا الْقَوْلُ

I said, 'Or wasn't that an insult to you^{-asws}?' He^{-asws} said: 'This one insulted Allah^{-azwj} and insulted Rasool-Allah^{-saww} and my^{-asws} forefathers^{-asws} and insulted me^{-asws}, and which insult is deficient from this nor exceeds this word?'

فَقُلْتُ أَوْ رَأَيْتَ إِذَا أَنَا لَمْ أَخَفْ أَنِّي أُغَمَّرُ بِذَلِكَ بَرِيئاً ثُمَّ لَمْ أَفْعَلْ وَ لَمْ أَقْتُلْهُ مَا عَلَيَّ مِنَ الْوُزْرِ

I said, 'What is your view when I did not fear and I close my eyes with that, distancing, and do not do it and do not kill him, what burden would be upon me?'

فَقَالَ يَكُونُ عَلَيْكَ وَزْرُهُ أَضْعَافاً مُضَاعَفَةً مِنْ غَيْرِ أَنْ يَنْفُصَ مِنْ وَزْرِهِ شَيْءٌ أَوْ مَا عَلِمْتَ أَنَّ أَفْضَلَ الشُّهَدَاءِ دَرَجَةً يَوْمَ الْقِيَامَةِ مَنْ نَصَرَ اللَّهَ وَ رَسُولَهُ ص يَظْهَرُ الْعَيْبُ وَ رَدَّ عَنِ اللَّهِ وَ رَسُولِهِ ص.

He^{-asws} said: 'There would happen to be upon you a double burden from without there being a reduction of anything from a burden. Do you not know that the most superior rank of the martyrs on the Day of Qiyamah would be for the one who helps Allah^{-azwj} and His^{-azwj} Rasool^{-saww} in the absence and repel from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'.¹⁶⁹

78- كش، رجال الكشي بالإسناد المتفق عن سعد بن أبي السرح عن الطيالسي قال سمعت أبا الحسن ع يقول لعن الله محمد بن بشير و أذافه الله حرّ الحديد إنه يكذب عليّ برئ الله منه و برئت إلى الله منه اللهم إني أبرأ إليك مما يدعي في ابن بشير اللهم أرخني منه

(The book) 'Rijal Al Kashy – By the preceding chains, from Sa'ad, from Al Tayalisi, from Al Batainy who said,

'I heard Abu Al-Hassan^{-asws} saying: 'May Allah^{-azwj} Curse Muhammad Bin Bashir and May Allah^{-azwj} Make him taste heat of the iron. He belied upon me^{-asws}. Allah^{-azwj} is Disavowed from him and I^{-asws} disavow to Allah^{-azwj} from him. O Allah^{-azwj}! I^{-asws} hereby disavow to You^{-azwj} from what Ibn Bashir is claiming regarding me. O Allah^{-azwj}! Give me^{-asws} rest from him'.

ثُمَّ قَالَ يَا عَلِيُّ مَا أَحَدٌ جَزَاءُ أَنْ يَتَعَمَّدَ عَلَيْنَا الْكَذِبَ إِلَّا أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ إِنَّ بُنَانًا كَذَبَ عَلَيَّ بَنِي الْحُسَيْنِ ع فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّ الْمُغَيْرَةَ بَنِي سَعْدٍ كَذَبَ عَلَيَّ أَبِي جَعْفَرٍ ع فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّ أَبَا الْخَطَّابِ كَذَبَ عَلَيَّ أَبِي فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّ مُحَمَّدَ بْنَ بَشِيرٍ لَعَنَهُ اللَّهُ يَكْذِبُ عَلَيَّ بَرِّتُ إِلَى اللَّهِ مِنْهُ

Then he^{-asws} said: 'O Ali! There is no one who is audacious by deliberating the lying upon us^{-asws} except Allah^{-azwj} Makes him taste heat of the iron. Bunan lied upon Ali^{-asws} Bin Al-Husayn^{-asws}, so Allah^{-azwj} Made him taste heat of the iron, and Al-Mugheira Bin Saeed lied upon Abu

¹⁶⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 77

Ja'far^{-asws}, so Allah^{-azwj} Made him taste heat of the iron, and Abu Al-Khattab lied upon my^{-asws} father^{-asws}, so Allah^{-azwj} Made him taste heat of the iron, and Muhammad Bin Bashir, may Allah^{-azwj} Curse him, lied upon me^{-asws}. I^{-asws} disavow to Allah^{-azwj} from him.

اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ بِمَا يَدْعِيهِ بِي مُحَمَّدُ بْنُ بَشِيرٍ اللَّهُمَّ أَرْحِنِي مِنْهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُخَلِّصَنِي مِنْ هَذَا الرَّجْسِ الرَّجْسِ مُحَمَّدِ بْنِ بَشِيرٍ فَقَدْ شَارَكَ الشَّيْطَانُ أَبَاهُ فِي رَجْمِ أُمِّهِ

O Allah^{-azwj}! I^{-asws} hereby disavow to You^{-azwj} from what Muhammad Bin Bashir is claiming regarding me^{-asws}. O Allah^{-azwj}! Give me^{-asws} rest from him. O Allah^{-azwj}! I ask You^{-azwj} to Finish me^{-asws} from this uncleanness, the filth, Muhammad Bin Bashir, for the Satan^{-la} has participated regarding him in the womb of his mother’.

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ فَمَا رَأَيْتُ أَحَدًا قُتِلَ بِأَسْوَأِ قِتْلَةٍ مِنْ مُحَمَّدِ بْنِ بَشِيرٍ لَعَنَهُ اللَّهُ.

Ali Bin Abu Hamza said, ‘I did not see anyone being killed with any killing eviler than Muhammad Bin Bashir, may Allah^{-azwj} Curse him’¹⁷⁰.

79- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عِيسَى كَتَبَ إِلَيْهِ فِي قَوْمٍ يَتَكَلَّمُونَ وَ يَقْرَأُونَ أَحَادِيثَ وَ يَنْسُبُونَهَا إِلَيْكَ وَ إِلَى آبَائِكَ فِيهَا مَا تَشْمِئُ مِنْهَا الْقُلُوبُ وَ لَا يَجُوزُ لَنَا رَدُّهَا إِذْ كَانُوا يَرَوُّوْهَا عَنْ آبَائِكَ وَ لَا قَبُولَهَا لِمَا فِيهَا

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Masoud, from Muhammad Bin Nuseyr who said, ‘It was narrated to us by Ahmad Bin Muhammad Bin Isa, ,

‘He wrote to him^{-asws} (Muhammad Bin Al-Askari^{-asws}), ‘There are people who are speaking and reciting Ahadeeth and are attributing these to you^{-asws} and to your^{-asws} forefathers^{-asws} wherein is what would constrict the hearts and it is not allowed for us to reject these when these are being reported from your^{-asws} forefathers^{-asws}, nor to accept these due to what is in it.

وَ يَنْسُبُونَ الْأَرْضَ إِلَى قَوْمٍ يَدَّكُرُونَ أَنَّهُمْ مِنْ مَوَالِيكَ وَ هُوَ رَجُلٌ يُقَالُ لَهُ عَلِيُّ بْنُ حَسَكَةَ وَ آخَرُ يُقَالُ لَهُ الْقَاسِمُ الْقَيْطِينِيُّ وَ مِنْ أَقَاوِيلِهِمْ أَنَّهُمْ يَقُولُونَ إِنَّ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ مَعْنَاهَا رَجُلٌ لَا رُجُوعَ وَ لَا سُجُودَ

And they are attributing the earth to a people mentioned that they are from the ones in your^{-asws} Wilayah, and it is a man called Ali Bin Hasika, and another called Al-Qasim Al-Yaqteeny, and (it is) from their words that they are saying that the Words of Allah^{-azwj} Mighty and Majestic: **Surely, the Salat prevents from the immoralities and the evil, [29:45]**, its meaning is a man, not Ruk’u and the Sajdahs;

وَ كَذَلِكَ الرَّكَاءُ مَعْنَاهَا ذَلِكَ الرَّجُلُ لَا عَدَدُ دِرْهَمٍ وَ لَا إِخْرَاجُ مَالٍ وَ أَشْيَاءُ مِنَ الْفَرَائِضِ وَ السُّنَنِ وَ الْمَعَاصِي تَأْوُلُوهَا عَلَى الْحَدِّ الَّذِي ذَكَرْتُ فَإِنْ رَأَيْتَ أَنَّ تَبَيَّنَ لَنَا وَ تَمَيَّنَ عَلَيْنَا بِمَا فِيهِ السَّلَامَةُ لِمَوَالِيكَ وَ نَجَاهُكُمْ مِنْ هَذِهِ الْأَقَاوِيلِ الَّتِي تُخْرِجُهُمْ إِلَى الْهَلَاكِ

And similar to that is the Zakat, its meaning is that man, not the number of Dirhams, not extracting the wealth; and things from the Obligation and the Sunnahs and the (acts) of disobedience, interpreting it and making it upon the limit which I mentioned. So, if you^{-asws} view fit, if you^{-asws} could explain to us and confer upon us with what would be the safety in it

¹⁷⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 78

for the ones in your^{-asws} Wilayah and their salvation from these words (beliefs) which exit them to the destruction’.

فَكُنْتُ عَ لَيْسَ هَذَا دِينَنَا فَأَعْتَرَلَهُ.

He^{-asws} wrote: ‘This isn’t our^{-asws} Religion, so isolate him’¹⁷¹.

80- كش، رجال الكشي وَجَدْتُ بِحَظِّ جَبْرِئِيلَ بْنِ أَحْمَدَ الْفَارَابِيِّ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ بْنِ وَهَبٍ عَنْ إِبْرَاهِيمَ بْنِ شَيْبَةَ قَالَ: كَتَبْتُ إِلَيْهِ جَعَلْتُ فِدَاكَ أَنْ عِنْدَنَا قَوْمًا يَحْتَلِفُونَ فِي مَعْرِفَةِ فَضْلِكُمْ بِأَقَاوِيلَ مُخْتَلِفَةٍ تَشْمَعُ مِنْهَا الْقُلُوبُ وَ تَضِيقُ لَهَا الصُّدُورُ وَ يَزُودُونَ فِي ذَلِكَ الْأَحَادِيثَ لَا يَجُوزُ لَنَا الْإِقْرَارُ بِمَا لِمَا فِيهَا مِنَ الْقَوْلِ الْعَظِيمِ وَ لَا يَجُوزُ رَدُّهَا وَ لَا الْجُحُودُ لَهَا إِذْ نُسِبَتْ إِلَى آبَائِكَ

(The book) ‘Rijal Al Kashy’ – It was found in the handwriting of Jibraeel Bin Ahmad Al Faryabi, ‘It is narrated to me by Musa Bin Ja’far Bin Wahab, from Ibrahim Bin Shayba who said,

‘I wrote to him^{-asws} (Al-Askari^{-asws}), ‘May I be sacrificed for you^{-asws}! There is a group with us who are differing regarding recognition of your^{-asws} merits with differing words, the hearts get constricted from these and the chests are constricted to these, and they are reporting Ahadeeth regarding that, it is not allowed for us to acknowledge with these due to what is therein from the grievous words, not is it allowed to reject these nor fight against these when they have been attributed to your^{-asws} forefathers.

فَنَحْنُ وَ قُوفٌ عَلَيْهَا مِنْ ذَلِكَ لِأَنَّهُمْ يَقُولُونَ وَ يَتَأَوَّلُونَ مَعْنَى قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ قَوْلِهِ عَزَّ وَ جَلَّ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ

Thus, we are pausing upon these from that because they are saying and are interpreting meanings of the Words of Mighty and Majestic: **Surely, the Salat prevents from the immoralities and the evil, [29:45]**, and Words of Mighty and Majestic: **And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]**.

أَنَّ الصَّلَاةَ مَعْنَاهَا رَجُلٌ لَا رُكُوعٌ وَ لَا سُجُودٌ وَ كَذَلِكَ الزَّكَاةُ مَعْنَاهَا ذَلِكَ الرَّجُلُ لَا عَدَدٌ ذَرَاهِمَ وَ لَا إِخْرَاجَ مَالٍ وَ أَشْيَاءُ تُشَبِّهُهَا مِنَ الْفَرَائِضِ وَ الشُّنَنِ وَ الْمَعَاصِي تَأَوَّلُوهَا وَ صَيَّرُوهَا عَلَى هَذَا الْحَدِّ الَّذِي ذَكَرْتُ

The Salat, its meaning is a man, neither Ruku’u nor Sajdahs, and like that is the Zakaat. Its meaning is that man, neither number of Dirhams nor extraction of wealth, and things resembling these from the Obligation and the Sunnahs and the (acts of) disobedience. They are interpreting these and making these to be upon this limit which I mentioned.

فَإِنْ رَأَيْتَ أَنَّ تَمَنَّ عَلَى مَوَالِيكَ بِمَا فِيهِ سَلَامَتُهُمْ وَ نَجَاتُهُمْ مِنَ الْأَقَاوِيلِ الَّتِي تُصَيِّرُهُمْ إِلَى الْعَطَبِ وَ الْهَلَاكِ وَ الَّذِينَ ادَّعَوْا هَذِهِ الْأَشْيَاءَ ادَّعَوْا أَهْلَهُمْ أَوْلِيَاءَهُمْ وَ دَعَوْا إِلَى طَاعَتِهِمْ مِنْهُمْ عَلَيَّ بْنُ حُسَيْنٍ وَ الْقَاسِمُ الْبَيْهَقِيُّ فَمَا تَقُولُ فِي الْقَبُولِ مِنْهُمْ جَمِيعاً

So, if you^{-asws} see fit, if you^{-asws} could confer upon the ones in your^{-asws} Wilayah with what is their safety in it and the their salvation from the words which is taking them to the faults and the destruction; and those who are claiming these things are claiming that they are Guardians

¹⁷¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 79

^{asws}, and are calling to their obedience, from them is Ali Bin Hasaka and Al Qasim Al Yaqteeny. So, what are you-^{asws} saying regarding accepting from them all?’

فَكُنْتُ إِلَيْهِ لَيْسَ هَذَا دِينَنَا فَأَعْتَرَلَهُ

He-^{asws} wrote to him: ‘This isn’t our-^{asws} Religion, so isolate him’.

قَالَ نَصْرُ بْنُ الصَّبَّاحِ عَلِيُّ بْنُ حَسَكَةَ الْجَوَائِزُ كَانَ أَسْتَاذَ الْقَاسِمِ الشَّعْرَانِيِّ الْيَقْطِينِيِّ مِنَ الْعُلَاةِ الْكِبَارِ مَلْعُونٌ.

Nasr Bin Al Sabbah said, ‘Ali Bin Hasaka Al Jawaiz was a teacher of Al Qasim Al Shaeeri, from the senior exaggerators, the Accursed’.¹⁷²

81- كش، رجال الكشي سعد عن سهل بن زياد الأدمي عن محمد بن عيسى قال: كتب إلى أبو الحسن العسكري ع ابتداء منه لعن الله القاسم اليقطيني و لعن الله علي بن حنكة القمي إن شيطاناً تراءى للقاسم فيوحي إليه زخرف القول غروراً.

(The book) ‘Rijal Al Kashy’ – Sa’ad, from Sahl Bin Ziyad Al Admy, from Muhammad Bin Isa who said,

‘Abu Al-Hassan Al-Askari-^{asws} wrote to me, initiating from him-^{asws}: ‘May Allah-^{azwj} Curse Al-Qasim Al-Yaqteeny, and may Allah-^{azwj} Curse Ali Bin Hasaka Al-Qummi. The Satan-^{la} appeared to Al-Qasim and revealed to him **suggesting flowery words, deceiving [6:112]**’.¹⁷³

82- كش، رجال الكشي الحسين بن الحسن بن بندار القمي عن سهل بن زياد الأدمي قال: كتب بعض أصحابنا إلى أبي الحسن العسكري ع جعلت فداك يا سيدي إن علي بن حنكة يدعي أنه من أوليائك و أنك أنت الأول القديم و أنه بائك و نبئك أمرته أن يدعوا إلى ذلك و يزعم أن الصلاة و الزكاة و الحج و الصوم كل ذلك معرفتك

(The book) ‘Rijal Al Kashy’ – Al Husayn bin Al Hassan Bin Bundar Al Qummi, from Sahl Bin Ziyad Al Admy who said,

‘One of our companions wrote to Abu Al-Hassan Al-Askari-^{asws}, ‘May I be sacrificed for you-^{asws}, O my Master-^{asws}! Ali Bin Hasaka is claiming he is from your-^{asws} friends, and that you-^{asws} are the first, the ancient, and he is your-^{asws} door, and your-^{asws} Prophet. You-^{asws} have ordered him to be claiming to that and claiming that the Salat, and the Zakat, and the Hajj, and the Fast, all of that are your-^{asws} recognitions.

و معرفة من كان في مثل حال ابن حنكة فيما يدعي من الباطنية و النبوة فهو مؤمن كامل سقط عنه الاستيعاب بالصوم و الصلاة و الحج و ذكر جميع شرائع الدين أن معنى ذلك كله ما ثبت لك و ما إليه ناس كثير فإن رأيت أن تم على مواليك بجواب في ذلك تنجيهم من الهلكة

And recognition of the one who was in a state similar to Ibn Hasaka regarding what he claims from the delegated authority and the Prophet-hood, so he is a complete Momin. The bondage with the Fasting, and the Salat, and the Hajj is dropped from him, and he mentioned the entirety of the Laws of the Religion in the meaning of that, all of it what he affirms to you-^{asws}, and there aren’t a lot of people to it. So, if you-^{asws} see fit if you-^{asws} could confer upon the

¹⁷² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 80

¹⁷³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 81

ones in your^{-asws} Wilayah with an answer regarding that, to keep them away from the destruction’.

قَالَ فَكَتَبَ ع كَذَبَ ابْنُ حَسَكَةَ عَلَيْهِ لَعْنَةُ اللَّهِ وَ يَحْسَبُكَ أَنِّي لَا أَعْرِفُهُ فِي مَوَالِيٍّ مَا لَهُ لَعْنَةُ اللَّهِ فَوَ اللَّهِ مَا بَعَثَ اللَّهُ مُحَمَّدًا وَ الْأَنْبِيَاءَ مِنْ قَبْلِهِ إِلَّا بِالْحَقِيفَةِ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصِّيَامِ وَ الْوَلَايَةِ وَ مَا دَعَا مُحَمَّدٌ ص إِلَّا إِلَى اللَّهِ وَخَذَهُ لَا شَرِيكَ لَهُ

He (the narrator) said, ‘He^{-asws} wrote: ‘Ibn Hasaka lies! May the Curse of Allah^{-azwj} be upon him. And it should suffice you that I^{-asws} do not recognise him as being from my^{-asws} friends. What is the matter with him? May Allah^{-azwj} Curse him. By Allah^{-azwj}! Allah^{-azwj} did not Send Muhammad^{-saww} and the Prophets^{-as} from before him^{-saww} except with the uprightness, and the Salat, and the Zakat, and the Hajj, and the Fasts, and the Wilayah, and Muhammad^{-saww} did not call except to Allah^{-azwj} alone, there being no associates for Him^{-azwj}.

وَ كَذَلِكَ نَحْنُ الْأَوْصِيَاءُ مِنْ وَلَدِهِ عَيْدُ اللَّهِ لَا نُشْرِكُ بِهِ شَيْئًا إِنْ أَطَعْنَاهُ رَحِمْنَا وَ إِنْ عَصَيْنَاهُ عَذَّبْنَا مَا لَنَا عَلَى اللَّهِ مِنْ حُجَّةٍ بَلِ الْحُجَّةُ لِلَّهِ عَلَيْنَا وَ عَلَى جَمِيعِ خَلْقِهِ

And like that are we^{-asws}, the successors^{-asws} from his^{-saww} sons^{-asws}, servants of Allah^{-azwj}. We do not associate anything with Him^{-azwj}. If we^{-asws} obey Him^{-azwj}, He^{-azwj} is Merciful to us^{-asws}, and if we^{-asws} were to disobey Him^{-azwj}, He^{-azwj} would Punish us^{-asws}. There is no argument for us^{-asws} against Allah^{-azwj}, but the Argument is for Allah^{-azwj} against us^{-asws}, and upon the entirety of His^{-azwj} creatures.

أَبْرَأُ إِلَى اللَّهِ مَنْ يَقُولُ ذَلِكَ وَ أَنْتَفِي إِلَى اللَّهِ مِنْ هَذَا الْقَوْلِ فَاهْجُرُوهُمْ لَعَنَهُمُ اللَّهُ وَ أَجْزُوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ وَ إِنْ وَجَدْتُمْ مِنْ أَحَدٍ مِنْهُمْ خَلْوَةً فَاشْدُخْ رَأْسَهُ بِالصَّخْرَةِ.

I^{-asws} disavow to Allah^{-azwj} from the one saying that, and I^{-asws} am exiled to Allah^{-azwj} from this word. Flee from them, may Allah^{-azwj} Curse them, and let them shelter to the narrowest of the roads, and if you find any sweetness from anyone of them, then fracture his head with the rock”¹⁷⁴

83- **كش، رجال الكشي** قَالَ نَصْرُ بْنُ الصَّبَّاحِ مُوسَى السَّوَّاقُ لَهُ أَصْحَابٌ عَلَيَّائِيَّةٌ يَقْعُونَ فِي السَّيِّدِ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلِيِّ بْنِ الْحَسَنِكَ الْجَوَّارِ الْقُمِّيِّ كَانَ أَسْنَادَ الْقَاسِمِ الشَّعْرَانِيِّ الْبُخَارِيِّ وَ ابْنِ بَابَا وَ مُحَمَّدُ بْنُ مُوسَى الشَّرِيعِيِّ كَانَ مِنْ تَلَامِيذِهِ عَلِيُّ بْنُ حَسَكَةَ عَلَّمُونَهُمْ لَعَنَهُمُ اللَّهُ وَ ذَكَرَ الْفَضْلُ بْنُ شَاذَانَ فِي بَعْضِ كُتُبِهِ أَنَّ مِنَ الْكَذَّابِينَ الْمَشْهُورِينَ عَلِيُّ بْنُ حَسَكَةَ وَ فَارَسَ بْنَ حَاتِمٍ الْقُرَوَيْيَّ.

(Not a Hadeeth)¹⁷⁵

84- **كش، رجال الكشي** ذَكَرَ أَبُو مُحَمَّدٍ الْفَضْلُ بْنُ شَاذَانَ فِي بَعْضِ كُتُبِهِ أَنَّ مِنَ الْكَذَّابِينَ الْمَشْهُورِينَ ابْنَ بَابَا الْقُمِّيَّ.

(The book) ‘Rijal Al-Kashy’ – Abu Muhammad Al-Fazl Bin Shazan mentioned in one of his books that from the well-known liars is Ibn Baba Al-Qummi’.

¹⁷⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 82

¹⁷⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 83

قَالَ سَعْدٌ حَدَّثَنِي الْغُبَيْدِيُّ قَالَ: كَتَبَ إِلَيَّ الْعَسْكَرِيُّ ع ابْتِدَاءً مِنْهُ أَتَرَأَى إِلَى اللَّهِ مِنَ الْفَهْرِيِّ وَ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ أَبِي الْقَمِيٍّ قَابِزاً مِنْهُمَا فَإِنِّي مُحَذِّرُكَ وَ جَمِيعَ مَوَالِيَّ وَ إِلَيَّ أَلْعَنُهُمَا عَلَيْهِمَا لَعْنَةُ اللَّهِ

Sa'ad said, 'Al-Askari^{-asws} wrote to me initiating from himself^{-asws}: 'I^{-asws} disavow to Allah^{-azwj} from Al-Fihry, and Al-Hassan Bin Muhammad Bin Baba Al-Qummi, so disavow from them both, for I^{-asws} am cautioning you and the entirety of the ones in my^{-asws} Wilayah, and I^{-asws} am cursing them and upon them is the Curse of Allah^{-azwj}.

مُسْتَأْكِلِينَ يَأْكُلَانِ بَنِي النَّاسِ فَتَاتَيْنِ مُؤَذِّنِينَ آذَاهُمَا اللَّهُ وَ أَرْكَسَهُمَا فِي الْفِتْنَةِ رُكْساً يَزْعُمُ ابْنُ أَبِي بَابَا أَنِّي بَعَثْتُهُ نَبِيّاً وَ أَنَّهُ بَابٌ وَ يُلْعَنُ اللَّهُ سَجَرَ مِنْهُ الشَّيْطَانُ فَأَعْوَاهُ فَلَعَنَ اللَّهُ مَنْ قَبِلَ مِنْهُ ذَلِكَ

They are two devourers devouring the people by (using) us^{-asws}, two mischievous harmful youths, may Allah^{-azwj} Hurt them and Immerse them in the Fitna with an immersion. Ibn Baba claims I^{-asws} have sent him as a Prophet^{-as}, and he is a door. Woe be unto him^{-asws}! May Allah^{-azwj} curse him. The Satan^{-la} mocked him and deviated him. So, may Allah^{-azwj} Curse the one who accepts that from him.

يَا مُحَمَّدُ إِنْ قَدَرْتَ أَنْ تَشْدَحَ رَأْسَهُ بِحَجَرٍ فَافْعَلْ فَإِنَّهُ قَدْ آذَانِي آذَاهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ

O Muhammad! If you are able to fracture his head with a rock, then do so, for he has hurt me^{-asws} in the world and the Hereafter'.

وَ قَالَ أَبُو عَمْرٍو فَقَالَتْ فِرْقَةٌ بِنُصْرَةِ مُحَمَّدٍ بْنِ نُصَيْرٍ الْفَهْرِيِّ التُّمَيْرِيِّ وَ ذَلِكَ أَنَّهُ ادَّعَى أَنَّهُ نَبِيٌّ رَسُولٌ وَ أَنَّ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيِّ أَرْسَلَهُ وَ كَانَ يَقُولُ بِالْتَّنَاسُخِ وَ الْغُلُوِّ فِي أَبِي الْحَسَنِ ع وَ يَقُولُ فِيهِ بِالرُّبُوبِيَّةِ

Abu Amro said, 'A sect spoke with the Prophet-hood being for Muhammad Bin Nuseyr Al-Fihry Al-Numeyri, and that is because he claimed that he was a Prophet^{-as}, a Rasool^{-as}, and that Ali^{-asws} Bin Muhammad Al-Askari^{-asws} had sent him, and he was saying with the re-incarnation and the exaggeration regarding Abu Al-Hassan^{-asws}, and speaking regarding him^{-asws} with the Lordship.

وَ يَقُولُ بِإِبَاحَةِ الْمَخَارِمِ وَ يُحْلِلُ نِكَاحَ الرِّجَالِ بَعْضُهُمْ بَعْضاً فِي أَذْبَارِهِمْ وَ يَقُولُ إِنَّهُ مِنَ الْفَاعِلِ وَ الْمَفْعُولِ بِهِ أَخَذَ الشَّهَوَاتِ وَ الطَّيِّبَاتِ إِنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئاً مِنْ ذَلِكَ وَ كَانَ مُحَمَّدُ بْنُ مُوسَى بْنِ الْحَسَنِ بْنِ فُرَاتٍ يُقَوِّي أَسْبَابَهُ وَ يَعْضُدُّهُ وَ ذَكَرَ أَنَّهُ رَأَى بَعْضَ النَّاسِ مُحَمَّدَ بْنَ نُصَيْرٍ عَيْنَانِ وَ غُلَامٌ لَهُ عَلَى ظَهْرِهِ وَ أَنَّهُ عَاتَبَهُ عَلَى ذَلِكَ فَقَالَ إِنَّ هَذَا مِنَ اللَّذَاتِ وَ هُوَ مِنَ التَّوَاضُعِ لِلَّهِ وَ تَرَكَ التَّجَبُّرَ وَ افْتَرَقَ النَّاسُ فِيهِ بَعْدَهُ فِرْقاً.

And he spoke with the neutralisation of the Prohibitions and Permitting the marriage of the men with each other in their backs, and said he is from the doer, and the one done with is one of the desires and the good things. Allah^{-azwj} did not Prohibit anything from that; and Muhammad Bin Musa Bin Al Hassan Bin Furat strengthened his cause and supports him, and mentioned that one of the people saw Muhammad Bin Nuseyr with his own eyes and a slave of his was upon his back, and he reproached him upon that. He said: 'This is from the pleasures, and it is from the humbleness of Allah^{-azwj}, and it is from the humbleness of Allah^{-azwj} and leaving the compulsion, and the people separated after him into sects'¹⁷⁶.

¹⁷⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 84

85- كَش، رجال الكشي مُحَمَّدُ بْنُ قُلُوبِيٍّ وَ الْحُسَيْنُ بْنُ الْحَسَنِ بْنِ بُنْدَارِ الْقُمِّيِّ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارٍ وَ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ قَدْ ذَكَرَ عِنْدَهُ أَبُو الْخَطَّابِ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ لَعَنَ أَصْحَابَهُ وَ لَعَنَ الشَّاكِّينَ فِي لَعْنِهِ وَ لَعَنَ مَنْ وَقَفَ فِي ذَلِكَ وَ شَكَّ فِيهِ

(The book) 'Rijal Al Kashy' – Muhammad bin Qawlawiyah, and Al Husayn Bin Al Hassan Bin Bundar Al Qummi, from Sa'ad Bin Abdullah, from Ibrahim bin Mahziyar, and Muhammad bin Isa Bin Ubeyd, from Ali Bin Mahziyar who said,

'I heard Abu Ja'far^{-asws} (the 2nd) saying, and Abu Al-Khattab had been mentioned in his^{-asws} presence: 'May Allah^{-azwj} Curse Abu Al-Khattab and his companions, and may Allah^{-azwj} Curse the doubter in cursing him, and curse the one who pauses regarding that and doubts in it'.

ثُمَّ قَالَ هَذَا أَبُو الْعَمْرٍ وَ جَعْفَرُ بْنُ وَاقِدٍ وَ هَاشِمُ بْنُ أَبِي هَاشِمٍ اسْتَأْكَلُوا بَنَاتِ النَّاسِ فَصَارُوا دُعَاةَ يَدْعُونَ النَّاسَ إِلَى مَا دَعَا إِلَيْهِ أَبُو الْخَطَّابِ لَعَنَهُ اللَّهُ وَ لَعَنَهُمْ مَعَهُ وَ لَعَنَ مَنْ قَبِلَ ذَلِكَ مِنْهُمْ يَا عَلِيُّ لَا تَتَحَرَّجَنَّ مِنْ لَعْنِهِمْ لَعَنَهُمُ اللَّهُ فَإِنَّ اللَّهَ قَدْ لَعَنَهُمْ

Then he^{-asws} said: 'This Abu Al-Amro and Ja'far Bin Waqid and Hashim Bin Abu Hashim, they are devouring the people through (using) us^{-asws}, and have become callers calling the people what Abu Al-Khattab had called to. May Allah^{-azwj} Curse him and Curse them with him, and Curse the ones from them before that. O Ali^{-asws}! Do not hesitate from cursing them, may Allah^{-azwj} Curse them, for Allah^{-azwj} has Cursed them'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَأْجِمُ أَنْ يَلْعَنَ مَنْ لَعَنَهُ اللَّهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who dislikes to cursing the one whom Allah^{-azwj} has Cursed, so upon him is Curse of Allah^{-azwj}'.¹⁷⁷

86- كَش، رجال الكشي الْحُسَيْنُ بْنُ الْحَسَنِ الْقُمِّيُّ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْعُبَيْدِيِّ عَنْ يُونُسَ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع يَا يُونُسُ أَمَا تَرَى إِلَى مُحَمَّدِ بْنِ فُرَاتٍ وَ مَا يَكْذِبُ عَلَيَّ فَقُلْتُ أَبْعَدَهُ اللَّهُ وَ أَسْحَقَهُ وَ أَشَقَّاهُ

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Al Qummi, from Sa'ad, from Al Ubeydi, from Yunus who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'O Yunus! Are you not seeing Muhammad Bin Furat and he is lying upon me^{-asws}? I said, 'May Allah^{-azwj} Distance him, and Crush him and Make him wretched'.

فَقَالَ قَدْ فَعَلَ اللَّهُ ذَلِكَ بِهِ أَدَافَهُ اللَّهُ حَرَّ الْحَدِيدِ كَمَا أَذَاقَ مَنْ كَانَ قَبْلَهُ مِمَّنْ كَذَبَ عَلَيْنَا يَا يُونُسُ إِنَّمَا قُلْتُ ذَلِكَ لِتُحَذِّرَ عَنْهُ أَصْحَابِي وَ تَأْمُرَهُمْ بِلَعْنِهِ وَ الْبَرَاءَةِ مِنْهُ فَإِنَّ اللَّهَ بَرِيءٌ مِنْهُ.

He^{-asws} said: 'Allah^{-azwj} has Done that with him. May Allah^{-azwj} Make him taste heat of the iron just as He^{-azwj} had Made to taste the ones who were before him, from the ones who lied upon us^{-asws}. O Yunus! But rather, I^{-asws} said that in order to caution my^{-asws} companions from him

and instruct them with cursing him, and the disavowing from him, for Allah^{-azwj} is Disavowed from him”¹⁷⁸.

87- قَالَ سَعْدٌ وَ حَدَّثَنِي ابْنُ الْعُبَيْدِيِّ عَنْ أَخِيهِ جَعْفَرِ بْنِ عِيسَى وَ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: أَذَانِي مُحَمَّدٌ بْنُ الْفُرَاتِ أَذَاهُ اللَّهُ وَ أَذَافُهُ خَرَّ الْحَدِيدُ أَذَانِي لَعْنَهُ اللَّهُ أَذَى مَا أَذَى أَبُو الْخَطَّابِ جَعْفَرُ بْنُ مُحَمَّدٍ ع بِمِثْلِهِ وَ مَا كَذَبَ عَلَيْنَا خَطَّابِيْ مِثْلَ مَا كَذَبَ مُحَمَّدُ بْنُ الْفُرَاتِ وَ اللَّهُ مَا أَحَدٌ يَكْذِبُ إِلَيْنَا إِلَّا وَ يُدْفِقُهُ اللَّهُ خَرَّ الْحَدِيدُ.

Sa'ad said, 'And it is narrated to me by Ibn Al Ubeydi, from his brother Ja'far Bin Isa, and Ali Bin Ismail Al Maysami,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Muhammad Bin Al-Furat has hurt me^{-asws}, may Allah^{-azwj} Hurt him and Make him taste heat of the iron. He has hurt me^{-asws}, may Allah^{-azwj} Curse him, a hurt what Abu Al-Khattab had hurt Ja'far^{-asws} Bin Muhammad^{-asws}, similar to it, and Khattab did not lie upon us^{-asws} like what Muhammad Bin Furat has lies upon us^{-asws}. By Allah^{-azwj}! There is no one who lies upon us^{-asws} except and Allah^{-azwj} Makes him taste heat of the iron”¹⁷⁹.

88- كَشَفَ رَجُلٌ الْكَفْيَ قَالَ نَصْرُ بْنُ الصَّبَّاحِ قَالَ لِي السَّجَّادَةُ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي مُثَنَّى يَوْمًا مَا تَقُولُ فِي مُحَمَّدٍ بْنِ أَبِي زَيْنَبٍ وَ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ مِنْ أَهْلِهِمَا أَفْضَلَ قَالَ ثَلَاثُ لَهْ قُلْ أَنْتَ فَقَالَ بَلْ مُحَمَّدٌ بْنُ أَبِي زَيْنَبٍ أَلَا تَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ عَاتَبَ فِي الْفُرَاتِ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ فِي مَوَاضِعٍ وَ لَمْ يُعَاتِبْ مُحَمَّدَ بْنَ أَبِي زَيْنَبٍ فَقَالَ لِمُحَمَّدٍ بْنِ عَبْدِ اللَّهِ وَ لَوْ لَا أَنَّ نَبِيَّنَا لَعَنَ كَذَبَ تَرَكْنَا إِلَيْهِمْ شَيْئًا قَلِيلًا لَنْ أَشْرَكَتَ لَيْسَ خَطَّابُكَ الْمَلِيَّةُ وَ فِي غَيْرِهَا وَ لَمْ يُعَاتِبْ مُحَمَّدَ بْنَ أَبِي زَيْنَبٍ بِشَيْءٍ مِنْ أَشْيَاءِ ذَلِكَ قَالَ أَبُو عَمْرٍو عَلَى السَّجَّادَةِ لَعْنَةُ اللَّهِ وَ لَعْنَةُ الْأَعْيُنِ وَ لَعْنَةُ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَلَعَنَ كَذَبَ مَنْ الْعَلِيَّائِيَّةِ الَّذِينَ يَتَّبِعُونَ فِي رَسُولِ اللَّهِ ص وَ لَيْسَ لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ.

(Not a Hadeeth)¹⁸⁰

89- خُصَّصَ الْإِنْخِصَاصُ فِي الدُّعَاءِ اللَّهُمَّ لَا تَجْعَلْنَا مِنَ الَّذِينَ تَعَذَّبُوا فَمَرَقُوا وَ لَا مِنَ الَّذِينَ تَأَخَّرُوا فَمَرَقُوا وَ اجْعَلْنَا مِنَ التَّوَّابِينَ الْأَوْسَطِ.

(Not a Hadeeth)¹⁸¹

90- كَأ، الْكَافِي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ بَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع وَ هُوَ مُغْضَبٌ فَقَالَ إِنِّي خَرَجْتُ أَنْفًا فِي حَاجَةٍ فَتَعَرَّضَ لِي بَعْضُ سُودَانَ الْمَدِينَةِ فَهَتَفَ بِي لَبَّيْكَ جَعْفَرُ بْنُ مُحَمَّدٍ لَبَّيْكَ فَرَجَعْتُ عَوْدِي عَلَى بَدَنِي إِلَى مَنْزِلِي خَائِفًا دَعْرًا يَمَا قَالَ حَتَّى سَجَدْتُ فِي مَسْجِدِي لِرَبِّي وَ عَفَّرْتُ لَهُ وَجْهِي وَ ذَلَّلْتُ لَهُ نَفْسِي وَ بَرْتُ إِلَيْهِ يَمَا هَتَفَ بِي

Al Kafi – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya,

'From one of the companions of Abu Abdullah^{-asws} having said, 'Abu Abdullah^{-asws} came out to us angered. He^{-asws} said: 'I^{-asws} went out for some need, so some black people of Al-Medina presented themselves to me^{-asws}. They shouted at me^{-asws} as:

'لَبَّيْكَ يَا جَعْفَرُ بْنُ مُحَمَّدٍ لَبَّيْكَ' 'Here I am (Labbaik) O Ja'far^{-asws} Bin Muhammad^{-asws}, here I am (Labbaik)!' So I^{-asws} returned back to my^{-asws} house, in a fearful panic from what they had said, until I^{-asws} prostrated to my^{-asws} Lord^{-azwj} and rubbed my^{-asws} face to Him^{-azwj}, and humbled

¹⁷⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 86

¹⁷⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 87

¹⁸⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 88

¹⁸¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 89

myself^{-asws} to Him^{-azwj}, and distanced myself^{-asws} (from them) to Him^{-azwj} from what they had shouted to me^{-asws}.

وَلَوْ أَنَّ عِيسَى ابْنَ مَرْيَمَ عَلَّمَنَا مَا قَالَ اللَّهُ فِيهِ إِذَا لَصَمَّ صَمًّا لَا يَسْمَعُ بَعْدَهُ أَبَدًا وَ عَمِيَ عَمًى لَا يُبْصِرُ بَعْدَهُ أَبَدًا وَ خَرَسَ خَرَسًا لَا يَتَكَلَّمُ بَعْدَهُ أَبَدًا ثُمَّ قَالَ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ قَتَلَهُ بِالْحَدِيدِ.

And if Isa^{-as} Ibn Maryam^{-as} had added anything to what Allah^{-azwj} had Said regarding him^{-as}, then he^{-as} would have become deaf and would not have been able to hear anything after that ever, and become blinded and would not have been able to visualise anything after that ever, and would have become dumb and would not have been able to speak anything after that ever'. Then he^{-asws} said: 'May Allah^{-azwj} Curse Abu Al-Khattaab and kill him with the iron'.¹⁸²

91- كَش، رجال الكشي أحمد بن علي السلولي عن ابن عيسى عن صفوان عن عنبسة بن مضع قال: قال لي أبو عبد الله ع أي شيء سمعت من أبي الخطّاب

(The book) 'Rijal Al Kashy' – Ahmad Bin Ali Al Saluly, from Ibn Isa, from Safwan, from Anbasa Bin Mus'ab who said,

'Abu Abdullah^{-asws} said to me: 'Which thing did you hear from Abu Al-Khattab?'

قَالَ سَمِعْتُهُ يَقُولُ إِنَّكَ وَضَعْتَ يَدَكَ عَلَى صَدْرِهِ وَ قُلْتَ لَهُ عِ وَ لَا تَنْسَ وَ إِنَّكَ تَعْلَمُ الْغَيْبَ وَ إِنَّكَ قُلْتَ لَهُ عَيْنُهُ عَلِمَنَا وَ مَوْضِعَ سِرِّنَا أَمِينٌ عَلَى أَحْيَانِنَا وَ أَمْوَاتِنَا

He said (I said), 'I heard him saying that you placed your^{-asws} hand upon his chest and said to him: 'Retain and you will not forget!', and you^{-asws} know the hidden matters (Ghayb), and you^{-asws} said to him, 'You are a (treasure) chest of our^{-asws} knowledge, and place of our^{-asws} secrets, a trustee upon our^{-asws} lives and our^{-asws} deaths'.

قَالَ لَا وَ اللَّهُ مَا مَسَّ شَيْءٌ مِنْ جَسَدِي جَسَدَهُ إِلَّا يَدُهُ وَ أَمَّا قَوْلُهُ إِنِّي قُلْتُ أَعْلَمُ الْغَيْبَ فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أَعْلَمُ فَلَا أَجْرَنِي اللَّهُ فِي أَمْوَاتِي وَ لَا بَارَكْ لِي فِي أَحْيَائِي إِنْ كُنْتُ قُلْتُ لَهُ

He^{-asws} said: 'No, by Allah^{-azwj}, nothing from my^{-asws} body touched his body except his hand, and as for His^{-azwj} words that I^{-asws} said I^{-asws} know the hidden matters (Ghayb), by Allah^{-azwj} the One^{-azwj} Who there is no god except He^{-azwj}! I^{-asws} do not know, and Allah^{-azwj} will not Rescue me^{-asws} during my^{-asws} death, nor Bless me^{-asws} during my^{-asws} lifetime if I^{-asws} had said that to him'.

قَالَ وَ قُدَامَهُ جُورِيَّةٌ سَوْدَاءُ تَذْرُجُ قَالَ لَقَدْ كَانَ مِنِّي إِلَى هَذِهِ أَوْ إِلَى هَذِهِ كَخَطِّهِ الْقَلَمِ فَأَتَتْنِي هَذِهِ فَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ مَا كَانَتْ تَأْتِيَنِي وَ لَقَدْ قَاسَمْتُ مَعَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ حَاطِطًا بَيْنِي وَ بَيْنَهُ فَأَصَابَهُ السَّهْلُ وَ الشَّرْبُ وَ أَصَابَنِي الْجَبَلُ

He (the narrator) said, 'And in front of him^{-asws} was Juweyria Sawda walking (child). He^{-asws} said: 'There was from me^{-asws} to the mother of this, or to this one, like an outline of the pen, and she brought this one to me^{-asws}. If I^{-asws} had known the hidden matters, she would not

¹⁸² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 90

have brought me; and I^{-asws} had shared a garden with Abdullah Bin Al-Hassan between me^{-asws} and him. He attained the ease and the drinking place, and I^{-asws} attained the mountain (sand).

وَأَمَّا قَوْلُهُ إِنِّي فُلْتُ هُوَ عَيْبَةُ عَلِمْنَا وَ مَوْضِعُ سِرِّنا أَمِينٌ عَلَى أَخْيَانِنَا وَ أَمَوَاتِنَا فَلَا أَجْرِي فِي اللَّهِ فِي أَمَوَاتِي وَ لَا بَارَكَ لِي فِي أَخْيَانِي إِنْ كُنْتُ فُلْتُ لَهُ شَيْئاً مِنْ هَذَا قَطُّ.

And as for his words that I^{-asws} said he is a (treasure) chest of our^{-asws} knowledge, and place of our^{-asws} secrets, and a trustee upon our^{-asws} lives and our^{-asws} deaths, so, may Allah^{-azwj} no Rescue me^{-asws} during my^{-asws} death, nor Bless during my^{-asws} life, if I^{-asws} had said to him anything from this at all!"¹⁸³

92- كش، رجال الكشي ذَكَرَتِ الطَّبَّارَةُ الْعَالِيَةُ فِي بَعْضِ كُتُبِهَا عَنِ الْمُفَضَّلِ أَنَّهُ قَالَ: لَقَدْ قُتِلَ مَعَ أَبِي إِسْمَاعِيلَ يَعْني أَبَا الْخَطَّابِ سَبْعُونَ نَبِيّاً كُلُّهُمْ رَأَى وَ هَلَكَ نَبِيّاً فِيهِ

(The book) 'Rijal Al Kashy' – Al Tayyara the exaggerator mentioned in one of their books from Al Mufazzal that he said,

'There have been killed with Abu Ismail, meaning Abu Al-Khattab, seventy Prophets^{-as}, all of them sighted (Allah^{-azwj}), and one Prophet^{-as} was destroyed regarding him'.

وَ إِنَّ الْمُفَضَّلَ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع وَ نَحْنُ اثْنَا عَشَرَ رَجُلًا قَالَ فَجَعَلَ أَبُو عَبْدِ اللَّهِ ع يُسَلِّمُ عَلَى رَجُلٍ مِنْنا وَ يُسَمِّي كُلَّ رَجُلٍ مِنْنا بِاسْمِ نَبِيٍّ وَ قَالَ لِيَعْضِنَا السَّلَامَ عَلَيْكَ يَا نُوحٌ وَ قَالَ لِيَعْضِنَا السَّلَامَ عَلَيْكَ يَا إِبْرَاهِيمَ- وَ كَانَ آخِرُ مَنْ سَلَّمَ عَلَيْهِ قَالَ السَّلَامُ عَلَيْكَ يَا يُونُسُ ثُمَّ قَالَ لَا تَخَافِرُ بَيْنَ الْأَنْبِيَاءِ.

And that Al-Mufazzal said, 'We entered to see Abu Abdullah^{-asws} and we were twelve men, and Abu Abdullah^{-asws} went on to greet man by man from us, and he^{-asws} named each man from us by a name of a Prophet^{-as}, and said to one of us: 'Greetings be unto you, O Noah^{-as}!', and said to one of us: 'Greetings be unto you O Ibrahim^{-as}' – and the last one he^{-asws} greeted upon, he^{-asws} said: 'Greetings be unto you, O Yunus^{-as}'. Then he^{-asws} said: 'There is no choosing between the Prophets^{-as}'.¹⁸⁴

93- كش، رجال الكشي طَاهِرُ بْنُ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الشَّجَاعِيِّ عَنِ الْحَمَّادِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ النَّاسِخِ قَالَ قَمَنْ نَسَخَ الْأَوَّلَ.

(The book) 'Rijal Al Kashy' – Tahir Bin Isa, from Ja'far Bin Muhammad, from Al Shujaie, from Al Hamdawiya,

'Raising it to Abu Abdullah^{-asws} having been asked about the re-incarnation. He^{-asws} said: 'So who was re-incarnated first?'¹⁸⁵

¹⁸³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 91

¹⁸⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 92

¹⁸⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 93

94- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ ابْنِ أَبِي نَصْرِ عَنْ عَلِيِّ بْنِ عَقْبَةَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّمْتُ وَجَلَسْتُ فَقَالَ لِي وَكَانَ فِي مَجْلِسِكَ هَذَا أَبُو الْخَطَّابِ وَ مَعَهُ سَبْعُونَ رَجُلًا كُلُّهُ إِلَيْهِمْ يَتَأَلَّمُ مِنْهُمْ شَيْئًا فَرَحَمْتُهُمْ فَقُلْتُ لَهُمْ أَلَا أُخْبِرُكُمْ بِفَضَائِلِ الْمُسْلِمِ فَلَا أَحْسَبُ أَصْغَرَهُمْ إِلَّا قَالَ بَلَى جُعِلْتُ فِدَاكَ

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Ali Bin Muhammad bin Yazeed, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Uqba, from his father who said,

'I entered to see Abu Abdullah^{-asws}, so I greeted and sat down. He^{-asws} said to me: 'And Abu Al-Khattab was in this gathering of your and with him were seventy men, and each one had something paining him, so I^{-asws} had pity on them. I^{-asws} said to them: 'Shall I^{-asws} inform you all with merits of the Muslim?' I^{-asws} did not count their young ones, except he said, 'Yes, may I be sacrificed for you^{-asws}!'

قُلْتُ مِنَ فَضَائِلِ الْمُسْلِمِ أَنْ يُقَالَ لَهُ فُلَانٌ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ فُلَانٌ ذُو حَظٍّ مِنْ وَرَعٍ وَ فُلَانٌ يَجْتَهِدُ فِي عِبَادَتِهِ لِرَبِّهِ فَهَذِهِ فَضَائِلُ الْمُسْلِمِ مَا لَكُمْ وَ لِلرَّئِاسَاتِ إِنَّمَا الْمُسْلِمُونَ رَأْسٌ وَاحِدٌ إِيَّاكُمْ وَ الرِّجَالُ فَإِنَّ الرِّجَالَ لِلرِّجَالِ مَهْلِكَةٌ

I^{-asws} said: 'From merits of the Muslims is that it is said for him, 'So and so is a recited of the Book of Allah^{-azwj} Mighty and Majestic', and 'So and so is with a share from devoutness', and 'So and so is striving in his worship to his Lord^{-azwj}'. So, these are merits of the Muslim. What is the matter with you all and the governance? But rather the Muslims are one head. Beware of the men, for the men are destroyers of the men.

فَإِنِّي سَمِعْتُ أَبِي ع يَقُولُ إِنَّ شَيْطَانًا يُقَالُ لَهُ الْمَذْهَبُ يَأْتِي فِي كُلِّ صُورَةٍ إِلَّا أَنَّهُ لَا يَأْتِي فِي صُورَةِ نَبِيٍّ وَ لَا وَصِيِّ نَبِيٍّ وَ لَا أَحْسَبُهُ إِلَّا وَ قَدْ تَرَاءَى لِصَاحِبِهِمْ فَاحْذَرُوهُ

I^{-asws} heard my^{-asws} father^{-asws} saying that a Satan^{-la} called Al-Muzhib comes in every image except he^{-la} cannot come in an image of a Prophet^{-as} nor a successor^{-asws} of a Prophet^{-as}, and I^{-asws} do not reckon it except and he^{-la} had appeared to your master (Abu Al-Khattab), therefore be cautious of him'.

فَبَلِّغْنِي أَهْمَ قَتْلُوا مَعَهُ فَأَبْعَدَهُمُ اللَّهُ وَ أَشْحَقَهُمْ إِنَّهُ لَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ.

It reached me^{-asws} that they had been killed with him. May Allah^{-azwj} Distance them and Crush them. Surely his destruction is not upon Allah^{-azwj} except he destroys (himself)".¹⁸⁶

¹⁸⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 94

DETAIL REGARDING THE EXPLANATION OF THE DELEGATION AND ITS MEANINGS

1- ن، عيون أخبار الرضا عليه السلام ماجيلويه عن علي عن أبيه عن ياسر الخادم قال: قُلْتُ لِلرِّضَا ع مَا تَقُولُ فِي التَّفْوِضِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَوَّضَ إِلَى نَبِيِّهِ ص أَمْرَ دِينِهِ فَقَالَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَأَمَّا الْخَلْقُ وَ الرِّزْقُ فَلَا

(The book) Uyoon Akhbar Al-Reza^{asws} — Majaylawiya, from Ali, from his father, from Yasser Al Khadim who said,

‘I said to Al-Reza^{asws}, ‘What are you^{asws} saying regarding the delegation?’ He^{asws} said: Allah^{azwj} Blessed and Exalted Delegated to His^{azwj} Prophet^{saww}, the matter of His^{azwj} Religion, so He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** As for the creation and the sustenance, so no’.

ثُمَّ قَالَ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَالِقُ كُلِّ شَيْءٍ وَ هُوَ يَقُولُ عَزَّ وَ جَلَّ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ.

Then he^{asws} said: ‘Allah^{azwj} Mighty and Majestic is Creator of all things and the Mighty and Majestic is Saying: **Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40].**’¹⁸⁷

2- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَشَّارٍ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ عَنِ الْحَسَنِ بْنِ سَهْلٍ عَنِ مُحَمَّدِ بْنِ حَامِدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ الْعُلَاةِ وَ الْمُفَوَّضَةِ فَقَالَ الْعُلَاةُ كُفَّارٌ وَ الْمُفَوَّضَةُ مُشْرِكُونَ

(The book) Uyoon Akhbar Al-Reza^{asws} — Muhammad Bin Ali Bin Bashar, from Al Muzaffar Bin Ahmad, from Al Abbas Bin Muhammad Bin Al Qasim, from Al Hassan Bin Sahl, from Muhammad Bin Hamid, from Abu Hashim Al Ja’fary who said,

‘I asked Abu Al-Hassan Al-Reza^{asws} about the exaggerators (Ghulat) and the believers in the ‘المُفَوَّضَةِ’ delegation (Mufawwiza). He^{asws} said: ‘The exaggerators are Kafirs, and the believers in the delegation are Polytheists.

مَنْ جَالَسَهُمْ أَوْ خَالَطَهُمْ أَوْ وَكَلَهُمْ أَوْ شَارَهُمْ أَوْ وَصَلَهُمْ أَوْ رَوَّحَهُمْ أَوْ تَزَوَّجَ إِلَيْهِمْ أَوْ أَمَنَهُمْ أَوْ ائْتَمَنَهُمْ عَلَى أَمَانَةٍ أَوْ صَدَّقَ حَدِيثَهُمْ وَ أَوْ أَعَانَهُمْ بِشَطْرِ كَلِمَةٍ خَرَجَ مِنْ وَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ وَ وَلَايَةِ رَسُولِ اللَّهِ ص وَ وَلَايَتِنَا أَهْلِ الْبَيْتِ.

One who sits with them, or mingles with them, or eats with them, or drinks with them, or connects with them, or marries from them, or marries to them, or shelters them, or entrusts them upon an entrustment, or ratifies their Hadeeth, or supports them with half a word exits

¹⁸⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 1

from the Wilayah of Allah^{-azwj} Mighty and Majestic and Wilayah of Rasool-Allah^{-saww} and our^{-asws} Wilayah of People^{-asws} of the Household”¹⁸⁸.

3- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن يزيد بن عمير بن معاوية الشامي قال: دخلت على علي بن موسى الرضا ع يترؤ فقلت له يا ابن رسول الله روي لنا عن الصادق جعفر بن محمد ع أنه قال لا جبر ولا تفويض [بل] أمر بين أمرين فما معناه

(The book) Uyoon Akhbar Al-Reza^{-asws} – Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Yazeed Bin Umeyr Bin MUawiya Al Shamy who said,

‘I entered to see Ali^{-asws} Bin Musa Al-Reza^{-asws} at Merv. I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! It is reported to us from Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘There is neither Compulsion nor Delegation, but (it is) a matter between the two matters’. So, what is its meaning?’

فقال من زعم أن الله عز وجل يفعل أفعالنا ثم يعذبنا عليها فقد قال بالجبر ومن زعم أن الله عز وجل فوض أمر الخلق والزقي إلى حجيجه ع فقد قال بالتفويض والقائل بالجبر كافر والقائل بالتفويض مشرك الخبر.

He^{-asws} said: ‘One who alleges that Allah^{-azwj} Mighty and Majestic Does our deeds then Punishes us upon these, so he has spoken with the Compulsion, but one who alleges that Allah^{-azwj} Mighty and Majestic has Delegated the matters of the Creating and the sustenance to His^{-azwj} Divine Authorities, so he has spoken with the Delegation, and the speaker with the Compulsion is a Kafir, and the speaker with the Delegation is a Polytheist”¹⁸⁹.

4- ج، الإحتجاج أبو الحسن علي بن أحمد الدلال القمي قال: اختلف جماعة من الشيعة في أن الله عز وجل فوض إلى الأئمة ع أن يخلقوا ويزفوا فقال قوم هذا محال لا يجوز على الله عز وجل لأن الأجسام لا يقدر على خلقها غير الله عز وجل قال آخرون بل الله عز وجل أقدّر الأئمة على ذلك وفوض إليهم فخلقوا وزفوا

(The book) ‘Al Ihtijaj’ – Abu Al Hassan Ali Bin Ahmad Al Dallal Al Qummi said,

‘A group from the Shias differed in that Allah^{-azwj} Mighty and Majestic has Delegated to the Imams^{-asws} that they^{-asws} create and they sustain. A group said, ‘This is impossible! It is not allowed upon Allah^{-azwj} Majestic because the bodies are not able upon creating apart from Allah^{-azwj} Mighty and Majestic!’ And others said, ‘But Allah^{-azwj} Mighty and Majestic has Enabled the Imams^{-asws} upon that and Delegated to them, so they^{-asws} are creating and sustaining’.

و تنازعوا في ذلك تنازعاً شديداً فقال قائل ما بالكُم لا ترجعون إلى أبي جعفر محمد بن عثمان فتسألونه عن ذلك ليوضح لكم الحق فيه فإنه الطريق إلى صاحب الأمر فريضت الجماعة بأبي جعفر وسلمت وأجابت إلى قوله فكتبوا المسألة وأنفذوها إليه

And they contended regarding that with severe contention. A speaker said, ‘What is the matter with you all you are not referring it to Abu Ja’far Muhammad Bin Usman and ask him about that, for him to place the truth for you regarding it? Surely, he is the path to the Master

¹⁸⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 2

¹⁸⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 3

of the Time (Al-Qaim^{-asws}). So the community agreed with Abu Ja'far and submitted and answered to his words. They wrote the issue to him and sent it to him.

فَخَرَجَ إِلَيْهِمْ مِنْ جَهْتِهِ تَوْفِيقٌ نُسَخْتُهُ إِنَّ اللَّهَ تَعَالَى هُوَ الَّذِي خَلَقَ الْأَجْسَامَ وَ قَسَمَ الْأَزْوَاقَ لِأَنَّهُ لَيْسَ بِجِسْمٍ وَلَا خَالٍ فِي جِسْمٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

A signed letter came to them his (Al-Qaim^{-asws}) direction, its script was: 'Allah^{-azwj} the Exalted, He^{-azwj} is the One^{-azwj} Who Creates the bodies and Distributes the sustenance, because He^{-azwj} isn't with a body nor does He^{-azwj} permeated into a body, **There isn't anything like Him, and He is the Hearing, the Seeing [42:11]**.

فَأَمَّا الْأَئِمَّةُ ع فَإِنَّهُمْ يَسْأَلُونَ اللَّهَ تَعَالَى فَيَخْلُقُ وَ يَسْأَلُهُ [يَسْأَلُونَهُ] فَيَرْزُقُ إِيَّاجاً لِمَسْأَلَتِهِمْ وَ إِعْظَاماً لِحَقِّهِمْ.

As for the Imams^{-asws}, they^{-asws} are asking Allah^{-azwj} the Exalted, so He^{-azwj} Creates, and they^{-asws} are asking Him^{-azwj}, so He^{-azwj} Sustains in answer to their^{-asws} asking, and in Reverence to their^{-asws} rights".¹⁹⁰

5- ير، بصائر الدرجات الحسن بن علي بن عبد الله عن عبيد بن هاشم عن عبد الصمد بن بشير عن عبد الله بن سليمان عن أبي عبد الله ع قال: سَأَلَهُ رَجُلٌ عَنِ الْإِمَامِ قَوْضَ اللَّهِ إِلَيْهِ كَمَا قَوْضَ إِلَى سُلَيْمَانَ فَقَالَ نَعَمْ

(The book) 'Basaair Al-Darajaat' – Al Hassan Bin Ali Bin Abdullah, from Ubays Bin Hisham, from Abdul Samad Bin Bashir, from Abdullah Bin Suleyman,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man asked him^{-asws} about the Imams^{-asws}, 'Does Allah^{-azwj} Delegate to him^{-asws} just as He^{-azwj} had Delegated to Suleyman^{-asws}? He^{-asws} said: 'Yes'.

و ذَلِكَ أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ مَسْأَلَةٍ فَأَجَابَ فِيهَا وَ سَأَلَهُ رَجُلٌ آخَرُ عَنِ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرُ عَنْهَا فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلَيْنِ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاثْمُنْ أَوْ أَعْطِ بِغَيْرِ حِسَابٍ هَكَذَا فِي قِرَاءَةِ عَلِيِّ ع

And that is because a man had asked him about an issue, so he^{-asws} answered regarding it, and another man asked him about that very issue and he^{-asws} replied with an answer other than the first, then another one asked him^{-asws} about it, and he^{-asws} answered with other than the first two answers, then said: **This is Our Gift, so either confer or give without a Reckoning [38:39]** - and like this it is in the recitation of Ali^{-asws}.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَحِينَ أَجَائَهُمْ بِهَذَا الْجَوَابِ يَعْرِفُهُمُ الْإِمَامُ

He (the narrator) said, 'I said, 'May Allah^{-azwj} Keep you well! So when he^{-asws} answered them with these answers, the Imam^{-asws} had recognised them?'

قَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَعَالَى فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ هُمُ الْأَئِمَّةُ وَ إِنَّهَا لِبَسْبِيلٍ مُّقِيمٍ لَا يَخْرُجُ مِنْهَا أَبَدًا

¹⁹⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 4

He^{-asws} said: ‘Glory be to Allah^{-azwj}! Have you not heard the Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**, and they are the Imams^{-asws}, **And it is on an enduring way [15:76]**, not coming out from it, ever!’

ثُمَّ قَالَ نَعَمْ إِنَّ الْإِمَامَ إِذَا نَظَرَ إِلَى رَجُلٍ عَرَفَهُ وَ عَرَفَ لَوْنَهُ وَ إِنَّ سَمِعَ كَلَامَهُ مِنْ خَلْفِ حَائِطٍ عَرَفَهُ وَ عَرَفَ مَا هُوَ لِأَنَّ اللَّهَ يَقُولُ وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْعَالَمِينَ

Then he^{-asws} said: ‘Yes. The Imam^{-asws}, when he^{-asws} looks at a man, recognises him^{-asws} and recognises his^{-asws} colour, and if he^{-asws} hears his voice from behind a wall, recognises him and recognises what he is, because Allah^{-azwj} is Saying: **And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]**.

فَهُمُ الْعُلَمَاءُ وَ لَيْسَ يَسْمَعُ شَيْئاً مِنَ الْأَلْسِنِ إِلَّا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُم بِالَّذِي يُجِيبُهُمْ بِهِ.

They^{-asws} are the scholars, and doesn’t hear anything from the tongues except he^{-asws} recognises him whether he is a saved one or a destroyed one. So, due to that, he^{-asws} answers them with that which he^{-asws} answers them with”.¹⁹¹

6- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أَسَامَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا عَبْدًا فَأَدَّبَهُ حَتَّى إِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى إِلَيْهِ وَ فَوَّضَ إِلَيْهِ الْأُمُورَ فَقَالَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Created Muhammad^{-saww} as a servant. He^{-azwj} Educated him^{-saww} until when he^{-saww} reached forty years (of age), Revealed to him^{-saww} and Delegated the things to him^{-saww}. He^{-azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**’.¹⁹²

7- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُجَّالِ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع يَقُولَانِ إِنَّ اللَّهَ فَوَّضَ إِلَى نَبِيِّهِ أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hajjal, from Sa’alba, from Zurara who said,

‘I heard Abu Ja’far^{-asws} and Abu Abdullah^{-asws} both saying: ‘Allah^{-azwj} Delegated to His^{-azwj} Prophet^{-saww}, the matters of His^{-azwj} creatures in order to see how their obedience would be’. Then he^{-asws} recited this Verse: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**’.¹⁹³

8- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَصَّعَ رَسُولُ اللَّهِ ص دِيَةَ الْعَيْنِ وَ دِيَةَ النَّفْسِ وَ دِيَةَ الْأَنْفِ وَ حَرَّمَ النَّبِيدَ وَ كُلَّ مُسْكِرٍ

¹⁹¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 5

¹⁹² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 6

¹⁹³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 7

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Hammad Bin Usman, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} placed the wergild of the eye, and wergild of the soul, and wergilds of the nose, and Prohibited the (consumption of) 'Al-Nabeez' (alcoholic drink), and every intoxicant'.

فَقَالَ لَهُ رَجُلٌ فَوَضَعَ هَذَا رَسُولُ اللَّهِ ص مِنْ غَيْرِ أَنْ يَكُونَ جَاءَ فِيهِ شَيْءٌ قَالَ نَعَمْ لِنَعْلَمَ مَنْ يَطْعُ [يُطِيعُ] الرَّسُولَ وَ يَعْصِيهِ.

A man said to him^{-asws}, 'Rasool-Allah^{-saww} placed these from without anything having come with regards to it?' He^{-asws} said: 'Yes, in order to know who obeys the Rasool^{-saww} and (who) disobeys him^{-saww}'.¹⁹⁴

9- ير، بصائر الدرجات ابنُ يزيدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَيْمَنِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَدَبَ رَسُولَهُ حَتَّى قَوْمَهُ عَلَى مَا أَرَادَ ثُمَّ قَوَّضَ إِلَيْهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا قَوَّضَ اللَّهُ إِلَى رَسُولِهِ فَقَدْ قَوَّضَهُ إِلَيْنَا.

(The book) 'Basaair Al-Darajaat' – Ibn Yazeed, from Ahmad Bin Al Hassan Bin Ziyad, from Muhammad Bin Al Hassan Al Maysami, from his father,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Allah^{-azwj} Educated His^{-azwj} Rasool^{-saww} until He^{-azwj} Established him^{-saww} upon what He^{-azwj} Wanted, the Delegated to him^{-saww}, so He^{-azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** So, whatever Allah^{-azwj} had Delegated to His^{-azwj} Rasool^{-saww}, so He^{-azwj} has Delegated it to us^{-asws}'.¹⁹⁵

10- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَلِيِّ بْنِ صَامِتٍ عَنْ أُدَيْمِ بْنِ الْحُرِّ قَالَ أُدَيْمٌ سَأَلَهُ مُوسَى بْنُ أَشْتَمٍ يَغْنِي أَبَا عَبْدِ اللَّهِ ع عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ فَخَبَّرَهُ بِهَا فَلَمْ يَبْرَحْ حَتَّى دَخَلَ رَجُلٌ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ بِعَيْنِهَا فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَهُ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Ali Bin Samit, from Udeym Bin Al Hurr, Dueym said,

'Musa Bin Asheym asked him^{-asws}, meaning Abu Abdullah^{-asws}, about a Verse in Book of Allah^{-azwj}. He^{-asws} informed him with it. He had not departed until another man entered and asked him^{-asws} about that very Verse exactly, and he^{-asws} informed him with different to what he^{-asws} had informed him.

قَالَ ابْنُ أَشْتَمٍ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كُنْتُ كَأَدَ قَلْبِي يُشْرَحُ بِالسَّكَاكِينِ وَ قُلْتُ تَرَكْتُ أَبَا قَتَادَةَ بِالسَّامِ لَا يَخْطِئُ فِي الْحَرْفِ الْوَاحِدِ الْوَاحِدِ وَ شَبَّهَهَا وَ جِئْتُ إِلَى مَنْ يَخْطِئُ هَذَا الْخَطَاءَ كُلَّهُ

Ibn Aheym said, 'Something entered me from that what Allah^{-azwj} so Desired to the extent that my heart was almost rendered with the knives and I said, 'I left Abu Qatada at Syria. He did not err regarding one letter the 'Waaw', and it's like, and I have (instead) come to one mistaken with this mistake, all of it'.

¹⁹⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 8

¹⁹⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 9

فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ آخَرُ فَسَأَلَهُ عَنْ تِلْكَ بِعَيْنِهَا فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَنِي وَ الَّذِي سَأَلَهُ بَعْدِي

While I was like that when another one entered to see him^{-asws} and asked him^{-asws} about that very (issue), and he^{-asws} informed him different to what he^{-asws} had informed me, and the one who had asked him^{-asws} after me.

فَتَجَلَّى عَنِّي وَ عَلِمْتُ أَنَّ ذَلِكَ تَعَمَّدُ مِنْهُ فَحَدَّثْتُ نَفْسِي بِشَيْءٍ فَالْتَفَتَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا ابْنَ أَشَيْمٍ لَا تَفْعَلْ كَذَا وَ كَذَا فَحَدَّثَنِي عَنِ الْأَمْرِ الَّذِي حَدَّثْتُ بِهِ نَفْسِي

There was a flash in me and I came to know that, that was deliberate from him^{-asws}, and I discussed within myself with something. Abu Abdullah^{-asws} turned towards me and said: ‘O Ibn Asheym! Do not do such and such’, and he^{-asws} narrated to me of the matter which I had discussed within myself.

ثُمَّ قَالَ يَا ابْنَ أَشَيْمٍ إِنَّ اللَّهَ فَوَّضَ إِلَيَّ سُلَيْمَانَ بْنَ دَاوُدَ ع فَقَالَ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَ فَوَّضَ إِلَيَّ نَبِيِّهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَيَّ نَبِيِّهِ فَقَدْ فَوَّضَ إِلَيْنَا

Then he^{-asws} said: ‘O Ibn Asheym! Allah^{-azwj} Delegated to Suleyman^{-as} Bin Dawood^{-as}, so He^{-azwj} Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. And He^{-azwj} Delegated to His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]***. Whatever He^{-azwj} had Delegated to His^{-azwj} Prophet^{-saww}, so He^{-azwj} has delegated to us^{-asws}’.

يَا ابْنَ أَشَيْمٍ فَمَنْ يُرِيدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِيدُ أَنْ يُضِلَّهُ يَغْلَسْ صَدْرَهُ ضَيْقًا حَرَجًا أَ تَدْرِي مَا الْحَرَجُ قُلْتُ لَا فَقَالَ بِيَدِهِ وَ ضَمَّ أَصَابِعَهُ الشَّيْءُ الْمُضْمَتُ الَّذِي لَا يَخْرُجُ مِنْهُ شَيْءٌ وَ لَا يَدْخُلُ فِيهِ شَيْءٌ.

O Ibn Asheym! ***So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, [6:125]***. Do you know what the constriction is?’ I said, ‘No’. He^{-asws} by his^{-asws} hand and his^{-asws} fingers pressed something: ‘The grip from which nothing can come out from it, nor can anything enter into it’.¹⁹⁶

11- ير، بصائر الدرجات فِي نَوَادِرِ مُحَمَّدِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهُ مَا فَوَّضَ اللَّهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ إِلَّا إِلَى الرَّسُولِ وَ إِلَى الْأَئِمَّةِ ع فَقَالَ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ هِيَ جَارِيَةٌ فِي الْأَوْصِيَاءِ.

(The book) ‘Basaair Al Darajaat’ in the miscellaneous (Chapter) – Muhammad Bin Sinan who said,

‘Abu Abdullah^{-asws} said: ‘No, by Allah^{-azwj}! Allah^{-azwj} did not Delegate to anyone from His^{-azwj} creatures except to the Rasool^{-saww} and to the Imams^{-asws}. He^{-azwj} Said: ***We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; [4:105]***, and it flows regarding the successors^{-asws}’.¹⁹⁷

¹⁹⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 10

¹⁹⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 11

12- ختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن بعض أصحابنا عن ابن عميرة عن الثمالي قال سمعت أبا جعفر ع يقول من أخللنا له شيئاً أصابه من أعمال الظالمين فهو له حلال لأن الأئمة منا مفووض إليهم فما أخلوا فهو حلال و ما حرّموا فهو حرام.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from one of our companions, from Ibn Umeyra, from al Sumali who said,

'I heard Abu Ja'far^{-asws} saying: 'One to whom we^{-asws} permit something he attains from the deeds of the unjust ones, so it is Permissible for him, because the Imams^{-asws} from us^{-asws}, it is delegated to them^{-asws}. Thus, whatever they^{-asws} Permit, so it is Permissible, and whatever they^{-asws} prohibit, so it is Prohibited'.¹⁹⁸

13- ير، بصائر الدرجات أحمد بن موسى عن علي بن إسماعيل عن صفوان عن عاصم بن حميد عن أبي إسحاق عن أبي عبد الله ع قال سمعته يقول إن الله أدب نبيه على محبته فقال إنك لعلي خلقي عظيم ثم فوض إلي فقال ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا و قال من يطع الرسول فقد أطاع الله

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Ali Bin Ismail, from Safwan, from Aasim Bin Humejd, from Abu Is'haq,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Allah^{-azwj} Educated His^{-azwj} Prophet^{-saww} upon His^{-azwj} Love: **And you are upon magnificent morals [68:4]**, then Delegating to him^{-saww}, so He^{-azwj} Said; **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**, and Said: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80]**'.

قال ثم قال و إن نبي الله فوض إلى علي و ائتمنه فسلتم و جحد الناس و الله حسبكم أن تقولوا إذا قلنا و تصموا إذا صمتنا و نحن فيما بينكم و بين الله فما جعل الله لأحد من خير في خلاف أمرنا.

He (the narrator) said, 'Then he^{-asws} said: 'And surely, the Prophet^{-saww} of Allah^{-azwj} delegated to Ali^{-asws} and entrusted him^{-asws}. You (Shias) submitted and the people rejected, and Allah^{-azwj} will Suffice you all, if you speak when we^{-asws} speak, and you are silent when we^{-asws} are silent, and we^{-asws} are in between you and Allah^{-azwj}. Allah^{-azwj} has not Made any good to be for anyone in opposition to our^{-asws} instructions'.

ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن ابن أبي نجران و ابن فضال عن عاصم عن أبي إسحاق مثله إلى قوله و ائتمنه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Najran, and Ibn Fazzal, from Aasim, from Abu Is'haq – similar up to his^{-asws} words: 'And entrusted him^{-asws}'.

ختص، الإختصاص ابن عيسى عن ابن أبي نجران عن ابن حميد عن أبي إسحاق النخعي مثله و زاد في آخره فإن أمرنا أمر الله عز و جل.

¹⁹⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 12

(The book) 'Al Ikhtisas' – Ibn Isa, from Ibn Abu Najran, from Ibn Humeyd, from Abu Is'haq Al Nahwy – similar to it and there is an addition in its end: 'For our^{-asws} commands are the Commands of Allah^{-azwj} Mighty and Majestic'.¹⁹⁹

14- ير، بصائر الدرجات أحمد بن محمد بن الحجاج عن ثعلبة بن ميمون عن زكريا الرجاسي قال: سمعت أبا جعفر ع يذكر أن علياً ع كان فيما وري بمنزلة سليمان بن داود قال الله تعالى فامتن أو أمسك بغير حساب.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba Bin Maymoun, from Zakariya Al Zujajy who said,

'I heard Abu Ja'far^{-asws} mentioning that Ali^{-asws} is in (Islam) as was the status of Suleyman^{-as} Bin Dawood^{-as}. Allah^{-azwj} the Exalted Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***.²⁰⁰

15- ختنص، الإختصاص ير، بصائر الدرجات محمد بن خالد الطيالسي عن سيف بن عميرة عن أبي بكر الحضرمي عن زبيد مولى ابن هبيرة قال قال أبو عبد الله ع إذا رأيت القائم أعطى رجلاً مائة ألف و أعطى آخر درهمين فلا يكبر في صدرك فإن الأمر موقوف إليه.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Muhammad Bin Khalid Al Tayalisi, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy, from Rufeid a slave of Ibn Hubeyra who said,

'Abu Abdullah^{-asws} said: 'When you see Al-Qaim^{-asws} giving one hundred thousand to a man and gives one Dirham to another, do not dislike it in your chest for the Command (of Allah^{-azwj}) has been Delegated to him^{-asws}'.²⁰¹

16- غط، الغيبة للشيخ الطوسي جعفر القزاري عن محمد بن جعفر بن عبد الله عن أبي نعيم محمد بن أحمد الأنصاري قال: وجه قوم من الموقوفة والمقصرة كامل بن إبراهيم المدني إلى أبي محمد ع قال كامل فقلت في نفسي أسأله لا يدخل الجنة إلا من عرف معرفتي و قال بمفاتي

(The book) 'Al Ghayba' of the sheikh Al Tusi – Ja'far Al Fazary, from Muhammad Bin Ja'far Bin Abdullah, from Abu Nueym Muhammad Bin Ahmad al Ansary who said,

'A group of the (believers in) Delegation and the reducers (Muqassirs) diverted Kamil Bin Ibrahim Al-Madany to Abu Muhammad^{-asws}. Kamil said, 'I said within myself, 'I shall ask him^{-asws}, 'None can enter the Paradise except one who recognises as my recognition and says with my words (beliefs)'.
قال فلما دخلت على سيدي أبي محمد ع نظرت إلى ثياب بياض ناعمة عليه فقلت في نفسي ولي الله و حجته يلبس الناعم من الثياب و تأمنا نحن مؤاساة الإخوان و ينهانا عن لبس مثله

قال فلما دخلت على سيدي أبي محمد ع نظرت إلى ثياب بياض ناعمة عليه فقلت في نفسي ولي الله و حجته يلبس الناعم من الثياب و تأمنا نحن مؤاساة الإخوان و ينهانا عن لبس مثله

He (the narrator) said, 'When I entered to see my Master^{-asws} Abu Muhammad^{-asws}, I looked at soft white clothes upon him^{-asws}. I said within myself, 'A Guardian^{-asws} of Allah^{-azwj} and His^{-azwj} Divine Authority is wearing from the soft clothes and instructing us with the consoling the brethren and forbidding us from wearing like it'.

¹⁹⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 13

²⁰⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 14

²⁰¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 15

فَقَالَ مُتَبَسِّمًا يَا كَامِلُ وَ حَسَرَ ذِرَاعَيْهِ فَإِذَا مَسَحَ أَسْوَدُ خَشِنَ عَلَى جِلْدِهِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لَكُمْ

He^{-asws} said (while) smiling: 'O Kamil!', and uncovered his^{-asws} forearm, and there was black coarse sackcloth upon his^{-asws} skin, he^{-asws} said: 'This is for Allah^{-azwj}, and this is for you all'.

فَسَلَّمْتُ وَ جَلَسْتُ إِلَى بَابٍ عَلَيْهِ سِتْرٌ مُرَحَى فَجَاءَتْ الرِّيحُ فَكَشَفَتْ طَرَفَهُ فَإِذَا أَنَا بِفَتًى كَأَنَّهُ فَلَقُهُ قَمَرٌ مِنْ أَبْنَاءِ أَرْبَعِ سِنِينَ أَوْ مِثْلِهَا فَقَالَ لِي يَا كَامِلُ
بْنُ إِبْرَاهِيمَ فَأَشْعَرْتُ مِنْ ذَلِكَ وَ أَهْمْتُ أَنْ فُلْتُ لَبَّيْكَ يَا سَيِّدِي

I greeted and sat down to a door having a curtain upon it. A wind came and uncovered its end, there I was by a youth as if he was a piece of the moon, from the sons of four years or similar to it. He^{-asws} said to me: 'O Kamil Bin Ibrahim!' I shuddered from that and was inspired to say, 'At your service, O my Master^{-asws}!'

فَقَالَ جَنَّتْ إِلَى وَلِيِّ اللَّهِ وَ حُجَّتِهِ وَ بَابِهِ تَسْأَلُهُ هَلْ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَ مَعْرِفَتَكَ وَ قَالَ بِمَقَالَتِكَ فَقُلْتُ إِي وَ اللَّهِ

He^{-asws} said: 'You came to a Guardian^{-asws} of Allah^{-azwj} and His^{-azwj} Divine Authority to ask him^{-asws}, 'Will anyone enter the Paradise except one who recognises as your recognition and speaks with your words (beliefs)'. I said, 'Yes, by Allah^{-azwj}!'

قَالَ إِذَنْ وَ اللَّهُ يَقِيلُ دَاخِلُهَا وَ اللَّهُ إِنَّهُ لَيَدْخُلُهَا قَوْمٌ يُقَالُ لَهُمُ الْحَقِيَّةُ قُلْتُ يَا سَيِّدِي وَ مَنْ هُمْ قَالَ قَوْمٌ مِنْ حُبِّهِمْ لِعَلِّي ع يَخْلِفُونَ بِحَقِّهِ وَ لَا يَدْرُونَ مَا حَقُّهُ وَ فَضْلُهُ

He^{-asws} said: 'Then, by Allah^{-azwj}, few would enter it. By Allah^{-azwj}! There would enter it, a people called Al-Haqiya would be entering it'. I said, 'O my Master^{-asws}! And who are they?' He^{-asws} said: 'A people, from out of their (intense) love for Ali^{-asws}, are swearing by his^{-asws} right, and they are not knowing what his^{-asws} right and merit is'.

ثُمَّ سَكَتَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنِّي سَاعَةً ثُمَّ قَالَ وَ جُمْتُ تَسْأَلُهُ عَنْ مَقَالَةِ الْمُفَوَّضَةِ كَذَبُوا بَلْ قُلُوبُنَا أَوْعِيَةٌ لِمَشِيَةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا وَ اللَّهُ يَقُولُ وَ مَا تَشَاؤُنَ
إِلَّا أَنْ يَشَاءَ اللَّهُ

Then he^{-asws} was silent from me for a while, then said: 'And you came to ask him^{-asws} about the words (beliefs) of Al-Mufawwiza (believers in delegation). They are lying, but our^{-asws} hearts are containers of Desires of Allah^{-azwj}. So when He^{-azwj} Desires, we^{-asws} desire, and Allah^{-azwj} is Saying: **And you (Imams) are not desiring except if Allah so Desires. [76:30]**'.

ثُمَّ رَجَعَ السِّتْرُ إِلَى خَالِيهِ فَلَمْ أَسْتَطِعْ كَشْفَهُ فَنَظَرْتُ إِلَى أَبِي مُحَمَّدٍ ع مُتَبَسِّمًا فَقَالَ يَا كَامِلُ مَا جُلُوسُكَ قَدْ أَنْبَأَكَ بِحَاجَتِكَ الْحُجَّةُ مِنْ بَعْدِي

Then he^{-asws} returned the curtain to its state, and I was not able to uncover it. Abu Muhammad^{-asws} looked at me smiling. He^{-asws} said: 'O Kamil! Why are you sitting (for now)? I^{-asws} have already informed you with your need, the Divine Authority from after me^{-asws}'.

فَقُمْتُ وَ خَرَجْتُ وَ لَمْ أَعَايْنُهُ بَعْدَ ذَلِكَ قَالَ أَبُو نُعَيْمٍ فَلَقِيْتُ كَامِلًا فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي بِهِ.

I stood up and went out and did not see him^{-asws} (Al-Qaim^{-asws}) after that. Abu Nueym said, 'I met Kamil and asked him about this Hadeeth, and he narrated to me with it'.²⁰²

17- شي، تفسير العياشي عن جابر الجعفي قال: قَرَأْتُ عِنْدَ أَبِي جَعْفَرٍ ع قَوْلَ اللَّهِ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ قَالَ بَلَى وَ اللَّهُ إِنَّ لَهُ مِنَ الْأَمْرِ شَيْئاً وَ شَيْئاً وَ شَيْئاً وَ لَيْسَ حَيْثُ ذَهَبْتَ وَ لَكِنِّي أَخْبَرْتُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَمَرَ نَبِيَّهُ ص أَنْ يُظْهِرَ وَلَايَةَ عَلِيٍّ ع فَكَّرَ فِي عِدَاوَةِ قَوْمِهِ لَهُ وَ مَعْرِفَتِهِ بِهِمْ

Tafseer Al Ayyashi, from Jabir Al Jufy who said,

"I recited in the presence of Abu Ja'far^{-asws} the Words of Allah^{-azwj} ***There isn't anything for you from the matter [3:128]***. He^{-asws} said: 'Yes, by Allah^{-azwj}! There is for him^{-saww} in the affair, a thing, and a thing, and a thing, and it is not as where you are going with it. But, I^{-asws} inform you that Allah^{-azwj} Blessed and High, when He^{-azwj} Commanded His^{-azwj} Prophet^{-saww} that he^{-saww} should manifest the Wilayah of Ali^{-asws}, he^{-saww} thought regarding the enmity of his^{-saww} people for him^{-asws}, and recognised it with them.

وَ ذَلِكَ لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ عَلَيْهِمْ فِي جَمِيعِ خِصَالِهِ كَانَ أَوَّلَ مَنْ آمَنَ بِرَسُولِ اللَّهِ ص وَ بِمَنْ أَرْسَلَهُ وَ كَانَ أَنْصَرَ النَّاسِ لِلَّهِ وَ لِرَسُولِهِ وَ أَقْتَلَهُمْ لِعِدُوِّهِمَا وَ أَشَدَّهُمْ بُغْضاً لِمَنْ خَالَفَهُمَا وَ فَضَّلَ عِلْمَهُ الَّذِي لَمْ يُسَاوِهِ أَحَدٌ وَ مَنَاقِبَهُ الَّتِي لَا تُحْصَى شَرْفاً

And that is what Allah^{-azwj} had Graced him^{-asws} with against them in all of his^{-asws} characteristics. He^{-asws} was the first on who expressed belief in Rasool-Allah^{-saww} and in what he^{-saww} was Sent with, and to help the people for the Sake of Allah^{-azwj} the High and His^{-azwj} Rasool^{-saww}, and killed both their enemies, and was most hateful to the one who opposed them, and his^{-asws} Knowledge was superior which no one else had, and countless merits and honours which cannot be counted.

فَلَمَّا فَكَّرَ النَّبِيُّ ص فِي عِدَاوَةِ قَوْمِهِ لَهُ فِي هَذِهِ الْخِصَالِ وَ حَسَدِهِمْ لَهُ عَلَيْهَا ضَاقَ عَنْ ذَلِكَ فَأَخْبَرَ اللَّهُ أَنَّهُ لَيْسَ لَهُ مِنْ هَذَا الْأَمْرِ شَيْءٌ إِنَّمَا الْأَمْرُ فِيهِ إِلَى اللَّهِ أَنْ يُصَيِّرَ عَلِيّاً وَصِيَّهُ وَ وَلِيَّ الْأَمْرِ بَعْدَهُ

So when the Prophet^{-saww} thought regarding the enmity of his^{-saww} people against him^{-asws} with regards to these qualities, and their envy against him^{-asws} he^{-saww} was constricted from that. So Allah^{-azwj} the High Informed him^{-saww} that ***There isn't anything for you from the matter [3:128]***, but rather, the matter regarding it is for Allah^{-azwj} that He^{-azwj} would Make Ali^{-asws} to be his^{-saww} successor^{-asws} and the Master of the Command after him^{-saww}.

فَهَذَا عَنِ اللَّهِ وَ كَيْفَ لَا يَكُونُ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ قَدْ فُوضَ إِلَيْهِ أَنْ جَعَلَ مَا أَحَلَّ فَهُوَ حَلَالٌ وَ مَا حَرَّمَ فَهُوَ حَرَامٌ قَوْلُهُ مَا أَنَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَأَنْتَهُوا.

So, this is what Allah^{-azwj} Means. And how can there not be anything for him^{-saww} from the affair, and Allah^{-azwj} had Delegated to him^{-saww} that whatever he^{-saww} were to permit so it is Permissible, and whatever he^{-saww} were to forbid so it is Prohibited. His^{-azwj} Words: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]***.²⁰³

²⁰² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 16

²⁰³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 17

18- شي، تفسير العياشي عن جابر قال: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُهُ لِنَبِيِّهِ ص لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ فَسَرَّهُ لِي

Tafseer Al Ayyashi – From Jabir who said,

‘I said to Abu Ja’far^{-asws}, ‘His^{-azwj} Words to His^{-azwj} Prophet^{-saww}: ***There isn’t anything for you from the matter [3:128]***, interpret it for me’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع لَشَيْءٍ قَالَهُ اللَّهُ وَ لَشَيْءٍ أَرَادَهُ اللَّهُ يَا جَابِرُ إِنَّ رَسُولَ اللَّهِ ص كَانَ حَرِيصًا عَلَى أَنْ يَكُونَ عَلَيٌّ ع مِنْ بَعْدِهِ عَلَى النَّاسِ وَ كَانَ عِنْدَ اللَّهِ خِلَافٌ مَا أَرَادَ رَسُولُ اللَّهِ ص

He (the narrator) said, ‘Abu Ja’far^{-asws} said: ‘Allah^{-azwj} Said it for a thing, and Allah^{-azwj} Wanted it for a thing. O Jabir! Rasool-Allah^{-saww} was eager that Ali^{-asws} would happen to be upon the people from after him^{-saww}, and in the Presence of Allah^{-azwj} it was different to what Rasool-Allah^{-saww} had wanted’.

أَمْ لَمْ أَتْلُ عَلَيْكَ يَا مُحَمَّدُ فِيمَا أَنْزَلْتُ مِنْ كِتَابِي إِلَيْكَ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَتَرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ إِلَى قَوْلِهِ وَ لِيَعْلَمَنَّ قَالَ فَوَضَّ رَسُولُ اللَّهِ ص الْأَمْرَ إِلَيْهِ.

He (the narrator) said, ‘I said, ‘So what is the meaning of what?’ He^{-asws} said: ‘Yes, it means by that Words of Allah^{-azwj} to His^{-azwj} Rasool^{-saww}: ***“There isn’t anything for you from the matter [3:128]***, O Muhammad^{-saww}, regarding Ali^{-asws}. The Command regarding Ali^{-asws} and others is up to Me^{-azwj}. Did I^{-asws} not recite to you, O Muhammad, regarding what was Revealed from My^{-azwj} Book to you^{-saww}: ***Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]*** – up to His^{-azwj} Words: ***and He will Make known the liars [29:3]***’. He^{-asws} said: ‘Rasool-Allah^{-saww} delegated the command to him^{-asws}’²⁰⁴.

19- شي، تفسير العياشي عن الجرمي عن أبي جعفر ع أَنَّهُ قَرَأَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَنْ تَتُوبَ عَلَيْهِمْ أَوْ تُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ.

Tafseer Al Ayyashi – From Al Jarmy,

‘From Abu Ja’far^{-asws} having recited: ***There isn’t anything for you from the matter [3:128]***, whether you^{-saww} turn to them or punish them, for they are unjust’²⁰⁵.

20- كشف، كشف الغمة من مناقب الخواريزمي عن جابر قال قال رسول الله ص إِنَّ اللَّهَ لَمَّا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ دَعَاهُنَّ فَأَجَبْنَهُ فَعَرَضَ عَلَيْهِنَّ نُبُوءِيَّ وَ وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَبِلَتَاهُمَا ثُمَّ خَلَقَ الْخَلْقَ وَ فَوَضَّ إِلَيْنَا أَمْرَ الدِّينِ فَالْسَّعِيدُ مَنْ سَعِدَ بِنَا وَ الشَّقِيُّ مَنْ شَقِيَ بِنَا نَحْنُ الْمُجَلُّونَ لِلْحِلَالِهِ وَ الْمُحَرَّمُونَ لِلْحَرَامِهِ.

(The book) ‘Kashf Al Ghumma’ from (the book) ‘Manaqib’ of Al Khawarizmy, from Jabir who said,

‘Rasool-Allah^{-saww} said: ‘When Allah^{-azwj} Created the skies and the earth, Called these, and they answered. He^{-azwj} Presented my^{-saww} Prophet-hood and Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and both accept these two. Then He^{-azwj} Created the creatures and

²⁰⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 18

²⁰⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 19

Delegated the matters of the Religion to us^{-asws}. The fortunate is the one who is fortunate by us^{-asws}, and the wretched is the one who is wretched by us^{-asws}. We^{-asws} are the permitters of His^{-azwj} Permissible(s) and prohibitors of His^{-azwj} Prohibitions''²⁰⁶

21- مِنْ كِتَابِ رِيَاضِ الْجَنَانِ، لِفَضْلِ اللَّهِ بْنِ مُحَمَّدٍ الْفَارِسِيِّ بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَذَكَرْتُ اخْتِلَافَ الشَّيْعَةِ فَقَالَ إِنَّ اللَّهَ لَمْ يَزَلْ فَرْدًا مُتَفَرِّدًا فِي الْوَحْدَانِيَّةِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ عَ فَمَكَّنُوا أَلْفَ ذَهْرٍ ثُمَّ خَلَقَ الْأَشْيَاءَ وَ أَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى عَلَيْهَا طَاعَتَهُمْ وَ جَعَلَ فِيهِمْ مَا شَاءَ

From the book 'Riyaz Al Jinan' of Fazl Bin Mahmoud Al Farsi, by the chain from Muhammad Bin Sinan who said,

'I was in the presence of Abu Ja'far^{-asws} and mentioned the differing of the Shias, so he^{-asws} said: 'Allah^{-azwj} did not cease to be singular, individual in the Oneness. Then He^{-azwj} Created Muhammad^{-saww} and Ali^{-asws} and (Syeda) Fatima^{-asws}. They^{-asws} remained for a thousand aeons (eras). Then He^{-azwj} Created the things and Made them^{-asws} witness its creation, and Caused obedience to them^{-asws} to flow upon these, and Made regarding them^{-asws} whatever He^{-azwj} so Desired.

وَ قَوَّضَ أَمْرَ الْأَشْيَاءِ إِلَيْهِمْ فِي الْحُكْمِ وَ التَّصَرُّفِ وَ الْإِزْشَادِ وَ الْأَمْرِ وَ التَّنْهِي فِي الْخَلْقِ لِأَنَّهُمُ الْوَلَاةُ فَلَهُمُ الْأَمْرُ وَ الْوَلَايَةُ وَ الْهُدَايَةُ

And He^{-azwj} Delegated the matters of the things to them^{-asws} regarding the judgment, and the proceedings, and the guidance, and the instructing, and the forbidding among the people, because they^{-asws} are the rulers, and for them^{-asws} is the command and the governance (Wilayah), and the guidance.

فَهُمْ أَبْوَابُهُ وَ نُوَابِيُّهُ وَ حُجَّابُهُ يُحِلُّونَ مَا شَاءَ وَ يُحَرِّمُونَ مَا شَاءَ وَ لَا يَفْعَلُونَ إِلَّا مَا شَاءَ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

They^{-asws} are His^{-azwj} door, and His^{-azwj} deputies, and His^{-azwj} barriers. They^{-asws} are permitting what He^{-azwj} Desires and are prohibiting what He^{-azwj} Desires, and are not doing except what He^{-azwj} Desires: **they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27].**

فَهَذِهِ الدِّيَانَةُ الَّتِي مَنْ تَقَدَّمَهَا عَرِقَ فِي بَحْرِ الْإِفْرَاطِ وَ مَنْ نَقَصَهُمْ عَنْ هَذِهِ الْمَرَاتِبِ الَّتِي رَتَّبَهُمُ اللَّهُ فِيهَا زَهَقَ فِي بَرِّ التَّفْرِيطِ وَ لَمْ يُوفِ آلَ مُحَمَّدٍ حَقَّهُمْ فِيمَا يَجِبُ عَلَى الْمُؤْمِنِ مِنْ مَعْرِفَتِهِمْ

So this is the Religion, one who precedes it would drown in the sea of excesses, and one who stays behind from these ranks which Allah^{-azwj} has Ranked them^{-asws} regarding it would vanish in the land of carelessness and would not be loyal to Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights regarding what is Obligated upon the Momineen, from recognising them^{-asws}.

ثُمَّ قَالَ حُدَّهَا يَا مُحَمَّدُ فَإِنَّهَا مِنْ مَخْزُونِ الْعِلْمِ وَ مَكْنُونِيهِ.

²⁰⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 20

Then he^{-asws} said: ‘Take it, O Muhammad, for it is from the treasured knowledge and its hidden!’²⁰⁷

22- ختص، الإختصاص الطيَالِسِيُّ وَ ابْنُ أَبِي الحُطَّابِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ بْنِ جَبِيلٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: تَلَوْتُ عَلَى أَبِي جَعْفَرٍ ع هَذِهِ الْآيَةُ مِنْ قَوْلِ اللَّهِ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص حَرَّصَ أَنْ يَكُونَ عَلَيَّ وَلِيَّ الْأَمْرِ مِنْ بَعْدِهِ فَذَلِكَ الَّذِي عَنِ اللَّهِ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ وَ كَيْفَ لَا يَكُونُ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ قَدْ فَوَّضَ اللَّهُ إِلَيْهِ فَقَالَ مَا أَحَلَّ النَّبِيُّ ص فَهُوَ حَلَالٌ وَ مَا حَرَّمَ النَّبِيُّ ص فَهُوَ حَرَامٌ.

(The book) ‘Al Ikhtisaas’ of Al Tayalisi, and Ibn Abu Al Khattab, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhhal Bin Jameel, from Jabir Bin Yazeed who said,

‘This Verse was recited unto Abu Ja’far^{-asws}, from Words of Allah^{-azwj}: **There isn’t anything for you from the matter [3:128]**. He^{-asws} said: ‘Rasool-Allah^{-saww} was eager that Ali^{-asws} should happen to be Master of the Command (Wali Al-Amr) from after him^{-saww}. So, that is which Allah^{-azwj} Means: **There isn’t anything for you from the matter [3:128]**. And how can there not happen to be anything for him^{-saww} from the matter and Allah^{-azwj} has Delegated to him, so He^{-azwj} Said that whatever the Prophet^{-saww} permits so it is Permissible, and whatever the Prophet^{-saww} prohibits, so it is Prohibited’²⁰⁸.

23- ير، بصائر الدرجات ابْنُ زَيْدٍ عَنْ زَيْدِ الْقُنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ كَيْفَ كَانَ يَصْنَعُ أَمِيرُ الْمُؤْمِنِينَ ع بِشَارِبِ الخُمْرِ قَالَ كَانَ يَحْدُّهُ قُلْتُ فَإِنْ عَادَ قَالَ كَانَ يَحْدُّهُ قُلْتُ فَإِنْ عَادَ قَالَ يَحْدُّهُ ثَلَاثَ مَرَّاتٍ فَإِنْ عَادَ كَانَ يَقْتُلُهُ

(The book) ‘Basaaair Al Darajaat’ – Ibn Yazeed Al Qandy, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘How did Amir Al-Momineen^{-asws} deal with the drinker of wine?’ He^{-asws} said: ‘He^{-asws} applied the legal punishment on him’. I said, ‘And if he returned to it?’ He^{-asws} said: ‘He^{-asws} applied the legal punishment on him three times, and if he returned to it, he^{-asws} killed him’.

قُلْتُ كَيْفَ كَانَ يَصْنَعُ بِشَارِبِ المُسْكِرِ قَالَ مِثْلَ ذَلِكَ قُلْتُ فَمَنْ شَرِبَ الخُمْرَ كَمَنْ شَرِبَ المُسْكِرَ قَالَ سَوَاءٌ فَاسْتَعْظَمْتُ ذَلِكَ فَقَالَ لَا تَسْتَعْظِمُ ذَلِكَ إِنَّ اللَّهَ لَمَّا أَدَبَ نَبِيَّهُ ص ائْتَدَبَ فَقَوَّضَ إِلَيْهِ وَ إِنَّ اللَّهَ حَرَّمَ مَكَّةَ وَ إِنَّ رَسُولَ اللَّهِ ص حَرَّمَ الْمَدِينَةَ

I said, ‘Is the one who drinks wine like the one who drinks an intoxicant?’ He^{-asws} said: ‘(Yes it’s the) Same’. I considered that as great (major issue). He^{-asws} asked from me: ‘Don’t consider that to be grievous. When Allah^{-azwj} Educated His^{-azwj} Prophet^{-saww} (with the best morality) and He^{-azwj} Completed it, He^{-azwj} Delegated it to him^{-saww} (the Religion). Allah^{-azwj} Sanctified Mecca, and the Rasool-Allah^{-saww} sanctified Al-Medina.

فَأَجَازَ اللَّهُ لَهُ ذَلِكَ وَ إِنَّ اللَّهَ حَرَّمَ الخُمْرَ وَ إِنَّ رَسُولَ اللَّهِ ص حَرَّمَ المُسْكِرَ فَأَجَازَ اللَّهُ ذَلِكَ كُلَّهُ لَهُ وَ إِنَّ اللَّهَ فَرَضَ فَرَائِضَ مِنَ الصَّلَاةِ وَ إِنَّ رَسُولَ اللَّهِ ص أَطْعَمَ الْجَدَّ فَأَجَازَ اللَّهُ ذَلِكَ لَهُ ثُمَّ قَالَ حَزَفٌ وَ مَا حَزَفٌ مَنِ يُطْعِمُ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Allah^{-azwj} Permitted for him^{-saww} all of that. Allah^{-azwj} Prohibited the wine, and the Rasool-Allah^{-saww} prohibited all intoxicants. Allah^{-azwj} Permitted that for him^{-saww}, and Allah^{-azwj} Obligated the obligations from the lineages and that the Rasool-Allah^{-saww} included in it the ancestors.

²⁰⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 21

²⁰⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 22

Allah^{-azwj} Permitted for him^{-saww} all of that. Then he^{-asws} said to him: 'O Fazeyl, they have distorted (Tahreef), and what have they distorted **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**'.²⁰⁹

24- كَا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي ع فَأَجْرَيْتُ اخْتِلَافَ الشَّيْعَةِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُتَقَرِّدًا بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ فَمَكَّنُوا أَلْفَ ذَهْرٍ ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتَهُمْ عَلَيْهَا وَ فَوَّضَ أُمُورَهَا إِلَيْهِمْ

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

'I was in the presence of Abu Ja'far^{-asws} the 2nd, and the differing of the Shias flowed (discussion), so he^{-asws} said: 'O Muhammad! Allah^{-azwj} Blessed and Exalted did not cease to be singular, Individual with His^{-azwj} Oneness. Then He^{-azwj} Created Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}. They^{-asws} remained for a thousand aeons. Then He^{-azwj} Created the entirety of the things and Made them^{-asws} witness its creation, and Flowed obedience to them^{-asws} upon these and Delegated its affairs to them^{-asws}.

فَهُمْ يُجِلُّونَ مَا يَشَاءُونَ وَ يُحَرِّمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَ تَعَالَى

So, they^{-asws} are permitting whatever they^{-asws} so desire, and they^{-asws} are prohibiting whatever they^{-asws} desire, and they^{-asws} are never desiring except if Allah^{-azwj} Blessed and Exalted so Desires'.

ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّينَانَةُ الَّتِي مَنْ تَقَدَّمَهَا مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا حُجِقَ وَ مَنْ لَزِمَهَا حَقَّ حُذُّهَا إِلَيْكَ يَا مُحَمَّدُ.

Then he^{-asws} said: 'O Muhammad! This is the Religion which one who precedes it, reneges, and one who stays behind from it is obliterated, and one who necessitates it would catch up. Take it to you, O Muhammad!'²¹⁰

25- **عبد المعتمد** اعْتِمَادُنَا فِي الْمَلَاةِ وَ الْمُعَوِّضَةِ أَعْمَ كُفَارًا بِاللَّهِ جَلَّ جَلَالُهُ وَ أَعْمَ شَرًّا مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الْغَدَرِيَّةِ وَ الْحُرُورِيَّةِ وَ مِنْ جَمِيعِ أَهْلِ الْبِدْعِ وَ الْأَهْوَاءِ الْمُضِلَّةِ وَ أَنَّهُ مَا صَغُرَ اللَّهُ جَلَّ جَلَالُهُ تَصَغِيرُهُمْ شَيْءٌ وَ قَالَ جَلَّ جَلَالُهُ مَا كَانَ لِيُفَسِّرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَ الْحُكْمَ وَ النَّبِيَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَ لَكِنْ كُونُوا رَبَّاتَيْنِ يَمَّا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَ يَمَا كُنْتُمْ تُدْرِسُونَ وَ لَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَ النَّبِيِّينَ أَرْبَابًا أَلَمْ يَقُولُوا بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا تَتَّبِعُوا فِي دِينِكُمْ وَ لَا تَتَّبِعُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ اعْتِمَادُنَا فِي النَّبِيِّ وَ الْأَنْبِيَاءِ ع أَنَّ بَعْضَهُمْ قُبِلُوا بِالسَّيْفِ وَ بَعْضُهُمْ بِالسَّعَمِ وَ أَنَّ ذَلِكَ جَرَى عَلَيْهِمْ عَلَى الْحَقِيقَةِ وَ أَنَّهُ مَا شَبَّهَ أَعْرَضَهُمْ لَا كَمَا يَزْعُمُهُ مَنْ يَتَجَاوَزُ الْمَدْفُونَةَ مِنَ النَّاسِ بَلْ شَاعَدُوا قَتْلَهُمْ عَلَى الْحَقِيقَةِ وَ الْعَبَاثَةِ لَا عَلَى الْخِيَالِ وَ الْخَيْلُولَةِ وَ لَا عَلَى الشُّبُهَاتِ وَ الشُّبُهَةِ فَسَمِعَ أَعْمَ شُبُهَاتُهَا أَوْ أَعَدَّ مِنْهُمْ فَلَيْسَ مِنْ دِينِنَا فِي شَيْءٍ وَ نَحْنُ مِنْهُ بِرَاءٌ وَ قَدْ أَخْبَرَ النَّبِيُّ ص وَ الْأَنْبِيَاءُ ع أَعْمَ يُعْتَلُونَ فَسَمِعَ أَعْمَ لَمْ يُعْتَلُوا فَعَدَّ كَذِبُهُمْ وَ مَنْ كَذَبَهُمْ فَعَدَّ كَذِبَ اللَّهِ عَزَّ وَ جَلَّ وَ كَفَرُ بِهِ وَ خَرَجَ بِهِ عَنِ الْإِسْلَامِ وَ مَنْ يَنْتَحِ عَنِ الْإِسْلَامِ دِينًا فَلَنْ يُعْبَلَ مِنْهُ وَ هُوَ فِي الْأَخِرَةِ مِنَ الْخَاسِرِينَ.

(This paragraph is just a commentary)

²⁰⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 23

²¹⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 24

وَكَانَ الرِّضَا ع يَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنِّي بَرِيءٌ مِنَ الْخَوْلِ وَالْقُوَّةِ وَ لَا خَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ وَ أَتُبَرُّ إِلَيْكَ مِنَ الَّذِينَ ادَّعَوْا لَنَا مَا لَيْسَ لَنَا بِحَقٍّ

And Al-Reza^{-asws} was saying in his^{-asws} supplication: 'O Allah^{-azwj}! I^{-asws} disavow from the might and the strength (being for me^{-asws}), and there is no might nor strength except with You^{-azwj}. O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} and disavow to You^{-azwj} from those who are claiming for us^{-asws} what isn't for us with right.

اللَّهُمَّ إِنِّي أَتُبَرُّ إِلَيْكَ مِنَ الَّذِينَ قَالُوا فِيْنَا مَا لَمْ نَقُلْهُ فِي أَنْفُسِنَا اللَّهُمَّ لَكَ الْخُلُقُ وَ مِنْكَ الرِّزْقُ وَ إِلَيْكَ نَعْبُدُ وَ إِلَيْكَ نَسْتَعِينُ اللَّهُمَّ أَنْتَ خَالِقُنَا وَ خَالِقُ آبَائِنَا الْأَوَّلِينَ وَ آبَائِنَا الْآخِرِينَ

O Allah^{-azwj}! I^{-asws} disavow to You^{-azwj} from those who are saying regarding us^{-asws} what we^{-asws} did not say it regarding ourselves^{-asws}. O Allah^{-azwj}! For You^{-azwj} is the Creating and from You^{-azwj} is the sustenance, **(It is) You we worship And You do we seek Assistance (from) [1:5]**. You^{-azwj} are our^{-asws} Creator and Creator of our^{-asws} forefathers^{-as} the former ones, and our^{-asws} forefathers^{-asws} the latter ones.

اللَّهُمَّ لَا تَلِيْقُ الرُّبُوبِيَّةَ إِلَّا بِكَ وَ لَا تَصْلُحُ الْإِلَهِيَّةُ إِلَّا لَكَ فَالْعَنِ النَّصَارَى الَّذِينَ صَغَرُوا عَظَمَتَكَ وَ الْعَنِ الْمُضَاهِيْنَ لِقَوْلِهِمْ مِنْ بَرِيَّتِكَ اللَّهُمَّ إِنَّا عِبِيدُكَ وَ أَبْنَاءُ عِبِيدِكَ لَا تَمْلِكُ لِأَنْفُسِنَا نَفْعًا وَ لَا ضَرًّا وَ لَا مَوْتًا وَ حَيَاةً وَ لَا نُشُورًا

O Allah^{-azwj}! The Lordship is false except with You^{-azwj}, and the Divinity is not correct except for You^{-azwj}, so Curse the Christians those who are belittling Your^{-azwj} Magnificence, and Curse the scoffer for speaking of Your^{-azwj} Forming. O Allah^{-azwj}! I^{-asws} am Your^{-azwj} servant and son^{-asws} for Your^{-asws} servant. We^{-asws} do not control any benefit for ourselves^{-asws}, nor any harm, nor death, nor life, nor Resurrection.

اللَّهُمَّ مَنْ زَعَمَ أَنَا أَزْنَابَ فَتَحْنُ مِنْهُ بَرَاءً وَ مَنْ زَعَمَ أَنَّ إِلَيْنَا الْخُلُقُ وَ عَلَيْنَا الرِّزْقُ فَتَحْنُ بَرَاءً مِنْهُ كِبْرَاءَةَ عِيسَى ابْنِ مَرْيَمَ ع مِنَ النَّصَارَى

O Allah^{-azwj}! One who claims we^{-asws} are Lords, so we^{-asws} are disavowed from him, and one who claim that the creating is up to us^{-asws}, and the sustaining is up to us^{-asws}, so we are disavowed from him, like the disavowment of Isa^{-as} Ibn Maryam^{-as} from the Christians.

اللَّهُمَّ إِنَّا لَمْ نَدْعُهُمْ إِلَى مَا يَزْعُمُونَ فَلَا تُؤَاخِذْنَا بِمَا يَقُولُونَ وَ اغْفِرْ لَنَا مَا يَدَّعُونَ وَ لَا تَدْعُ عَلَى الْأَرْضِ مِنْهُمْ دِيَارًا إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَ لَا يَلِدُوا إِلَّا فَاِجْرًا كُفْرًا.

O Allah^{-azwj}! We^{-asws} did not call them to what they are claiming, therefore do not Seize us^{-asws} with what they are saying, and Forgive us^{-asws} of what they are claiming and do not Leave upon the earth any dwelling of theirs. **Surely, if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]**”.

و رَوَى عَنْ زُرَّارَةَ أَنَّهُ قَالَ: قُلْتُ لِلصَّادِقِ ع إِنَّ رَجُلًا مِنْ وَلَدِ عَبْدِ اللَّهِ بْنِ سَبَّيْ يَقُولُ بِالتَّفْوِيزِ فَقَالَ وَ مَا التَّفْوِيزُ قُلْتُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ مُحَمَّدًا وَ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَفَوَّضَ إِلَيْهِمَا فَخَلَقَا وَ رَزَقَا وَ أَمَانَا وَ أَخْيَيْنَا فَقَالَ ع كَذَبَ عَدُوُّ اللَّهِ

And it is reported from Zurara having said,

'I said to Al-Sadiq^{-asws}, 'A man from the sons of Abdullah Bin Saba is speaking with the delegation (of Allah^{-azwj})'. He^{-asws} said: 'And what delegation?' I said, 'That Allah^{-azwj} Blessed and Exalted Created Muhammad^{-saww} and Ali^{-asws} and Delegated to them^{-asws}, and they^{-asws} create and sustain, and cause to die and (make to) live'. He^{-asws} said: 'He is lying, enemy of Allah^{-azwj}'.

إِذَا انْصَرَفْتُ إِلَيْهِ فَأَتْلُ عَلَيْهِ هَذِهِ الْآيَةَ الَّتِي فِي سُورَةِ الرَّعْدِ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

When I returned to him, I recited this Verse to him which is in Surah Al Ra'ad: ***Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?*** Say: 'Allah is the Creator of all things, and He is the One, the Supreme' [13:16].

فَانْصَرَفْتُ إِلَى الرَّجُلِ فَأَخْبَرْتُهُ فَكَأَنِّي أَلْقَمْتُهُ حَجَرًا أَوْ قَالَ فَكَأَنَّمَا خَرَسَ

When I returned to the man and informed him, it was as if I had made him swallow a stone', or said, 'As if he was mute'.

وَقَدْ قَوَّضَ اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّهِ صَ أَمْرَ دِينِهِ فَعَالَ عَزَّ وَ جَلَّ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ قَدْ قَوَّضَ ذَلِكَ إِلَى الْأَيْمَنِ عَ وَ عَلَامَةُ الْمُؤْمِنَةِ وَ الْعَلَاةِ وَ أَصْنَافِهِمْ نَسَبُهُمْ مَشَابِهُ ثُمَّ وَ عَلَمَاءُهُمْ إِلَى الْقَوْلِ بِالْقَصِيرِ وَ عَلَامَةُ الْمَلَائِكَةِ مِنَ الْعَلَاةِ دَعْوَى السَّجَلِيِّ بِالْعِبَادَةِ مَعَ تَرْكِهِمُ الصَّلَاةِ وَ جَمِيعِ الْفَرَائِضِ وَ دَعْوَى الْمَعْرِفَةِ بِأَسْمَاءِ اللَّهِ الْعُظْمَى وَ دَعْوَى انْطِبَاحِ الْحَقِّ لَهُمْ وَ أَنَّ الْوَلِيَّ إِذَا خَلَصَ وَ عَرَفَ مَذْهَبَهُمْ فَهُوَ عِنْدَهُمْ أَفْضَلُ مِنَ الْأَنْبِيَاءِ عَ وَ مِنْ عَلَامَتِهِمْ دَعْوَى عِلْمِ الْكِبَرِيَّاءِ وَ لَمْ يَعْلَمُوا مِنْهُ إِلَّا الدَّعْلَ وَ تَنْفِيْقَ الشَّيْبَةِ وَ الرِّصَاصَ عَلَى الْمُسْلِمِينَ.

(This paragraph is not part of the Hadeeth)²¹¹

²¹¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 25

CHAPTER 11 – NEGATION OF THE FORGETFULNESS FROM THEM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام تميم القُرشي عن أبيه عن أحمد بن علي الأنصاري عن الحروري قال: قلت للرضا ع يا ابن رسول الله إن في الكوفة قوماً يزعمون أن النبي ص لم يقع عليه السهو في صلاته

(The book) 'Uyoon Akhbar Al Reza^{-asws}' – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansary, from Al Harwy who said,

'I said to Al Reza^{-asws}, 'O son^{-asws} of Rasool Allah^{-sawww}! There is a group of people in Al Kufa who are claiming that the Prophet^{-sawww}, the forgetfulness did not occur upon him^{-sawww} during his^{-sawww} Salat'.

فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ إِنَّ اللَّهَ لَا يَسْهُوهُمُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ.

He^{-asws} said: 'They are lying, may Allah^{-azwj} Curse them! The One who does not Forget, He^{-azwj} is Allah^{-azwj}, there is no god except He^{-azwj}'.²¹² (Derogatory)

2- سر، السرائر ابن محبوب عن حماد عن ربيع عن الفضل قال: ذكرت لأبي عبد الله ع السهو فقال وَبُنُقِلْتُ مِنْ ذَلِكَ أَحَدٌ رُبَّمَا أَفْعَدْتُ الْحَادِمَ خَلْفِي يَحْفَظُ عَلَيَّ صَلَاتِي.

(The book) 'Al Sarair' of Ibn Mahboub – From Hammad, from Rabie, from Al Fuzeyl who said,

'I mentioned the forgetfulness to Abu Abdullah^{-asws}, so he^{-asws} said: 'And can anyone be away from that. Sometimes I made the servant to sit behind me^{-asws}, preserving my^{-asws} Salat upon me^{-asws}'.²¹³

3- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع هَلْ سَجَدَ رَسُولُ اللَّهِ ص سَجْدَتَيِ السَّهْوِ فَقَالَ لَا وَ لَا يَسْجُدُهُمَا فَتِيَّةٌ.

(The book) 'Tehzeeb Al Ahkam' – Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{-asws}, 'Did Rasool Allah^{-sawww} perform the two Sajdahs of the forgetfulness at all?' He^{-asws} said: 'No, nor does a jurist do the two Sajdahs'.²¹⁴

Notes by Mailisi –

قد مر في صفات الإمام عن الرضا ع فهو معصوم مؤيد موفق مسدد قد أمن من الخطأ والزلل والعتار.

²¹² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 11 H 1

²¹³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 11 H 2

²¹⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 11 H 3

It has passed in the description of the Imam^{-asws} from Al-Reza^{-asws}, he^{-asws} is infallible, Supported harmonised, Protected having been Secured from the mistakes, and the slips and the stumbles’.

وَسَيَأْتِي فِي تَفْسِيرِ التَّعْمَارِي فِي كِتَابِ الْقُرْآنِ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنِ الصَّادِقِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: فِي بَيَانِ صِفَاتِ
الإِمَامِ فَمِنْهَا أَنْ يُعْلَمَ الإِمَامُ الْمُتَوَلَّى عَلَيْهِ أَنَّهُ مَعْصُومٌ مِنَ الذُّنُوبِ كُلِّهَا صَغِيرِهَا وَكَبِيرِهَا

And I shall be bringing in Tafseer Al Numani, the in the book of the Quran, by his chain from Ismail Bin Jabir,

‘From Al-Sadiq^{-asws}, from Amir Al-Momineen^{-asws} having said in explanation of the description of the Imam^{-asws} – From these is that the Imam^{-asws} knows, the one^{-asws} in charge upon it, that he^{-asws} is infallible from the sins, all of them, its minor ones and its major ones.

لَا يَزِلُّ فِي الْفِتْنَةِ وَلَا يُخْطِئُ فِي الْجَوَابِ وَلَا يَنْسَى وَلَا يَلْهُو بِشَيْءٍ مِنْ أَمْرِ الدُّنْيَا وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ عَ عَدَلُوا عَنْ أَخَذِ الْأَحْكَامِ
عَنْ أَهْلِهَا بِمَنْ فَرَضَ اللَّهُ طَاعَتَهُمْ بِمَنْ لَا يَزِلُّ وَلَا يُخْطِئُ وَلَا يَنْسَى.

He^{-asws} neither errs is issuing verdicts, nor mistakes in answering, nor forgets, nor mistakes, nor plays with anything from the matters of the world’, and continued the Hadeeth up to he^{-asws} said: ‘They turned away from taking the rulings from its rightful ones, from the ones Allah^{-azwj} had Obligated the obedience to them^{-asws}, from the ones^{-asws} who neither slip, nor make mistakes, nor forget’.

باب 12 أنه جرى لهم من الفضل والطاعة مثل ما جرى لرسول الله ص و أنهم في الفضل سواء

CHAPTER 12 – IT FLOWS FOR THEM^{-asws} FROM THE MERITS AND THE OBEDIENCE LIKE WHAT FLOWED FOR RASOOL-ALLAH^{-azwj}, AND THEY^{-asws} ARE EQUAL IN THE MERITS

1- ما، الأماالي للشيخ الطوسي المفيض عن الحسن بن حمزة عن نصر بن الحسن الزماني عن سهل عن محمد بن الوليد الصيرفي عن سعيده الأعرج قال: دخلت أنا و سليمان بن خالد على أبي عبد الله جعفر بن محمد ع فابتدأني فقال يا سليمان ما جاء عن أمير المؤمنين علي بن أبي طالب ع يؤخذ به و ما هي عنه ينتهي عنه جرى له من الفضل ما جرى لرسول الله ص و لرسوله الفضل على جميع من خلق الله

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed, from Al Hassan Bin Hamza, from Nasr Bin Al Hassan Al Waramtey, from Sahl, from Muhammad Bin Al Waleed Al Sayrafi, from Saeed Al A'araj who said,

'I and Suleyman Bin Khalid entered to see Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} initiated me saying: 'O Suleyman! Whatever has come from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, take with it, and whatever has been forbidden from him^{-asws}, end up from it. It flows for him^{-asws} from the merits what had flowed for Rasool-Allah^{-saww}, and for His^{-azwj} Rasool^{-saww} is the merit upon the entirety of the ones Allah^{-azwj} Created.

الغائب على أمير المؤمنين في شيء كالعائب على الله و على رسوله ص و الراد عليه في صغير أو كبير على حد التبرك بالله

The one who faults upon Amir Al-Momineen^{-asws} regarding anything is like the faultier upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, and the rejecter upon him^{-asws} regarding anything small or bid, is upon a limit of the association (Shirk) with Allah^{-azwj}.

كان أمير المؤمنين ع باب الله الذي لا يؤتى إلا منه و سبيله الذي من تمسك بغيره هلك كذلك جرى حكم الأئمة ع بعده واحد بعد واحد جعلهم أركان الأرض و هم الحجة البالغة على من فوق الأرض و من تحت الترى

Amir Al-Momineen^{-asws} is a door of Allah^{-azwj} which He^{-azwj} cannot be accessed except from it, and His^{-azwj} Way - which if one adheres with another, is destroyed. Similar to that flow the rulings of the Imams^{-asws} after him^{-asws}, one after one. Allah^{-azwj} Made them^{-asws} as cornerstones of the earth, and they^{-asws} are the far-reaching argument upon the ones above the earth, and ones beneath the soil.

أ ما علمت أن أمير المؤمنين ع كان يقول أنا قسيم الله بين الجنة و النار و أنا القاروق الأخر و أنا صاحب العصا و الميسم و لقد أقر لي جميع الملائكة و الروح بمثل ما أقروا لمحمد ص و لقد حملت مثل حمولة محمد و هو حمولة الرب

Do you not know that Amir Al-Momineen^{-asws} was saying: 'I^{-asws} am the distributor for Allah^{-azwj} between the Paradise and the Fire, and I^{-asws} am the greatest differentiator, and I^{-asws} am the owner of the staff (of Musa^{-as}), and the branding iron, and the entirety of the Angels has acknowledged to me^{-asws}, and (so did) the (Holy) Spirit with the like of what they had acknowledged to Muhammad^{-saww}, and I^{-asws} have carried like the load of Muhammad^{-saww}, and it is the Load of the Lord^{-azwj}.

وَأَنَّ مُحَمَّدًا ص يُدْعَى فَيُكْسَى فَيَسْتَنْطِقُ فَيَنْطِقُ وَ أُدْعَى فَأُكْسَى وَ أُسْتَنْطِقُ فَأَنْطِقُ وَ لَقَدْ أُعْطِيتْ خِصَالًا لَمْ يُعْطَهَا أَحَدٌ قَبْلِي عَلِمْتُ الْبَلَايَا وَ الْقَضَايَا وَ فَضَّلَ الْخُطَابَ.

And (on the Day of Qiyamah) Muhammad^{-saww} would be Called and clothed and told to speak, so he^{-saww} will speak, and I^{-asws} will be Called and clothed and told to speak, so I^{-asws} shall speak; and I^{-asws} have been Given characteristics no one before me^{-asws} has been Given. I^{-asws} know the afflictions and the judgment and the decisive address!"²¹⁵

2- ب، قرب الإسناد ابن عيسى عن البرنطقي عن الرضا أنه ع كتب إليه قال أبو جعفر ع لا يستكمل عبد الإيمان حتى يعرف أنه يجري لأخبرهم ما يجري لأولهم في الحجّة والطاعة والحلال والحرام سواء لمحمد ص وأمير المؤمنين ع فضلتهما الخبر.

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{-asws} having been written to, said: 'Abu Ja'far^{-asws} said: 'The Eman is not complete for a servant until he recognises that it flows for their^{-asws} last one^{-asws} what flows for their^{-asws} first one^{-asws}, regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibition, same, and for Muhammad^{-saww} and Amir Al Momineen^{-asws} are their^{-asws} merits".²¹⁶

3- ير، بصائر الدرجات علي بن حسان عن أبي عبد الله الرياحي عن أبي الصّامت الحلواني عن أبي جعفر ع قال: فضل أمير المؤمنين ع ما جاء به أجد به وما هي عنه أنهي عنه و جرى له من الطاعة بعد رسول الله ص مثل الذي جرى لرسول الله ص و الفضل لمحمد ص

(The book) 'Basaair Al Darajaat' – Ali Bin Hassan, from Abu Abdullah Al Rayyahi, from Abu Al Samit Al Halwany,

'From Abu Ja'far^{-asws} having said: 'A merit of Amir Al-Momineen^{-asws} is whatever he^{-asws} came with, take with it, and whatever he^{-asws} forbade from, end from it, and it flows for him^{-asws} of the obedience after Rasool-Allah^{-saww} like that which flowed for Rasool-Allah^{-saww}, and the merit is for Muhammad^{-saww}.

الْمُتَقَدِّمُ بَيْنَ يَدَيْهِ كَالْمُتَقَدِّمِ بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ وَ الْمُتَفَضِّلُ عَلَيْهِ كَالْمُتَفَضِّلِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشِّرْكِ بِاللَّهِ

The one advancing in front of him^{-asws} is like the one advancing in front of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the one (trying to be) superior to him^{-asws} is like the one (trying to be) superior upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, and the rejecter to him^{-asws} in anything minor or major is upon a limit of the Shirk (association) with Allah^{-azwj}.

فَإِنَّ رَسُولَ اللَّهِ ص بَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ وَ كَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ بَعْدِهِ وَ جَرَى فِي الْأُيُومَةِ وَاجِدًا بَعْدَ وَاجِدٍ

²¹⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 1

²¹⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 2

Rasool- Allah-^{azwj} is a door of Allah-^{azwj} which He-^{azwj} cannot be accessed except from it, and His-^{azwj} Way which one who travels in - it would arrive to Allah-^{azwj}, and like that was/is Amir Al-Momineen-^{asws} from after him-^{saww}, and it flows in the Imams-^{asws}, one after one.

جَعَلَهُمُ اللَّهُ أَزْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ عُمَدَ الْإِسْلَامِ وَ رَابِطَهُ عَلَى سَبِيلِ هُدَاهُ وَ لَا يَهْتَدِي هَادٍ إِلَّا بِهُدَاهُمْ وَ لَا يَضِلُّ خَارِجٌ مِنْ هُدَى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ وَ أَمْنَاءَ اللَّهِ عَلَى مَا أُهْطِ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِي الْأَرْضِ

Allah-^{azwj} Made them-^{asws} cornerstones of the earth lest it convulses with its inhabitants, and pillars of Al-Islam, and His-^{azwj} connectors upon the Way of His-^{azwj} Guidance. Neither can anyone guide except by their-^{asws} guidance nor can he stray outside from guidance except by being deficient of their-^{asws} rights; and as trustees of Allah-^{azwj} upon what He-^{azwj} Sent down from the knowledge, or excuse or warning, and the far-reaching arguments upon the ones in the earth.

يَجْرِي لِأَخْرِهِمْ مِنَ اللَّهِ مِثْلُ الَّذِي جَرَى لِأَوْلِهِمْ وَ لَا يَصِلُ أَحَدٌ إِلَى شَيْءٍ مِنْ ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

It flows from Allah-^{azwj} for their last one like that which flows for their-^{asws} first one, and no one can arrive to anything from that except by Assistance of Allah-^{azwj}.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا دَاخِلٌ إِلَّا عَلَى أَحَدٍ قِسْمِي وَ أَنَا الْقَارِوُ الْكَبِيرُ وَ أَنَا الْإِمَامُ لِمَنْ بَعْدِي وَ الْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي وَ لَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ ص وَ إِنِّي وَ إِيَّاهُ لَعَلَى سَبِيلٍ وَاحِدٍ إِلَّا أَنَّهُ هُوَ الْمَدْعُو بِاسْمِهِ

And Amir Al-Momineen-^{asws} said: 'I-^{asws} am the distributor of the Paradise and the Fire. No entering one can enter except upon one of my-^{asws} two distributions, and I-^{asws} am the greatest differentiator, and I-^{asws} am the Imam-^{asws} of the ones after me-^{asws} and the fulfiller of the one who were before me-^{asws}, and no one can precede me-^{asws} except Ahmad-^{saww}, and I-^{asws} and him-^{saww} are upon one way except that he-^{asws} would called by his-^{saww} name.

وَ لَقَدْ أُعْطِيتُ الْبَيْتَ عِلْمَ الْمَنَائَا وَ الْبَلَايَا وَ الْوَصَايَا وَ الْأَنْسَابِ وَ فَضْلَ الْخُطَابِ وَ إِنِّي لَصَاحِبُ الْكَرَاتِ وَ دَوْلَةِ الدُّوَلِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ الدَّابَّةُ الَّتِي تُكَلِّمُ النَّاسَ.

And I-^{asws} have been Given the six – knowledge of the deaths and the afflictions, and the doctrines, and the lineages, and the decisive address, and I-^{asws} am in charge of the Returns and the government of the governments, and I-^{asws} am the owner of the staff (of Musa-^{as}), and the branding iron, and the walker who shall speak to the people".²¹⁷

4- ك، إكمال الدين ماجلوييه عن عمه عن البرقي عن الكوفي عن محمد بن سنان عن الفضل عن الثمالي عن أبي جعفر عن أبيه عن جدّه الحسين صلوات الله عليهم قال: دخلت أنا و أخي على جدّي رسول الله ص فأجلسني على فخذه و أجلس أخي الحسن على فخذه الآخر

(The book) 'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Barqy, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal, from Al Sumali,

'From Abu Ja'far-^{asws}, from his-^{asws} father-^{asws}, from his-^{asws} grandfather-^{asws} Al-Husayn-^{asws} having said: 'I-^{asws} and my-^{asws} brother-^{asws} entered to see my-^{asws} grandfather Rasool-Allah-^{saww}.

²¹⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 3

He^{-saww} made me^{-asws} sit upon his^{-saww} thigh and seated my^{-asws} brother^{-asws} Al Hassan^{-asws} upon his^{-saww} other thigh.

ثُمَّ قَبَّلَنَا وَ قَالَ يَا بَنِي أَنْتُمَا مِنْ إِمَامَيْنِ سَبَطَيْنِ اخْتَارَكُمَا اللَّهُ مِنِّي وَ مِنْ أَبِيكُمَا وَ مِنْ أُمِّكُمَا وَ اخْتَارَ مِنْ صُلْبِكَ يَا حُسَيْنُ تِسْعَةَ أَلْفَةِ تَاسِعُهُمْ قَائِلُهُمْ وَ كُلُّهُمْ فِي الْفَضْلِ وَ الْمَنْزِلَةِ سَوَاءٌ عِنْدَ اللَّهِ تَعَالَى.

Then he^{-saww} kissed us^{-asws} and said: 'By my^{-saww} father^{-as}! You^{-asws} two are from the Imams^{-asws}, grandsons^{-asws}. Allah^{-azwj} has Chosen you^{-asws} both from me^{-saww}, and from your^{-asws} father^{-asws}, and from your^{-asws} mother^{-asws}, and Chosen from your^{-asws} lineage, O Husayn^{-asws}, nine Imams^{-asws}, the ninth of them^{-asws} being their Qaim^{-asws}, and all of them^{-asws} regarding the merits and the status are equal in the Presence of Allah^{-azwj} the Exalted"²¹⁸.

5- ير، بصائر الدرجات أحمد بن موسى عن الحُشَّابِ عَنْ عَلِيِّ بْنِ حُسَيْنَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الَّذِينَ آمَنُوا وَ اتَّبَعْتَهُمْ دُرَيْتُهُمْ بِإِيمَانٍ أَحَقْنَا بِهِمْ دُرَيْتَهُمْ وَ مَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ قَالَ الَّذِينَ آمَنُوا النَّبِيُّ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ الدُّرَيْتُ الْأَيْمَةُ الْأَوْصِيَاءُ أَحَقْنَا بِهِمْ وَ لَمْ تَنْقُصْ دُرَيْتَهُمْ مِنَ الْجِهَةِ الَّتِي جَاءَ بِهَا مُحَمَّدٌ ص فِي عَلِيٍّ وَ حُجَّتُهُمْ وَاحِدَةٌ وَ طَاعَتُهُمْ وَاحِدَةٌ.

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

'From Abu Abdullah^{-asws} having said: ***'And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds [52:21],*** he^{-asws} said: ***'And those who believe*** – this is the Prophet^{-saww} and Amir Al-Momineen^{-asws}, ***and their offspring*** - and the Imams^{-asws}, the successors^{-asws}, ***We will Unite*** - and nothing will be deficient from the offspring anything from the authority which Muhammad^{-saww} came with regarding Ali^{-asws}, and their^{-asws} Proofs are one, and their^{-asws} obedience is one (the same)"²¹⁹.

6- ير، بصائر الدرجات علي بن إسماعيل عن صفوان بن يحيى عن ابني مسكان عن الحارث النضري عن أبي عبد الله ع قَالَ سَمِعْتُهُ يَقُولُ رَسُولُ اللَّهِ ص وَ نَحْنُ فِي الْأَمْرِ وَ النَّهْيِ وَ الْحَلَالِ وَ الْحَرَامِ نَجْرِي مَجْرَى وَاحِدٍ فَأَمَّا رَسُولُ اللَّهِ وَ عَلِيٌّ فَلَهُمَا فَضْلُهُمَا.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan Bin Yahya, from Ibn Muskan, from Al Haris Al Nazry,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Rasool-Allah^{-saww} and us^{-asws}, regarding the orders and the forbiddances, and the Permissible(s), and the Prohibitions, are flowing one flow. As for Rasool-Allah^{-saww} and Ali^{-asws}, for them^{-asws} is their superiority"²²⁰.

7- ير، بصائر الدرجات عبد الله بن جعفر عن محمد بن عيسى عن داود الثُمَيْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: نَحْنُ فِي الْعِلْمِ وَ الشَّجَاعَةِ سَوَاءٌ وَ فِي الْعَطَايَا عَلَى قَدْرِ مَا نُؤْمَرُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al Numeyri, from Ali Bin Ja'far,

²¹⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 4

²¹⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 5

²²⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 6

'From Abu Al-Hassan^{-asws} having said: 'We^{-asws}, regarding the knowledge, and the bravery are equal, and regarding the awards, are upon a measurement of what we^{-asws} decree".²²¹

8- ير، بصائر الدرجات ابنُ يزيدَ عنِ ابنِ أبي عميرٍ عنِ مُحَمَّدٍ بنِ يَحْيَى عنِ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ كُلُّنَا نَجْرِي فِي الطَّاعَةِ وَالْأَمْرِ نَجْرَى وَاحِدٍ وَبَعْضُنَا أَعْلَمُ مِنْ بَعْضٍ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Abu Umeyr, from Muhammad Bin Yahya, from Abu Baseer who said,

'O Abu Muhammad^{-saww}! We^{-asws} all flow one flow regarding the obedience and the commands, and some of us^{-asws} are more knowledgeable than some".²²²

9- ير، بصائر الدرجات أَحْمَدُ بنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ الْحَرِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قُلْنَا الْأَيْمَةُ بَعْضُهُمْ أَعْلَمُ مِنْ بَعْضٍ قَالَ نَعَمْ وَعِلْمُهُمْ بِالْحَلَالِ وَالْحَرَامِ وَتَفْسِيرِ الْقُرْآنِ وَاحِدٌ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr,

'From Abu Abdullah^{-asws}, or from the one who reported it, from Abu Abdullah^{-asws}, We said: 'The Imams^{-asws}, some of them^{-asws} are more knowledgeable than some?' He^{-asws} said: 'Yes, and their^{-asws} knowledge with the Permissible and the Prohibitions and interpretation of the Quran, is one".²²³

10- جاء المجلس للمفيد أَبُو غَالِبٍ الزُّرَّارِيُّ عَنِ الْحَمِيرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ يُوسُفَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَغْبَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَوَّلُنَا دَلِيلٌ عَلَى آخِرِنَا وَ آخِرُنَا مُصَدِّقٌ لِأَوَّلِنَا وَ السُّنَّةُ فِينَا سَوَاءٌ إِنَّ اللَّهَ تَعَالَى إِذَا حَكَمَ بِحُكْمٍ أَخْرَاهُ.

(The book) 'Al Majalis' of Al Mufeed – Abu Ghalib Al Zurary, from Al Himeyri, from Al Hassan Bin Ali, from Al Hassan Bin Zakariya, from Muhammad Bin Sinan, and Yunus Bin Yaqoub, from Abdul A'ala Bin Ayn who said,

'Our^{-asws} first one is a pointer upon our^{-asws} last one, and our^{-asws} last one is a ratifier of our^{-asws} first one, and the Sunnah among us^{-asws} is one. Allah^{-azwj} the Exalted, when He^{-azwj} Judges with a Judgment, Flows it".²²⁴

11- خنص، الاختصاص ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بَابَ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَ بَعِيرَهُ هَلَكَ وَ كَذَلِكَ جَرَى لِلْأَيْمَةِ الْهَدَاةِ وَاحِدًا وَبَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ حُجَّتُهُ الْبَالِغَةُ عَلَى مَنْ فَوْقَ الْأَرْضِ وَ مَنْ تَحْتَ الثَّرَى.

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I heard Abu Abdullah^{-asws} saying: 'Amir Al-Momineen^{-asws} was a door of Allah^{-azwj} which He^{-azwj} cannot be accessed except from it, and His^{-azwj} Way which one who travels with another, would be destroyed; and like that it flows for the Imams^{-asws} of guidance, one after one. Allah⁻

²²¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 7

²²² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 8

²²³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 9

²²⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 10

azwj Made them^{-asws} cornerstones of the earth lest is convulses with its inhabitants, and His^{-azwj} far-reaching argument upon the ones above the earth and ones beneath the soil”.²²⁵

12- ختص، الإختصاص ابنُ الوليدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلُّنَا نَجْرِي فِي الطَّاعَةِ وَ الْأَمْرِ نَجْرَى وَاجِدٍ وَ بَعْضُنَا أَكْبَرُ مِنْ بَعْضٍ.

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, and Muhammad Bin Abdul Hameed, from Al Bazanty,

'From Al-Reza^{-asws} having said: 'Abu Abdullah^{-asws} said: 'We^{-asws} all flow one flow regarding the obedience and the commands, and some of us^{-asws} are greater than some".²²⁶

13- ختص، الإختصاص مُحَمَّدُ بْنُ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ شَيْءٌ يُخْرُجُ مِنْ عِنْدِ اللَّهِ إِلَّا بَدَأَ رَسُولُ اللَّهِ ثُمَّ بِأَمِيرِ الْمُؤْمِنِينَ ثُمَّ بِمَنْ بَعْدَهُ لِيَكُونَ عِلْمُ آخِرِهِمْ مِنْ عِنْدِ أَوَّلِهِمْ وَ لَا يَكُونَ آخِرُهُمْ أَعْلَمَ مِنْ أَوَّلِهِمْ.

(The book) 'Al Ikhtisaas' – Muhammad Bin Isa, from Yunus, from one of his men,

'From Abu Abdullah^{-asws} having said: 'There isn't anything coming from the Presence of Allah^{-azwj}, except it began with Rasool-Allah^{-saww}, then with Amir Al-Momineen^{-asws}, then with ones^{-asws} from after him^{-asws}, for the knowledge of their^{-asws} last one^{-asws} to be from their^{-asws} first one^{-asws}, and their^{-asws} last one^{-asws} cannot happen to be more knowledgeable than their^{-asws} first one^{-asws}".²²⁷

14- ختص، الإختصاص عَلِيُّ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَنَا وَ أَبُو الْمَغْرَاءِ إِذْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ السَّوَادِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

(The book) 'Al Ikhtisaas' – Ali Bin Al Hassan, from Ibn Al Waleed, from Al Saffar, from Ali Bin Al Sindy, from Muhammad Bin Amro, from Abu Al Sabbah a slave of family of Saam who said,

'We were in the presence of Abu Abdullah^{-asws}, I and Abu Al-Magra'a, when a man from the majority entered to us and said, 'Greetings be unto you^{-asws} of Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'.

قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ اجْتَنَدَبَهُ وَ أَجْلَسَهُ إِلَى جَنْبِهِ

Abu Abdullah^{-asws} said to him: 'Upon you be the greetings, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'. Then he^{-asws} pulled him and had him seated to his^{-asws} side'.

فَقُلْتُ لِأَبِي الْمَغْرَاءِ أَوْ قَالَ لِي أَبُو الْمَغْرَاءِ إِنَّ هَذَا الْإِسْمَ مَا كُنْتُ أَرَى أَحَدًا يُسَلِّمُ بِهِ إِلَّا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ إِنَّهُ لَا يَجِدُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ لِأَخِرِنَا مَا لِلأَوَّلِنَا.

I said to Abu Al-Magra'a, or Abu Al-Magra'a said to me, 'This is a name (title), I did not view anyone should be greeted with except upon Amir Al-Momineen Ali^{-asws}'. So Abu Abdullah^{-asws}

²²⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 11

²²⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 12

²²⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 13

said to me: 'O Abu Al-Sabbah! A servant will not find the reality of Eman until he knows that for the last of us^{-asws} is what is for the first of us^{-asws}'.²²⁸

15- ختص، الإختصاص عَنْ مَالِكِ بْنِ عَطِيَّةٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْأَيْمَةُ يَتَفَاضَلُونَ قَالَ أَنَا فِي الْحَلَالِ وَالْحَرَامِ فَعِلْمُهُمْ فِيهِ سَوَاءٌ وَهُمْ يَتَفَاضَلُونَ فِيمَا سِوَى ذَلِكَ.

(The book) 'Al Ikhtisaas' – From Malik Bin Atiya who said,

'I said to Abu Abdullah^{-asws}, 'The Imams^{-asws} are (of different) seniority?' He^{-asws} said: 'As for regarding the Permissible(s) and the Prohibitions, their^{-asws} knowledge regarding it is equal, and they^{-asws} are (of different) seniority regarding what is besides that'.²²⁹

16- ختص، الإختصاص عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عُمَرَ الْحَلَبِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا يَسْتَكْمِلُ عَبْدُ الْإِيمَانِ حَتَّى يَعْرِفَ أَنَّهُ يَجْرِي لِأَخْرِنَا مَا يَجْرِي لِأَوَّلِنَا وَهُمْ فِي الطَّاعَةِ وَالْحُجَّةِ وَالْحَلَالِ وَالْحَرَامِ سَوَاءٌ وَلِمُحَمَّدٍ وَآمِيرِ الْمُؤْمِنِينَ ع فَضْلُهُمَا.

(The book) 'Al Ikhtisaas' – From Ahmad Bin Umar Al Halby who said,

'Abu Ja'far^{-asws} said: 'The Eman will not be complete for a servant until he recognises that it flows for our^{-asws} last one what flows for our^{-asws} first one, and they^{-asws} are equal regarding the obedience, and the Divine Authority, and the Permissible(s), and the Prohibitions, and for Muhammad^{-saww} and Amir Al-Momineen^{-asws} is their^{-asws} superiority'.²³⁰

17- أَقُولُ رَوَى أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَاذَانَ فِي كِتَابِ الْمَنَاقِبِ بِإِسْنَادِهِ عَنْ حَبَّةِ الْغُرَبِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ الْأَوَّلِينَ وَالْآخِرِينَ وَأَنْتَ يَا عَلِيُّ سَيِّدُ الْخَلَائِقِ بَعْدِي أَوْلُنَا كَأَجْرِنَا وَآخِرُنَا كَأَوْلُنَا.

I am saying, 'It is reported by Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan in the book 'Al Manaqib', from Habbat Al Urny,

'From Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} am chief of the former ones and the latter ones, and you^{-asws}, O Ali^{-asws}, and chief of the creatures after me^{-saww}. Our^{-asws} first one is like our^{-asws} last one, and our^{-asws} last one is like our^{-asws} first one'.²³¹

18- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَفْضَلُ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا وَ إِنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ إِنَّ عَلِيًّا خَيْرِي وَ لَوْ وَجَدْتُ لِفَاطِمَةَ خَيْرًا مِنْ عَلِيٍّ لَمْ أَزُوجْهَا مِنْهُ.

And from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws} is the most superior of the Creatures of Allah^{-azwj} apart from me^{-saww}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are chiefs of the youths of the inhabitants of the Paradise, and their^{-asws} father^{-asws} is better than them^{-asws}, and (Syeda) Fatima^{-asws} is chieftess of the women of the worlds, and Ali^{-asws} is my^{-saww} in-law, and if I^{-saww}

²²⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 14

²²⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 15

²³⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 16

²³¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 17

were to find for (Syeda) Fatima^{-asws} anyone better than Ali^{-asws}, I^{-saww} would not have married her^{-asws} to him^{-asws}”²³²

19- وَ رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ، مِنْ كِتَابِ الْمَزَارِ لِمُحَمَّدِ بْنِ عَلِيٍّ الْحَاوِي بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ التِّيمَانِيِّ عَنْ مَتِيعِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ بْنِ وَهْبٍ الْقُصَيْرِيِّ قَالَ: دَخَلْتُ الْمَدِينَةَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ جُعِلْتُ فِدَاكَ أَتَيْتُكَ وَلَمْ أَزُرْ أَمِيرَ الْمُؤْمِنِينَ ع

And it is reported by Al Hassan Bin Suleyman in the book ‘Al Muhtazar’, from the book ‘Al Mazar’ of Muhammad Bin Aleel Al Ha’iry, by his chain from Muhammad Bin Yahya Al Attar, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus Bin Wahab Al Qasry who said,

‘I entered Al-Medina and went to Abu Abdullah^{-asws}. I said, ‘May I be sacrificed for you^{-asws}! I have come to you^{-asws} and did not visit Amir Al-Momineen^{-asws} (grave)’.

قَالَ بَعْضُ مَا صَنَعْتُ لَوْ لَا أَنَّكَ مِنْ شِيعَتِنَا مَا نَظَرْتُ إِلَيْكَ أَلَا تَزُورُ مَنْ يَزُورُهُ اللَّهُ مَعَ الْمَلَائِكَةِ وَ يَزُورُهُ الْمُؤْمِنُونَ قُلْتُ جُعِلْتُ فِدَاكَ مَا عَلِمْتُ ذَلِكَ

He^{-asws} said: ‘Evil is what you have done! Had you not been from our^{-asws} Shias, I^{-asws} would not have even looked at you. You did not visit the one whom Allah^{-azwj} Visits with the Angels, and the Momineen^{-asws} are visiting him^{-asws}?’ I said, ‘May I be sacrificed for you^{-asws}! I did not know that’.

قَالَ فَاعْلَمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْأَئِمَّةِ كُلِّهِمْ وَ لَهُ ثَوَابُ أَعْمَالِهِمْ وَ عَلَى قَدْرِ أَعْمَالِهِمْ فَضْلُهُمْ.

He^{-asws} said: ‘Then know that Amir Al-Momineen^{-asws} is more superior in the Presence of Allah^{-azwj} than the Imams^{-asws}, all of them^{-asws}, and for him^{-asws} is the Reward of their^{-asws} deeds and they^{-asws} are being meritorious upon a measurement of their^{-asws} deeds”²³³

20- وَ رَوَى الْكَرَّاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ الصَّبْرِيِّ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجِعَابِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ أَنَانَ عَنْ أَبِي مَرْثَمَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُ رَبِّي لَا إِمَارَةَ لِي مَعَهُ وَ أَنَا رَسُولُ رَبِّي لَا إِمَارَةَ مَعِي وَ عَلَيَّ وَ لِي مَنْ كُنْتُ وَلِيُّهُ وَ لَا إِمَارَةَ مَعَهُ.

And it is reported by Al Karajaky in (the book) ‘Kunz Al Fawaid’ – From Al Husayn Bin Muhammad Bin Ali Al Sayrafi Al Baghdadi, from Muhammad bin Umar Al Jiany, from Muhammad Bin Muhammad Bin Suleyman, from Ahmad Bin Muhammad Bin Yazeed, from Ismail Bin Aban, from Abu Maryam, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} is my^{-saww} Lord^{-azwj}. There is no Emirate for me^{-saww} along with Him^{-azwj}; and I^{-saww} am a Rasool^{-saww} of my^{-saww} Lord^{-azwj}, there is no Emirate with me^{-saww}, and Ali^{-asws} is a Guardian^{-asws} (Wali) of the ones who were in his^{-asws} Wilayah, and there is no Emirate with him^{-asws}”²³⁴

²³² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 18

²³³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 19

²³⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 20

21- قَالَ وَ حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَظْلَمَ الْخَضِرَاءُ وَ مَا أَقْلَمَتِ الْعُزْرَاءُ بَعْدِي أَفْضَلُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ إِنَّهُ إِمَامٌ أُمِّيٌّ وَ أَمِيرُهُمَا وَ إِنَّهُ وَصِيِّي وَ خَلِيفَتِي عَلَيْهَا مَنِ افْتَدَى بِهِ بَعْدِي اهْتَدَى وَ مَنِ اهْتَدَى بِغَيْرِهِ ضَلَّ وَ غَوَى

He said, 'And it is narrated to us by Abu Al Hassan Muhammad Bin Ahmad bin Shazan, from Ahmad bin Muhammad, from Muhammad Bin Ja'far, from Muhammad bin Al Husayn, from Muhammad Bin Sinan, from Ziyad Bin Al Munzar, from Ibn Jubeyr, from Ibn Abbas who said,

'The green (blue sky) does not shade and the dust (ground) does not carry after me^{-saww} anyone more superior than Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} is an Imam^{-asws} of my^{-saww} community, and its Emir, and he^{-asws} is my^{-saww} successor^{-asws}, and my^{-saww} Caliph upon it. One who follows him^{-asws} after me^{-saww} would be guided, and one who is guided by others would stray and deviate.

إِنِّي أَنَا النَّبِيُّ الْمُصْطَفَى مَا أَنْطِقُ بِفَضْلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ الْهَوَىٰ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَى نَزَلَ بِهِ الرُّوحُ الْمُجْتَبَىٰ عَنِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى

Surely, I^{-saww} am the Prophet^{-saww}, the Chosen one. I^{-saww} do not speak with the merits of Ali^{-asws} Bin Abu Talib^{-asws} from the personal desire, **Surely, it is only a Revelation He Revealed [53:4],** the (Trustworthy) Spirit descended with it, the one Selected by the One^{-azwj} **For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]'**

وَقَالَ رَحِمَهُ اللَّهُ فِيمَا عَدَّ مِنْ عَمَائِدِ السَّيِّعَةِ الْإِمَامِيَّةِ وَ حَبَّبَ أَنْ يُعْتَقَدَ أَنَّ أَفْضَلَ الْأَئِمَّةِ أَمِيرَ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ أَنَّهُ لَا يَجُوزُ أَنْ يُسَمَّى بِأَمِيرِ الْمُؤْمِنِينَ أَحَدٌ سِوَاهُ وَ أَنَّ بَقِيَّةَ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ يُعَالِ هُمْ الْأَئِمَّةُ وَ الْخَلَفَاءُ وَ الْأَوْصِيَاءُ وَ الْحُجَجُ وَ أَعْمَمُ كَانُوا فِي الْحَقِيقَةِ أَمْرَاءَ الْمُؤْمِنِينَ فَإِنَّمَا لَمْ يَمْنَعُوا مِنْ هَذَا الْإِسْمِ لِأَجْلِ مَعْنَاهُ لِأَنَّهُ حَاصِلٌ عَلَى الْإِسْتِخْلَاقِ وَ إِنَّمَا مَنَعُوا مِنْ لَفْظِهِ مَعَهُ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَّ أَفْضَلَ الْأَئِمَّةِ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع وَلَهُدُ الْحُسَيْنِ ثُمَّ الْحُسَيْنِ وَ أَفْضَلَ الْبَاقِينَ بَعْدَ الْحُسَيْنِ إِمَامُ الزَّمَانِ الْمُهْدِيُّ ص ثُمَّ بَقِيَّةُ الْأَئِمَّةِ مِنْ بَعْدِهِ عَلَى مَا جَاءَ بِهِ الْأَثَرُ وَ نَبَتْ فِي النَّظَرِ وَ أَنَّهُ لَا يَكُونُ الْإِيمَانُ إِلَّا بِمَوَالِدِ أَوْلِيَاءِ اللَّهِ وَ مُعَادَاةِ أَعْدَائِهِ وَ أَنَّ أَعْدَاءَ الْأَئِمَّةِ ع كُفَّارٌ مُخَلَّدُونَ فِي النَّارِ وَ إِن أظهروا الإسلامَ فَمَنْ عَرَفَ اللَّهَ وَ رَسُولَهُ وَ الْأَئِمَّةَ ع تَوَلَّاهُمْ وَ تَبَرَّأَ مِنْ أَعْدَائِهِمْ فَهُوَ مُؤْمِنٌ وَ مَنْ أَنْكَرَهُمْ أَوْ شَكَّ فِيهِمْ أَوْ أَنْكَرَ أَحَدَهُمْ أَوْ شَكَّ فِيهِ أَوْ تَوَلَّى أَعْدَاءَهُمْ أَوْ أَحَدَ أَعْدَائِهِمْ فَهُوَ ضَالٌّ هَالِكٌ بَلْ كَاذِبٌ لَا يَنْفَعُهُ عَمَلٌ وَ لَا اجْتِهَادٌ وَ لَا تَعَبُّلٌ لَهُ طَاعَةٌ وَ لَا نَصِيحٌ لَهُ حَسَنَاتٌ وَ أَنْ يُعْتَقَدَ أَنَّ الْمُؤْمِنِينَ الَّذِينَ مَضَوْا مِنَ الدُّنْيَا وَ هُمْ غَيْرُ حَاصِلِينَ يُؤْمَرُ بِهِمْ يَوْمَ الْقِيَامَةِ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ وَ أَنَّ جَمِيعَ الْكُفَّارِ وَ الْمُشْرِكِينَ وَ مَنْ لَمْ يَصِبْ لَهُ الْأُصُولُ مِنَ الْمُؤْمِنِينَ يُؤْمَرُ بِهِمْ يَوْمَ الْقِيَامَةِ إِلَى الْجَحِيمِ بِغَيْرِ حِسَابٍ وَ إِنَّمَا يُجَاسَبُ مَنْ خَلَطَ عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ هُمْ الْعَارِفُونَ الْمَصَابِ.

(This paragraph is not part of Hadeeth, just a commentary)²³⁵

22- وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ، مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ إِلَى الْمُفِيدِ رَفَعَهُ إِلَى أَبِي بصيرٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى اخْتَارَ مِنْ الْأَيَّامِ يَوْمَ الْجُمُعَةِ وَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَ اخْتَارَ مِنَ النَّاسِ الْأَنْبِيَاءَ وَ الرُّسُلَ وَ اخْتَارَنِي مِنَ الرُّسُلِ وَ اخْتَارَ مِنِّي عَلِيًّا وَ اخْتَارَ مِنْ عَلِيٍّ الْحَسَنَ وَ الْحُسَيْنَ وَ اخْتَارَ مِنَ الْحُسَيْنِ الْأَوْصِيَاءَ

And it is reported by the sheikh Hassan Bin Suleyman in the book 'Al Mukhtasar', from the book of Al Seyyid Hassan Bin Kabash, by his chain to Al Mufeed, raising it to Abu Baseer,

²³⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 21

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Chose from the days, the day of Friday, and from the months, the Month of Ramazan, and from the nights, the Night of Pre-determination (Laylat Al-Qadr), and Chose from the people, the Prophets^{-as} and the Messengers^{-as}, and Chose me^{-saww} from the Messengers^{-as}, and Chose from me^{-saww} Ali^{-asws}, and Chose from Ali^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Chose from Al-Husayn^{-asws} the successors^{-asws}.

يَمْنَعُونَ عَنِ التَّنْزِيلِ تَحْرِيفَ الْعَالِينَ وَ انْتِحَالَ الْمُبْطِلِينَ وَ تَأْوَلَ الْجَاهِلِينَ تَأْسِغَهُمْ بَاطِلُهُمْ ظَاهِرُهُمْ قَائِمُهُمْ وَ هُوَ أَفْضَلُهُمْ.

They^{-asws} are preventing from the Revelation, alterations of the exaggerators, and the falsifications of the falsifiers, and interpretations of the ignorant ones. Their^{-asws} ninth one is their^{-asws} Qaim^{-asws}, their^{-asws} hidden one and their apparent one, and he^{-asws} is their^{-asws} superior one^{-ajfj'}.²³⁶

23- وَ مِنْهُ عَنْ زَيْدِ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّمَا أَفْضَلُ الْحَسَنِ أَمْ الْحُسَيْنُ

And from him, from Zayd Al Shaham who said,

'I said to Abu Abdullah^{-asws}, 'But rather, is Al-Hassan^{-asws} superior or Al-Husayn^{-asws}?'

فَقَالَ إِنَّ فَضْلَ أَوْلَانَا يَلْحَقُ بِفَضْلِ آخِرِنَا وَ فَضْلُ آخِرِنَا يَلْحَقُ بِفَضْلِ أَوْلَانَا وَ كُلُّ لَهُ فَضْلٌ

He^{-asws} said: 'The superiority (merit) of our^{-asws} first one is attached with the merit of our^{-asws} last one, and merit of our^{-asws} last one is attached with the merit of our^{-asws} first one, and all of it is a merit for him^{-asws}'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَسَّعَ عَلَيَّ فِي الْجَوَابِ فَلِيَّ وَ اللَّهُ مَا سَأَلْتُكَ إِلَّا مُرْتَاداً

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Expand in the answer to me, for by Allah^{-azwj}, I did not ask you^{-asws} except to as a seeker'.

فَقَالَ نَحْنُ مِنْ شَجَرَةٍ طَيِّبَةٍ بَرَأَنَا اللَّهُ مِنْ طِينَةٍ وَاحِدَةٍ فَضَلُّنَا مِنَ اللَّهِ وَ عَلِمْنَا مِنْ عِنْدِ اللَّهِ وَ نَحْنُ أَمَنَّاؤُهُ عَلَى خَلْقِهِ وَ الدُّعَاةُ إِلَى دِينِهِ وَ الْحُجَابُ فِيمَا بَيْنَهُ وَ بَيْنَ خَلْقِهِ أَزِيدُكَ يَا زَيْدُ قُلْتُ نَعَمْ

He^{-asws} said: 'We^{-asws} are from a good tree. Allah^{-azwj} Formed us^{-asws} from one clay. Our^{-asws} merit is from Allah^{-azwj} and our^{-asws} knowledge is from Allah^{-azwj}, and we^{-asws} are His^{-azwj} trustees upon His^{-azwj} creatures, and the callers to His^{-azwj} Religion, and the doormen in what is between Him^{-azwj} and His^{-azwj} creatures. Shall I^{-asws} increase for you, O Zayd?' I said, 'Yes'.

فَقَالَ خَلَقْنَا وَاحِدٌ وَ عَلِمْنَا وَاحِدٌ وَ فَضَلُّنَا وَاحِدٌ وَ كُلُّنَا وَاحِدٌ عِنْدَ اللَّهِ تَعَالَى

He^{-asws} said: 'Our^{-asws} creation is one, and our^{-asws} knowledge is one, and our^{-asws} merit is one, and all of us^{-asws} are one in the Presence of Allah^{-azwj} the Exalted'.

²³⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 22

فَقَالَ أَخِيرُنِي بِعَدَّتِكُمْ فَقَالَ نَحْنُ اثْنَا عَشَرَ هَكَذَا حَوْلَ عَرْشِ رَبَّنَا عَزَّ وَ جَلَّ فِي مُبْتَدَأِ خَلْقِنَا أَوْلُنَا مُحَمَّدٌ وَ أَوْسَطُنَا مُحَمَّدٌ وَ آخِرُنَا مُحَمَّدٌ.

He (the narrator) said, 'Inform me with your^{-asws} number'. He^{-asws} said: 'We^{-asws} are twelve. That is how we^{-asws} were around the Throne of our^{-asws} Lord^{-azwj} in the beginning of our^{-asws} creation. The first of us^{-asws} is Muhammad^{-saww}, and our middle one is Muhammad^{-asws} (Al-Baqir^{-asws}), and our^{-asws} last one is Muhammad^{-saww} (Al-Qaim^{-asws})'.²³⁷

²³⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 23

باب 13 غرائب أفعالهم و أحوالهم و وجوب التسليم لهم في جميع ذلك

CHAPTER 13 – THEIR^{-asws} STRANGE DEEDS AND SITUATIONS, AND OBLIGATION OF THE SUBMISSION TO THEM^{-asws} IN THE ENTIRETY OF THAT

الكهف قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

(Surah) Al-Kahf: *He said: 'You will never be able on being patient with me [18:67]*

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

And how can you have patience upon what news you have not been narrated with?' [18:68]

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

He said: 'If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter' [18:69]

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا إِلَىٰ آخِرِ الْقِصَّةِ.

He said: 'So If you were to follow me, then you will not question me about anything until I narrate to you of it with a mention [18:70] – up to the end of the story.

1- خص، منتخب البصائر سَعْدٌ عَنْ ابْنِ عِيْسَى بِإِسْنَادِهِ إِلَى الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا جَاءَكُمْ مِنَّا بِمَا يَجُوزُ أَنْ يَكُونَ فِي الْمَخْلُوقِينَ وَ لَمْ تَعْلَمُوهُ وَ لَمْ تَفْهَمُوهُ فَلَا تَجْحَدُوهُ وَ زِدُوهُ إِلَيْنَا وَ مَا جَاءَكُمْ عَنَّا بِمَا لَا يَجُوزُ أَنْ تَكُونَ فِي الْمَخْلُوقِينَ فَاجْحَدُوهُ وَ لَا تَزِدُوهُ إِلَيْنَا.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, by his chain to Al Mufazzal who said,

'Abu Abdullah^{-asws} said: 'Whatever (Hadeeth) comes to you from us^{-asws} from what is allowed to be among the people, and you do not know it, and do not understand it, so do not reject it, and refer it back to us^{-asws}; and whatever (Hadeeth) comes to you from us^{-asws} from what is not allowed to be among the people, then reject it and do not refer it to us^{-asws}'.²³⁸

2- خص، منتخب البصائر سَعْدٌ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الْإِيمَانَ فَلْيَقُلْ الْقَوْلَ مَعِيَ فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ ع فِيمَا أَسْرُوا وَ فِيمَا أَعْلَنُوا وَ فِيمَا بَلَّغَنِي وَ فِيمَا لَمْ يَبْلُغَنِي.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ayoub Bin Nuh, and Al Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Yahya Bin Zakariya,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'One whom it cheers that he completes the Eman, so let him say, 'The word from me in the entirety of the things,

²³⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 1

is the word of Progeny^{-asws} of Muhammad^{-saww}, regarding whatever they^{-asws} are being secretive and regarding what they^{-asws} are announcing, and regarding whatever has reached me and regarding what has not reached me”.²³⁹

3- خص، منتخب البصائر سَعْدُ عَنْ ابْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ وَ غَيْرَهُمَا عَنِ الْبَرْطُطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ ابْنِ طَرِيفٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا تَقُولُ فِيمَنْ أَخَذَ عَنْكُمْ عِلْمًا فَتَسِيَهُ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, and Ibn Abu Al Khattab, and other from Al Bazanty, from hisham Bin Salim, from Ibn Tarey who said,

‘I said to Abu Ja’far^{-asws}, ‘What are you^{-asws} saying regarding the one who takes knowledge from you^{-asws} and forgets it’.

قَالَ لَا حُجَّةَ عَلَيْهِ إِذَا أَخَذَ الْحِكْمَةَ عَلَى مَنْ سَمِعَ مِنَّا حَدِيثًا فَأَنْكَرَهُ أَوْ بَلَّغَهُ فَلَمْ يُؤْمِنْ بِهِ وَ كَفَرَ فَأَمَّا التَّسْيَانُ فَهُوَ مُؤْضُوعٌ عَنْكُمْ.

He^{-asws} said: ‘There is no argument against him. But rather, the argument is against the one who hears a Hadeeth from us^{-asws} and denies it, or it reaches him but he does not believe in it and disbelieves. As for the (sin of) forgetfulness, it is dropped from you all’.²⁴⁰

4- خص، منتخب البصائر سَعْدُ عَنْ ابْنِ أَبِي الْخَطَّابِ وَ الْخُشَّابِ وَ الْيَقْطِينِيِّ جَمِيعًا عَنْ ابْنِ أَسْبَاطٍ عَنْ ابْنِ عَمِيرَةَ عَنِ الْخَضْرَاءِ عَنِ الْحُجَّاجِ الْكَلْبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَكُونُ فِي الْمَوْضِعِ فَيُرَوَّى عَنْكُمْ الْحَدِيثُ الْعَظِيمُ فَيَقُولُ بَعْضُنَا لِبَعْضٍ الْقَوْلُ قَوْلُهُمْ فَيَشُقُّ ذَلِكَ عَلَى بَعْضِنَا

(The book) ‘Muntakhab Al Basaair’ – From Ibn Abu Al Khattab, and Al Khashab, and Al Yaqteeny altogether from Ibn Asbat, from Ibn Amerya, from Al Hazramy, from Al Hajaj Al Khyberi who said,

‘I said to Abu Abdullah^{-asws}, ‘We happen to be in a place and narrated the great Hadeeth from you^{-asws}, so some of us say to each other, ‘The word is their^{-asws} word’, and that is grievous upon some of us’.

فَقَالَ كَأَنَّكَ تُرِيدُ أَنْ تَكُونَ إِمَامًا يُقْتَدَى بِكَ أَوْ بِهِ مِنْ رَدِّ إِلَيْنَا فَقَدْ سَلِمَ.

He^{-asws} said: ‘It is as if you want to become an imam to be followed with it you or with him. One who refers to us^{-asws} so he is safe’.²⁴¹

5- خص، منتخب البصائر سَعْدُ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا قَالُوا هُمُ الْأَيُّمَةُ وَ يُجْرِي فِيمَنْ اسْتَقَامَ مِنْ شِيعَتِنَا وَ سَلَّمَ لِأَمْرِنَا وَ كَتَمَ حَدِيثَنَا عِنْدَ عَدُوِّنَا تَسْتَقْبِلُهُ الْمَلَائِكَةُ بِالْبُشْرَى مِنَ اللَّهِ بِالْجَنَّةِ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, and Ibn Abu Al Khattab, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely, those who say, ‘Our Lord is Allah!’**, then they are steadfast, the Angels would descend unto them

²³⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 2

²⁴⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 3

²⁴¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 4

(saying): ‘Do not fear, and do not grieve, [41:30], he^{-asws} said: ‘They^{-asws} are the Imams^{-asws}, and it flows regarding ones from our^{-asws} Shias who are steadfast and submit to our^{-asws} commands, and conceal our^{-asws} Ahadeeth in the presence of our^{-asws} enemies, the Angels would welcome them with the glad tidings from Allah^{-azwj} with the Paradise.

وَقَدْ وَ اللَّهِ مَضَى أَقْوَامٌ كَانُوا عَلَى مِثْلِ مَا أَنْتُمْ عَلَيْهِ مِنَ الدِّينِ اسْتَقَامُوا وَ سَلَّمُوا لِأَمْرِنَا وَ كَتَمُوا حَدِيثَنَا وَ لَمْ يُدِيعُوهُ عِنْدَ عَدُوِّنَا وَ لَمْ يَشْكُوا فِيهِ كَمَا شَكَّكُمْ فَاسْتَقْبَلَتْهُمْ الْمَلَائِكَةُ بِالْبُشْرَى مِنَ اللَّهِ بِالْجَنَّةِ.

And by Allah^{-azwj}, people have passed having been upon the like of what you (Shias) are upon, from the Religion. They were steadfast, and they submitted to our^{-asws} commands, and concealed our^{-asws} Ahadeeth, and did not broadcast these in the presence of our^{-asws} enemies, and did not doubt in it, just as you all are doubting, so the Angels received them with the glad tidings from Allah^{-azwj} with the Paradise”.²⁴²

6- خص، منتخب البصائر بالإِسْنَادِ عَنِ ابْنِ خُبُوبٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنِ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَفْقَهُهُمْ وَ أَوْزَعُهُمْ وَ أَكْتَمُهُمْ لِحَدِيثِنَا

(The book) ‘Muntakhab Al Basaair’ – By the chain from Ibn Mahboub, from Jameel Bin Darraj, from Al Haza’a who said,

‘I heard Abu Ja’far^{-asws} saying: ‘The most beloved of my^{-asws} companions to me^{-asws} are their most understanding ones, and their most devout ones, and their most concealing of our^{-asws} Hadeeth.

وَ إِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَ أَفْقَهُهُمْ إِلَيَّ الَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرَوَّى عَنَّا فَلَمْ يَحْتَمِلْهُ قَلْبُهُ وَ اسْتَمَّازَ مِنْهُ جَحْدُهُ وَ أَكْفَرُ مَنْ دَانَ بِهِ وَ لَا يَذِرِي لَعْلَ الْحَدِيثِ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنِدَ فَيَكُونُ بِذَلِكَ خَارِجًا مِنْ دِينِنَا.

And their vilest of state in my^{-asws} presence, and their most abhorrent to me^{-asws} is the one who, when he hears the Hadeeth attributed to us^{-asws} and is being reported from us, so his heart does not tolerate it and he is constricted from it, he rejects it and disbelieves the ones who make a Religion with it, and he does not know, perhaps the Hadeeth has come out from us^{-asws}, and to us^{-asws} is the attribution. Thus, by that, he becomes outside (exited) from our^{-asws} Religion”.²⁴³

7- خص، منتخب البصائر بيج، الخرائج و الجرائح عَنِ ابْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنِ السَّيِّدِ أَبِي الْبَرَكَاتِ عَلِيِّ بْنِ الْحُسَيْنِ الْجُوزِيِّ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِّ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ حَدِيثَ آلِي مُحَمَّدٍ عَظِيمٌ صَعْبٌ مُسْتَصْعَبٌ لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهَ قَلْبُهُ لِلْإِيمَانِ

(The books) ‘Muntakhab Al Basaair’ (and) ‘Al Kharaij Wa Al Jaraihi’ – Ali Bin Abdul Samad, from his father, from Al Seyyid Abu Al Barkat Ali Bin Al Husayn Al Jowzy, from Al Sadouq, from his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir who said,

‘Abu Ja’far^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘A Hadeeth of Progeny^{-asws} of Muhammad^{-saww} tends to be great, difficult, becoming more difficult. None will believe in it except an Angel of

²⁴² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 5

²⁴³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 6

Proximity, or a Messenger^{as} Prophet^{as}, or a servant whose heart has been Tested by Allah^{azwj} for the Eman.

فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ صَ فَلَا تَنْتَ لَهُ فُلُوبُكُمْ وَ عَرَفْتُمُوهُ فَاقْبَلُوهُ وَ مَا اسْتَمَارَتْ لَهُ فُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ صَ

So, whatever is referred to you all, from the Ahadeeth of Progeny^{asws} of Muhammad^{saww} and your hearts incline to it and you recognise it, then accept it, and to what your hearts get constricted and you dislike it, then refer it to Allah^{azwj} and to the Rasool^{saww} and to the scholar^{asws} from Progeny^{asws} of Muhammad^{saww}.

وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدُكُمْ بِالْحَدِيثِ أَوْ بِشَيْءٍ لَا يَحْتَمِلُهُ فَيَقُولَ وَ اللَّهُ مَا كَانَ هَذَا وَ اللَّهُ مَا كَانَ هَذَا وَ الْإِنْكَارُ لِقَضَائِهِمْ هُوَ الْكُفْرُ.

And rather the destroyed one be he to whom one of you narrates the Hadeeth or with something he cannot tolerate it, so he says, 'By Allah^{azwj}! This cannot be! By Allah^{azwj}! This cannot be!' And the denial of their^{asws} merits, it is the Kufr".²⁴⁴

8- خُتِصَ، الْإِخْتِصَاصُ بِرِ، بِصَائِرِ الدَّرَجَاتِ ابْنُ عِيْسَى عَنْ ابْنِ أَبِي نَصْرِ عَنْ مُحَمَّدٍ بْنِ حُمْرَانَ عَنِ الْأَسْوَدِ بْنِ سَعِيدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَسْوَدُ بْنُ سَعِيدٍ إِنَّ بَيْنَنَا وَ بَيْنَ كُلِّ أَرْضٍ تَرًا مِثْلَ تَرٍ الْبِنَاءِ فَإِذَا أُمِرْنَا فِي الْأَرْضِ بِأَمْرٍ جَدَبْنَا ذَلِكَ التَّرَّ فَأَقْبَلَتِ الْأَرْضُ بِقَلْبِيهَا وَ أَسْوَاقَهَا وَ دُورَهَا حَتَّى تُنْقَدَ فِيهَا مَا نُؤْمَرُ بِهِ مِنْ أَمْرِ اللَّهِ تَعَالَى.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ibn Isa, from Ibn Abu Nasr, from Muhammad Bin Humran, from Al Aswad Bin Saeed who said,

'Abu Ja'far^{asws} said to me: 'O Aswad Bin Saeed! Between us^{asws} and every land there is a thread like a thread for the construction. So, when we^{asws} are Commanded in the land with a Command, we^{asws} pull that thread, and the land comes with its wells and its markets and its houses until we^{asws} implement in it whatever we^{asws} have been Commanded with, from the Commands of Allah^{azwj} the Exalted'.²⁴⁵

9- خُتِصَ، الْإِخْتِصَاصُ بِرِ، بِصَائِرِ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْقُمَيْيِّ عَنْ إِدْرِيسَ عَنِ الصَّادِقِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مَنَا أَهْلَ الْبَيْتِ لَمَنْ الدُّنْيَا عِنْدَهُ مِثْلُ هَذِهِ وَ عَقْدَ يَدَيْهِ عَشْرَةً.

(The books) – 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik al Qummi, from Idress,

'From Al-Sadiq^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'From us^{asws}, People^{asws} of the Household, are ones to whom the world is like this', and he^{asws} linked by his hands, ten (fingers)' (i.e., encompasses the world)".²⁴⁶

²⁴⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 7

²⁴⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 8

²⁴⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 9

10- تختص، الإختصاص ير، بصائر الدرجات علي بن إسماعيل عن موسى بن طلحة عن حمزة بن عبد المطلب بن عبد الله الجعفي قال: دخلت على الرضا ع و معي صحيفة أو قرطاس فيه عن جعفر ع أن الدنيا مثل لصاحب هذا الأمر في مثل فلقه الجوزة فقال يا حمزة ذا والله حق فأنقلوه إلى أديم.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ali Bin Ismail, from Musa Bin Talha, from Hamza Bin Abdul Muttalib Bin Abdullah Al Jufy who said,

'I entered to see Al-Reza^{asws} and with me was a parchment or paper, in it was from Ja'far^{asws}: 'The world is resembled for the Master^{asws} of this command in like a segment of the walnut shell'. He^{asws} said: 'O Hamza! That, by Allah^{azwj}, is true'. So I transferred (copied) it to a (treated) skin (for permanent recording)".²⁴⁷

11- تختص، الإختصاص ير، بصائر الدرجات محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال قال أبو عبد الله ع إن الدنيا مثل للإمام في مثل فلقه الجوز فما يعرض لشيء منها وإنه ليتناولها من أطرافها كما يتناول أحدكم من فوق مائدته ما يشاء فلا يغزب عنه منها شيء.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'Abu Abdullah^{asws} said: 'The world is resembled to the Imam^{asws} in like a segment of the walnut shell, so whatever thing presents from it, and he^{asws} can take from its ends just as one of you tend to take from above his table meal whatever he so desires to, so nothing from it is too far (for him^{asws})".²⁴⁸

12- تختص، الإختصاص ير، بصائر الدرجات عبد الله بن محمد عن روه عن محمد بن خالد عن حمزة بن عبد الله الجعفي عن أبي الحسن ع قال: كتبت في ظهر قرطاس أن الدنيا ممثلة للإمام كفلقة الجوزة فدفعته إلى أبي الحسن ع و قلت جعلت فداك إن أصحابنا رَوَوْا حديثاً ما أنكرته غير أبي أحببت أن أسمعك منك

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Khalid, from Hamza Bin Abdullah Al Ja'fari,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I wrote in the back of a paper, 'The world is resembled for the Imam^{asws} like a walnut shell', and I handed it over to Abu Al-Hassan^{asws} and said, 'May I be sacrificed for you^{asws}! Our Companions are reporting a Hadeeth what I deny, apart from that I would love to hear it from you^{asws}'.

قال فنظر فيه ثم طواه حتى ظننت أنه قد شق عليه ثم قال هو حق فحوته في أديم.

He (the narrator) said: 'He^{asws} looked into it, then folded it until I thought it had been grievous upon him^{asws}. Then he^{asws} said: 'It is true, so transfer it in a (treated) skin (for permanent recording)".²⁴⁹

²⁴⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 10

²⁴⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 11

²⁴⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 12

13- إختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ حَيْثُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الْيَمَنِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا يَمَانِيُّ أَفِيكُمْ عُلَمَاءُ قَالَ نَعَمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عُلَمَائِكُمْ

(The books) 'Al-Ikhtisaas' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Umar Bin Aban Al Kalby, from Aban Bin Taghlub who said,

'I was in the presence of Abu Abdullah^{-asws} when a man from the scholars of the people of Al-Yemen entered. Abu Abdullah^{-asws} said: 'O Yemeni! Are there scholars among you?' He said, 'Yes'. He^{-asws} said: 'So, which thing has reached from the knowledge of your scholars?'

قَالَ إِنَّهُ لَيَسِيرُ فِي لَيْلَةٍ وَاحِدَةٍ مَسِيرَةَ شَهْرَيْنِ يَرْجُرُ الطَّيْرُ وَ يَقْفُو الْأَثَارَ

He said, 'He tends to travels in one night a travel distance of two months, of the flight of the bird and the effects would remain'.

فَقَالَ لَهُ فَعَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عَالِمِكُمْ بِالْمَدِينَةِ

He^{-asws} said to him: 'A scholar^{-asws} of Al-Medina is more knowledgeable than your scholars'. He said, 'And which thing has reached from the knowledge of your scholars at Al-Medina?'

قَالَ إِنَّهُ لَيَسِيرُ فِي صَبَاحٍ وَاحِدٍ مَسِيرَةَ سَنَةٍ كَالشَّمْسِ إِذَا أُمِرَتْ إِنَّهَا لَتَيُومُ غَيْرُ مَا مُوَرَّ وَ لَكِنْ إِذَا أُمِرَتْ تَقْطَعُ اثْنَيْ عَشَرَ شَمْسًا وَ اثْنَيْ عَشَرَ قَمَرًا وَ اثْنَيْ عَشَرَ مَشْرِقًا وَ اثْنَيْ عَشَرَ مَغْرِبًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالَمًا

He^{-asws} said: 'He^{-asws} travels in one morning the travel distance of a year, like the sun when Commanded. Today he^{-asws} is not Commanded, but when he^{-asws} is Commanded he^{-asws} would cut (the distance of) twelve suns, and twelve moons, and twelve easts, and twelve wests, and twelve lands, and twelve seas, and twelve worlds'.

قَالَ فَمَا بَقِيَ فِي يَدَيِ الْيَمَانِيِّ فَمَا دَرَى مَا يَقُولُ وَ كَفَّ أَبُو عَبْدِ اللَّهِ ع.

He (the narrator) said, 'There did not remain in the hands of the Yemeni and he did not know what he should be saying, and Abu Abdullah^{-asws} stopped"²⁵⁰

14- إختص، الإختصاص ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ لَهُ يَا أَخَا أَهْلِ الْيَمَنِ عِنْدَكُمْ عُلَمَاءُ قَالَ نَعَمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِكُمْ

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Aban in Taghlub who said,

'I was in the presence of Abu Abdullah^{-asws} and a man from the people of Al-Yemen entered. He^{-asws} said to him: 'O brother of the people of Yemen! Are there scholars with you?' He said, 'Yes'. He^{-asws} said: 'So what has reached from the knowledge of your scholars?'

قَالَ يَسِيرُ فِي لَيْلَةٍ مَسِيرَةَ شَهْرَيْنِ يَزُجُرُ الطَّيْرُ وَ يَقْفُو الْأَنْثَرُ

He said, 'he travels in a night the travel distance of two months, of the flight of the bird and the effects would remain'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع عَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ قَالَ يَسِيرُ فِي سَاعَةٍ مِنَ النَّهَارِ مَسِيرَةَ الشَّمْسِ سَنَةً حَتَّى يَقْطَعَ اثْنَيْ عَشَرَ أَلْفَ عَالِمًا [عَالِمٌ] مِثْلُ عَالِمِكُمْ هَذَا مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا إِبْلِيسَ

Abu Abdullah^{-asws} said: 'A scholar^{-asws} of Al-Medina is more knowledgeable than your scholars'. He said, 'So what has reached from the knowledge of a scholar of Al-Medina?' He^{-asws} said: 'He^{-asws} travels in an hour of the day a travel distance of a year until he cuts twelve thousand worlds like this world of yours. They are not knowing that Allah^{-azwj} Created Adam^{-as}, nor Iblees^{-la}'.

قَالَ فَيَعْرِفُونَكُمْ قَالَ نَعَمْ مَا افْتَرَضَ عَلَيْهِمْ إِلَّا وَلَا يَتَنَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا.

He said, 'There are recognising you (Imams^{-asws})?' He^{-asws} said: 'Nothing has been Obligated upon them except our^{-asws} Wilayah and the disavowment from our^{-asws} enemies'.²⁵¹

15- خُتِنَ، الْإِخْتِصَاصُ يَرُ، بِصَائِرِ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِّنَّا صَلَّى الْعَتَمَةَ بِالْمَدِينَةِ وَ أَتَى قَوْمَ مُوسَى فِي شَيْءٍ تَشَاجَرُ بَيْنَهُمْ وَ عَادَ مِنْ لَيْلَتِهِ وَ صَلَّى الْعَدَاةَ بِالْمَدِينَةِ.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad,

'From Abu Abdullah^{-asws} having said: 'A man^{-asws} from us^{-asws} prays the evening Salat at Al-Medina, and comes to the people of Musa^{-as} regarding something they are quarrelling between them, and returning from its night and prays the morning Salat at Al-Medina'.²⁵²

16- خُتِنَ، الْإِخْتِصَاصُ يَرُ، بِصَائِرِ الدَّرَجَاتِ عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرِو الرِّيَّاتِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ جَابِرٍ قَالَ: كُنْتُ يَوْمًا عِنْدَ أَبِي جَعْفَرٍ ع جَالِسًا فَاتَّفَتَ إِلَيَّ فَقَالَ لِي يَا جَابِرُ أَلَا لَكَ حِمَارٌ فَيَقْطَعُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فِي لَيْلَةٍ فَقُلْتُ لَهُ لَا جَعَلْتُ فِدَاكَ فَقَالَ إِنِّي لَأَعْرِفُ رَجُلًا بِالْمَدِينَةِ لَهُ حِمَارٌ يَرْكَبُهُ فَيَأْتِي الْمَشْرِقَ وَ الْمَغْرِبَ فِي لَيْلَةٍ.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Muhammad Bin Al Fuzeyl, from Abu Hamza, from Jabir who said,

'One day I was seated in the presence of Abu Ja'far^{-asws}, and he^{-asws} turned to me and said to me: 'O Jabir! Is there a donkey for you to cut through what is between the east and the west in one night?' I said to him^{-asws}, 'No, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'I^{-asws} do know a man^{-asws} at Al-Medina having a donkey for him^{-asws}. He^{-asws} rides and goes to the east and the west in a night'.²⁵³

²⁵¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 14

²⁵² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 15

²⁵³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 16

17- تختص، الإختصاص ير، بصائر الدرجات سلمة بن الخطاب عن سليمان بن سماعة و عبد الله بن محمد عن عبد الله بن القاسم بن الحارث عن أبي بصير قال قال أبو عبد الله ع إن الأوصياء لتطوى لهم الأرض و يعلمون ما عند أصحابهم.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Salama Bin Al Khatab, from Suleyman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Haris, from Abu Baseer,

'Abu Abdullah^{-asws} said: 'The successors^{-asws}, the earth (land) gets folded for them^{-asws}, and they^{-asws} know what is in the presence of their^{-asws} companions'.²⁵⁴

18- تختص، الإختصاص ير، بصائر الدرجات الحجاج عن ابن سنان عن العلاء عن محمد بن مسلم قال سمعته يقول إني لأعرف رجلاً من أهل المدينة أخذ قبل أنطاق الأرض إلى الفتنة الذين قال الله في كتابه و من قوم موسى أمة يهدون بالحق و به يعدلون لمشاخرة كانت بينهم فأصلح بينهم و رجع.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Al Hajjal, from Al Lului, from Ibn Sinan, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard him^{-asws} saying: 'I^{-asws} know a man^{-asws} from the people of Al-Medina who took to the direction of mountains of the earth to a group, those Allah^{-azwj} Said in His^{-azwj} Book: **And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**, for a dispute which was between them, and he^{-asws} reconciled between them and returned'.²⁵⁵

19- تختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد عن البرقي عن بعض أصحابنا عن يونس بن يعقوب عن أبي عبد الله ع قال: إن رجلاً منّا أتى قوم موسى في شيء كان بينهم فأصلح بينهم فمر رجل معقول عليه ثياب موشج معه عشرة موكلين به يستقبلون به في الشتاء الشتاء و يصبون عليه الماء البارد و يستقبل به في الحر عین الشمس يدار به معها حيثما دارت و يؤقد حوله النيران

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from one of our companions, from Yunus Bin Yaqoub,

'From Abu Abdullah^{-asws} having said: 'A man^{-asws} from us^{-asws} went to the people of Musa^{-as} regarding a thing which was between them and reconciled between them. He passed by a man having coarse garment upon him. There were ten (men) allocated with him. In the winter they were facing him towards the north and pouring the cold water upon him, and in the heat, they were making him face the eye of the sun, turning him with it wherever it circles, and igniting fires around him.

كُلَّمَا مَاتَ مِنَ الْعَشْرَةِ وَاحِدٌ أَضَافَ أَهْلُ الْقَرْيَةِ إِلَيْهِ آخَرَ فَالْتَأَسَ بِمَوْتِهَا وَ الْعَشْرَةُ لَا يَنْقُصُونَ فَقَالَ مَا أَمْرُكَ قَالَ إِنْ كُنْتُ عَالِمًا فَمَا أَعْرِفُكَ بِي

Every time one of the ten died, the people of the town added another. The people were dying and the ten were not being reduced. He^{-asws} said: 'What is your affair?' He said, 'If you^{-asws} were a scholar, so what is your^{-asws} recognition with me?'

قَالَ عَلَاءٌ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ يَزُودُونَ أَنَّهُ ابْنُ آدَمَ وَ يَزُودُونَ أَنَّهُ أَبُو جَعْفَرٍ ع كَانَ صَاحِبَ هَذَا الْأَمْرِ.

²⁵⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 17

²⁵⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 18

A'la'a said, 'Muhammad Bin Muslim said, 'And they are reporting that he is the son of Adam'^{as}, and they are reporting that Abu Ja'far^{-asws} was the Master of this matter''.²⁵⁶

20- ير، بصائر الدرجات علي بن خالد عن يعقوب بن يزيد عن العباس الوراق عن عثمان بن عيسى عن ابن مسكان عن ليث المرادي عن سدير يحدث فأتيت فقلت إن ليث المرادي حدثني عنك بحديث فقال وما هو قلت أخبرني عنك أنك كنت مع أبي جعفر ع في سقيفة بابه إذ مر أعرابي من أهل اليمن فسأله أبو جعفر من عالم أهل اليمن فأقبل يحدث عن الكهنة والسحرة وأشباههم فلما قام الأعرابي

(The book) 'Basaair Al Darajaat' – Ali Bin Khalid, from Yaquoub Bin Yazeed, from Al Abbas Al Waraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, from Sadeyr narrated to him (saying),

'I went to him^{-asws}. I said, 'Lays Al-Murady narrated to me a Hadeeth from you^{-asws}'. He^{-asws} said: 'And what is it?' I said, 'He informed me from you^{-asws} that you^{-asws} were with Abu Ja'far^{-asws} in a door of a shed when a Bedouin from the people of Al-Yemen passed by. Abu Ja'far asked him: 'Who is a scholar of the people of Al-Yemen?' He went on to narrated about the soothsayer, and the sorcerer, and their like.

قال له أبو جعفر ولكن أخبرك عن عالم أهل المدينة أنه يذهب إلى مطلع الشمس ويحيى في ليلة وأنه ذهب إليها ليلة فأتاها فإذا رجل معقول رجل وإذا عشرة موكلون به أما في البرد فيرشون عليه الماء البارد ويروحونه وأما في الصيف فيصبون على رأسه الزيت ويستقبلون به عين الشمس

Abu Ja'far^{-asws} said to him: 'But I^{-asws} will inform you^{-asws} about a scholar of the people of Al-Medina. He^{-asws} goes to the emergence of the sun and comes in one night. He^{-asws} went to it at night and there was a man tying up a man, and there were ten (men) allocated with him. As for during the cold, they were sprinkling the cold water upon him and they rested him, and as for in during the summer, they were pouring the (hot) oil upon his head and facing him towards the sun.

فقال لل عشرة ما أنتم وما هذا فقالوا لا ندري إلا أنا موكلون به فإذا مات منا واحد خلفه آخر فقال لل رجل ما أنت فقال إن كنت عالماً فقد عرفني وإن لم تكن عالماً فلست أخبرك

He^{-asws} said to the ten: 'Who are you all and what is this (going on)?' They said, 'We do not know except we are allocated with him. So, whenever one of us dies, another one replaces him'. He^{-asws} said to the man: 'Who are you?' He said, 'If you^{-asws} a scholar, so you^{-asws} have already recognised me, and if you^{-asws} do not happen to be a scholar, then I won't inform you^{-asws}'.

فلما انصرف من فرائك فقلت فرائنا فرائ الكوفة قال نعم فرائكم فرائ الكوفة ولو لا أنني كرهت أن أشهرك دقت عليك بابتك فسكت.

Then he^{-asws} passed by your *Furaat* (a river)'. I said, 'Our *Furaat* is the *Furaat* of Al-Kufa'. He^{-asws} said: Yes, your *Furaat* is the *Furaat* of Al-Kufa, and had I^{-asws} not abhorred being publicised to you, I^{-asws} would have knocked on your door'. He remained silent''.²⁵⁷

²⁵⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 19

²⁵⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 20

21- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ التَّهْدِي عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ سَمِعَهُ يَقُولُ لَوْ أُودِنَ لَنَا لِأَخْبَرْنَا بِفَضْلِنَا

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al Nahdy, from Ali Bin Ja'far,

'From Abu Al-Hassan^{-asws}, he (the narrator) heard him^{-asws} saying: 'If there was Permission for us^{-asws}, we^{-asws} would inform of our^{-asws} merits'.

قَالَ قُلْتُ لَهُ الْعِلْمُ مِنْهُ قَالَ فَقَالَ لِي الْعِلْمُ أَيْسَرُ مِنْ ذَلِكَ.

He (the narrator) said, 'I said to him^{-asws}, 'The knowledge is from it?' He^{-asws} said to me: 'The knowledge is the least from that'.²⁵⁸

22- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنِّي لَأَعْرِفُ مَنْ لَوْ قَامَ عَلَى شَاطِئِ الْبَحْرِ لَنَدَبَ بِدَوَابِّ الْبَحْرِ وَ بِأُمَّهَاتِهَا وَ عَمَّاتِهَا وَ خَالَاتِهَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'I^{-asws} know someone, if he^{-asws} were to stand upon the coast of the sea, would know of the lamentations of the creatures of the sea, by their mothers, and their paternal aunts and their maternal aunts'.²⁵⁹

23- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ خَرَجَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ جَعَلَ قُلُوبَ الْأَيِّمَةِ مَوْرِدًا لِإِرَادَتِهِ فَإِذَا شَاءَ اللَّهُ شَيْئًا شَاءُوهُ وَ هُوَ قَوْلُ اللَّهِ وَ مَا تَشَاوُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

(The book) 'Basaair Al Darajaat' – One of our companions, from Ahmad Bin Muhammad Al Sayyari, from someone else from our companions who said,

'Allah^{-azwj} Made the hearts of the Imams^{-asws} as a resource of His^{-azwj} Will. So, whenever Allah^{-azwj} Desires something, they^{-asws} desire it, and it is the Words of Allah^{-azwj}: **And you (Imams) are not desiring except if Allah so Desires. [76:30]**'.²⁶⁰

24- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَلِيمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَاحِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَنَزَلْنَا مَنْزِلًا يُقَالُ لَهُ عُشْفَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ وَخَشٍ فُقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَوْخَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرِ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Al Asamma, from Abdullah Bin Bakr Al Rajany who said,

²⁵⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 21

²⁵⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 22

²⁶⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 23

'I accompanied Abu Abdullah^{-asws} in the road to Makkah from Al-Medina. We encamped at a spot called Usfan. Then we passed by a black dismal (miserable) mountain on the left of the road. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! How dismal this mountain is. I have not seen in the road the like of this'. He^{-asws} said to me: 'O Ibn Bakr! Do you know which mountain this is?' I said, 'No'.

قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَهُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَفِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ ع اسْتَوْدَعَهُمْ فِيهِ يَخْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْغُسْلِينَ وَ الصَّيْدِ وَالْحَمِيمِ وَ مَا يَخْرُجُ مِنْ جِبِّ الْحَوَى وَ مَا يَخْرُجُ مِنَ الْفَلَكِ وَ مَا يَخْرُجُ مِنْ أَثَامٍ وَ مَا يَخْرُجُ مِنْ طِينَةِ الْخَبَالِ وَ مَا يَخْرُجُ مِنْ جَهَنَّمَ

He^{-asws} said: 'This mountain is called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it are ones who killed my^{-asws} father^{-asws} Al-Husayn^{-asws}, deposited in it. Its waters emerge from Hell, from the filth (sweat from the Kafirs, 69:36), and the pus, and the boiling water, and what emerges from the pit of Al-Hawa (a place in Hell), and what emerges from Al-Falak (Chasm in Hell), and what emerges from sins (Asaam), and what emerges from clay of Al-Khabal²⁶¹, and what emerges from Hell;

وَ مَا يَخْرُجُ مِنْ لَطَى وَ مِنَ الْخُطْمَةِ وَ مَا يَخْرُجُ مِنْ سَقَرٍ وَ مَا يَخْرُجُ مِنَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنَ الْهَاطِيَةِ وَ مَا يَخْرُجُ مِنَ السَّعِيرِ وَ فِي نُسخَةٍ أُخْرَى وَ مَا يَخْرُجُ مِنْ جَهَنَّمَ وَ مَا يَخْرُجُ مِنْ لَطَى

And what emerges from Lazza (Flame of Hell), and from Al-Hutama (a level of hell), and what emerges from Saqar (a level of Hell), and what emerges from the boiling water, and what emerges from Al-Hawiya (a level in Hell), and what emerges from Al-Saeer (a level in Hell)'. (And in another copy: 'And what emerges from Hell and what emerges from Laza').

وَ مَا مَرَزْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِلَيَّ لَأَنْظُرَ إِلَى قَتْلَةِ أَبِي فَأَقُولُ لُهُمَا هَؤُلَاءِ إِنَّمَا فَعَلُوا مَا أَسْسَنُتُمْ لَمْ تَرْحَمُونَا إِذْ وُلِّيتُمْ وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ ثَبَّتُمْ عَلَى حَقِّنَا وَ اسْتَبَدَّدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مِنْ يَرْحَمُكُمْ دُونًَا وَ بَالَ مَا قَدَّمْتُمْ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And I^{-asws} do not pass by this mountain during my^{-asws} journey and I^{-asws} pause at it except I^{-asws} see the two of them (Abu Bakr & Umar) seeking my^{-asws} help, and I^{-asws} look at the killers of my^{-asws} father^{-asws}, and I^{-asws} say to them: 'But rather they did what laid the foundation.

You did not show us^{-asws} any mercy when you were rulers, and killed us^{-asws} and deprived us^{-asws}, and leapt upon our^{-asws} rights, and tyrannised with the command upon us^{-asws}. May Allah^{-azwj} not have Mercy on the one who has mercy on you two. Taste the scourge of what you sent ahead, and Allah^{-azwj} is not the least unjust to the servants'.

وَ أَشَدُّهَا تَضَرُّعًا وَ اسْتِكَانَةً الثَّانِي فَرُبَّمَا وَقَفْتُ عَلَيْهِمَا لِيَسْتَسَلِّيَا عَنِّي بَعْضُ مَا فِي قَلْبِي وَ رُبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمَدِ

And the most severe of the two in beseeching and humbling himself is the second one (Umar). Sometimes I^{-asws} pause at them in order to calm down some of what is in my^{-asws} heart, and sometimes I^{-asws} tread the mountain in which both of them are, and it is mount Al-Kamad'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا طَوَيْتُ الْجَبَلَ فَمَا تَسْمَعُ

²⁶¹ Pus from private parts of prostitutes

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! When you^{-asws} do tread the mountain, what do you^{-asws} hear?'

قَالَ أَسْمَعُ أَصْوَاهَهُمَا يُنَادِيَانِ عَرَجَ عَلَيْنَا نِكَلَمُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجِبَلِ صَارِخاً يَصْرُخُ بِي أَجِبُهُمَا وَ قُلْ لَّهُمَا احْسَبُوا فِيهَا وَ لَا تَكَلِّمُونِ

He^{-asws} said: 'I^{-asws} hear their voices calling out, 'Ascend to us, we want to speak to you^{-asws}, for we repent!', and I^{-asws} hear a shouter shouting in answer to them, and says to them: **"Go away into it and do not speak to Me!" [23:108]**.'

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And who are with them?'

قَالَ كُلُّ فِرْعَوْنٍ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ قُلْتُ مَنْ هُمْ

He^{-asws} said: 'Every pharaoh (ruler) insolent upon Allah^{-azwj}, and Allah^{-azwj} has Told about his deed, and everyone who teaches Kufr to the servants'. I said, 'Who are they?'

قَالَ نَحْنُ بُولَسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُولَةٌ وَ نَحْنُ نَسْطُورُ الَّذِي عَلَّمَ النَّصَارَى أَنَّ الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْنُ فِرْعَوْنُ مُوسَى الَّذِي قَالَ أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْنُ مُرُودُ الَّذِي قَالَ فَهَرِثَ أَهْلُ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ وَ قَاتِلَ فَاطِمَةَ وَ مُحْسِنٍ وَ قَاتِلَ الْحَسَنِ وَ الْحُسَيْنِ ع

He^{-asws} said: 'For instance Paul who taught the Jews that the Hand of Allah^{-azwj} is shackled, and for instance Nestorius who taught the Christians that the Messiah is a son of Allah^{-azwj}, and said to them 'Three' (Trinity), and for instance Pharaoh^{-la} (at the time of) Musa^{-as} who said: **He said: 'I am your lord, the most exalted!' [79:24]**, and for instance Nimrod^{-la} who said, 'I^{-la} shall subdue the people of the earth and kill the ones in the sky'; and killer of Amir Al-Momineen^{-asws}, and killer of (Syeda) Fatima^{-asws}, and Mohsin^{-asws}, and killer of Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

فَأَمَّا مُعَاوِيَةُ وَ عُمَرُ فَمَا يَطْمَعَانِ فِي الْخَلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

As for Muawiya and Umar (Bin Al-Aas), so they are not even expecting the finish, and with them is everyone who established the enmity to us^{-asws}, and assisted against us^{-asws} by his tongue, and his hand, and his wealth'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كَلِّهِ وَ لَا تُفْرَغُ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} heard all of that and were not alarmed?'

قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُصْطَفَوْنَ مُصْطَفَوْنَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُونَ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رَحَابِنَا وَ تَقْلُبُ عَلَى قُرُونِنَا وَ تَنْشَهُدُ وَ تَحْضُرُ مَوْتَانَا وَ تَأْتِينَا بِالْخَبَارِ مَا يَحْدُثُ قَبْلَ أَنْ يَكُونَ وَ تُصَلِّيَ مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجِيحَتَهُمْ وَ تَتَقَلَّبُ عَلَى أَجِيحَتِهَا صَبِيحَانَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا

He^{-asws} said: 'O Ibn Bakr! Our^{-asws} hearts are other than hearts of the people. We^{-asws} are Cleaned, Chosen. We^{-asws} see the people and hear what they cannot hear, and the Angels descend unto us^{-asws} during our^{-asws} travels, and turn upon our^{-asws} furnishings, and witness and are present at our^{-asws} funerals, and come to us^{-asws} with news of what events are to occur before they happen, and pray Salat with us^{-asws}, and supplicate for us^{-asws}, and cast their wings upon us^{-asws}, and our^{-asws} children roll upon their wings, and they prevent the animals from arriving to us^{-asws}.

وَأَتَيْنَا بِمَا فِي الْأَرْضِ مِنْ كُلِّ ثَبَاتٍ فِي زَمَانِهِ وَنَسْقِيَنَّ مِنْ مَاءِ كُلِّ أَرْضٍ نَجْدَ ذَلِكَ فِي آتِنَا وَمَا مِنْ نَوْمٍ وَلَا سَاعَةٍ وَلَا وَقْتُ صَلَاةٍ إِلَّا وَهِيَ تَنْهَأُ لَهَا وَمَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَالأخبارُ كُلُّ أَرْضٍ عِنْدَنَا وَمَا يَخْدُثُ فِيهَا وَالأخبارُ الْحَيِّ وَالأخبارُ أَهْلُ السَّمَاءِ مِنَ الْمَلَائِكَةِ

And they come to us^{-asws} from what is in the earth of every vegetation during its season, and quench us from the water of every land. We^{-asws} find that in our^{-asws} containers. And there is none from a day nor an house nor a time of Salat except and we^{-asws} wake up for it, and there is none from a night coming to us^{-asws} except and the news of every land is with us^{-asws} and what had occurred during it, and news of the Jinn and news of the inhabitants of the air, from the Angels.

وَمَا مَلِكٌ يَمُوتُ فِي الْأَرْضِ وَ يَقُومُ غَيْرُهُ إِلَّا أَتَيْنَا بِخَبَرِهِ وَكَيْفَ سِيرَتُهُ فِي الدِّينِ قَبْلَهُ وَمَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَنَحْنُ نُؤْتِي بِخَبَرِهِمْ

And there is no king dying in the earth and another one stand except his news comes to us^{-asws}, and how his way is among those before him, and there is no firmament from the six firmaments up to the seventh except and we^{-asws} are given their news'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَمَا مُنْتَهَى هَذَا الْجَبَلِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is at the peak of this mountain?'

قَالَ إِلَى الْأَرْضِ السَّادِسَةِ وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفَظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطْرُ الْمَطَرِ وَ عَدَدُ مَا فِي الْبَحَارِ وَ عَدَدِ النَّارِ قَدْ وَكَّلَ كُلُّ مَلِكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ

He^{-asws} said: 'To the sixth firmament, and in it is Hell upon a valley from its valleys, upon it are more guards than the stars of the sky, and drops of rain, and number of what is in the ocean, and number of the soil. Each Angel from them has been allocated with something, and he is established upon it, not separating from it'.

قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعاً يُلْقُونَ الْأَخْبَارَ

I said, 'May I be sacrificed for you^{-asws}! Are they casting the news to all of you (Imams^{-asws})?'

قَالَ لَا إِنَّمَا يُلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَنَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرْتُهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرَتِ الَّذِينَ يَحْفَظُونَ نَاحِيَّتَهُ أَنْ يُفَسِّرُوهُ فَإِنْ كَانَ مِنَ الْجَبْرِ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْثَقَتْهُ وَ عَذَّبَتْهُ حَتَّى تَصِيرَ إِلَى مَا حَكَمْنَا بِهِ

He^{-asws} said: 'No, but rather they are casting that to the Master of the Command, and we^{-asws} are carrying what the servants are not able to, upon the judgments in it, so we^{-asws} judge in it. The one who does not accept our^{-asws} judgments, the Angels force him upon accepting us^{-asws},

and I^{-asws} order those who are preserving its areas to compel him. So, if he was from the Jinn from the people of opposition and the Kufr, I^{-asws} deal with him and punish him until he comes to our^{-asws} judgment with him’.

فُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

I said, ‘May I be sacrificed for you^{-asws}! Does the Imam^{-asws} see what is between the east and the west?’

قَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةً عَلَى مَا بَيْنَ فُطْرَيْنِهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ تَكُونُ حُجَّةً عَلَى قَوْمٍ غَيْبٍ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّيًا عَنِ اللَّهِ وَ شَاهِدًا عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَيْهِمْ وَ هُوَ مُحْجُوبٌ عَنْهُمْ وَ قَدْ حِيلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ

He^{-asws} said: ‘O Ibn Bakr! How can he^{-asws} be a Divine Authority upon what is between its ends if he^{-asws} can neither see them nor judge regarding them?’ And how can there he^{-asws} be a Divine Authority upon an absent people, if he^{-asws} is unable upon them, nor are they able upon him^{-asws}? And how can he^{-asws} perform on behalf of Allah^{-azwj} and a witness upon the people if he^{-asws} cannot see them? And how can he^{-asws} be a Divine Authority upon them if he^{-asws} is veiled from them, and he^{-asws} is a mechanism between them and Him^{-azwj} that he^{-asws} is to stand with the Command of his^{-asws} Lord^{-azwj} among them?

وَ اللَّهُ يَقُولُ وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَغْنِي بِهِ مَنْ عَلَى الْأَرْضِ وَ الْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ يَقُومُ مَقَامَهُ وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَّةُ وَ الْأَخِذُ بِخُفُوقِ النَّاسِ وَ الْقِيَامُ بِأَمْرِ اللَّهِ وَ الْمُنْصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And Allah^{-azwj} is Saying: **And We did not Send you except to all of the people [34:28]**, Meaning by it the ones upon the earth, and the Divine Authority from after the Prophet^{-saww} would be standing in his^{-saww} place, and it is the evidence upon what the community is quarrelling regarding him, and he^{-asws} would be seizing with the rights of the people, and the standing with the Command of Allah^{-azwj} and the justice for one from the other.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفُذُ قَوْلَهُ وَ هُوَ يَقُولُ سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ وَ قَالَ مَا تُرِيدُهُمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

So when there does not happen to be with them one who can implement His^{-azwj} Word, and He^{-azwj} is Saying: **We will be Showing them Our Signs in the horizons and within their own selves, [41:53]**. So, which Sign are there in the horizons apart from us^{-asws}. Allah^{-azwj} Shows these to the people of the horizons. And He^{-azwj} Said: **And We did not Show them a Sign but it was greater than its counterpart, [43:48]**. So which Sign is greater than us^{-asws}.

وَ اللَّهُ إِنَّ بَنِي هَاشِمٍ وَ قُرَيْشًا لَتَعْرِفَ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطَرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضَلَّ مِنْ اتَّبَعِ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتِهِمْ

By Allah^{-azwj}! The Clan of Hashim^{-asws} and Quraysh recognise what Allah^{-azwj} has Given us^{-asws}, but the envy has destroyed them just as it destroyed Iblees^{-la}, and they are coming to us^{-asws} when they are desperate, and they are fearing upon themselves so they are asking us^{-asws} and

we^{-asws} advise to them, and they say, 'We testify that you (Imams^{-asws}) are the people of knowledge'. Then they go out and say, 'We have not seen anyone more straying than the ones who follow them^{-asws}, and their words are being accepted'.

قُلْتُ جُعِلْتُ فِدَاكَ أَحْبَبَنِي عَنِ الْحُسَيْنِ لَوْ نُبِشَ كَانُوا يَجِدُونِ فِي قَبْرِهِ شَيْئاً

I said, 'May I be sacrificed for you^{-asws}! Inform me about Al-Husayn^{-asws}, if exhumed, would they find anything in his^{-asws} grave?'

قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنُ مَعَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ الْحَسَنِ فِي مَنْزِلِ رَسُولِ اللَّهِ ص يَحْيَوْنَ كَمَا يَحْيَا وَ يُزَفُّونَ كَمَا يُزَفُّ قُلُوْا نُبِشَ فِي أَيَّامِهِ لَوْجِدَ فَأَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يَنْظُرُ إِلَى مُعَشِكَرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَجْعَلَهُ

He^{-asws} said: 'O Ibn Bakr! How mighty is your question! Al-Husayn^{-asws} is with his^{-asws} father^{-asws} and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws} Al-Hassan^{-asws} in the house of Rasool-Allah^{-saww}. They^{-asws} are living just as the living do, and they^{-asws} are being sustained just as one gets sustained. If it had been exhumed during his^{-asws} days, you may have found (something). As for today, so he^{-asws} is alive in the Presence of his^{-asws} Lord^{-azwj}, looking at his^{-asws} soldiers, and looking at the Throne, when he^{-asws} would be Commanded to be carry it.

وَ إِنَّهُ لَعَلَى عِلِّيِّ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي وَ إِنَّهُ لَيَنْظُرُ إِلَى زُؤَارِهِ وَ هُوَ أَعْرِفُ بِهِمْ وَ بِأَسْمَائِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ آبَاءَهُ الْإِسْتِغْفَارَ لَهُ

And he^{-asws} is on the right of the Throne, adhering, saying: 'O Lord^{-azwj}! Fulfil for me^{-asws} what You^{-azwj} Promised me^{-asws}!' And he^{-asws} is looked at his^{-asws} visitors, and he^{-asws} is cognizant with them, and with their names, and names of their fathers, and with their ranks, and with their status in the Presence of Allah^{-azwj} from each of you with his son, and what is in his journey, and he^{-asws} sees the ones crying (upon) him^{-asws}, so he^{-asws} seeks Forgiveness for him and asks his^{-asws} forefathers^{-asws} to seek Forgiveness for him.

وَ يَقُولُ لَوْ تَعْلَمُ أَيُّهَا الْبَاكِي مَا أُعِدَّ لَكَ لَفَرَحْتَ أَكْثَرَ بِمَا جَزَعْتَ وَ يَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْخَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

And he^{-asws} is saying: 'If only you knew, o crying one, what is Prepared for you, you be joyful more than what you are alarmed', and they seek Forgiveness for him for Mercy for him, everyone who hears his crying, from the Angels in the sky and in the confusion, and he turns and there is no sin upon him".²⁶²

25- يج، الخرائج و الجرائح رَوَى أَبُو الْقَاسِمِ بْنُ قُلُوبِيهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ خَالِدٍ قَالَ: كُنْتُ بِالْعُسْكَرِ فَبَلَغَنِي أَنَّ هُنَاكَ رَجُلًا مَحْبُوسًا أَتَى مِنْ نَاحِيَةِ الشَّامِ مَكْبُولًا وَ قَالُوا إِنَّهُ تَنَبَّأَ فَأَتَيْتُ الْبَابَ وَ نَادَيْتُ الْبُؤَابِينَ حَتَّى وَصَلْتُ إِلَيْهِ فَإِذَا رَجُلٌ لَهُ فَهْمٌ وَ عَقْلٌ فَقُلْتُ لَهُ مَا قِصَّتُكَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Al Qasim Bin Qawlawiyah, from Muhammad Bin Yaqoub, from Muhammad Bin Idrees, from Muhammad Bin Hassan, from Ali Bin Khalid who said,

'I was at Al-Askar (Samarrah), and it reached me that there is a Magian man over there, and they had brought him from an area of Syria in handcuffs and they said that he is a fore-teller. I came to the door and doormen called out until I arrived to him, and there was a man having understanding and intellect for him. I said to him, 'What is your story?'

قَالَ إِنِّي كُنْتُ بِالشَّامِ أَعْبُدُ اللَّهَ فِي الْمَوْضِعِ الَّذِي يُقَالُ إِنَّهُ نُصِبَ فِيهِ رَأْسُ الْحُسَيْنِ ع فَبَيْنَمَا أَنَا ذَاتَ لَيْلَةٍ فِي مَوْضِعِي مُقْبِلٌ عَلَى الْمِحْرَابِ أَذْكَرُ اللَّهَ إِذَا نَظَرْتُ شَخْصاً بَيْنَ يَدَيَّ فَنَظَرْتُ إِلَيْهِ فَقَالَ لِي قُمْ فَفُتِمْتُ مَعَهُ فَمَشَى بِي قَلِيلاً فَإِذَا أَنَا فِي مَسْجِدِ الْكُوفَةِ قَالَ أَتَعْرِفُ هَذَا الْمَسْجِدَ قُلْتُ نَعَمْ هَذَا مَسْجِدُ الْكُوفَةِ فَصَلَّى وَ صَلَّيْتُ مَعَهُ ثُمَّ خَرَجَ وَ خَرَجْتُ مَعَهُ

He^{-asws} said, 'I was in Syria worshipping Allah^{-azwj} in the place where it is said the head of Al-Husayn^{-asws} is buried. One night while I was in my place facing towards the prayer niche, mentioning Allah^{-azwj}, when I looked at a person in front of me. I looked at him, so he said to me, 'Stand! So I stood up and he walked with me a little, and there I was in Masjid Al-Kufa. He said, 'Do you recognise this Masjid?' I said, 'Yes, this is Masjid Al-Kufa'. He prayed Salat and I prayed Salat, then he went out and I went out with him.

فَمَشَى بِي قَلِيلاً وَ إِذَا نَحْنُ بِمَسْجِدِ الرَّسُولِ ص فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص وَ سَلَّمْتُ وَ صَلَّيْتُ وَ صَلَّيْتُ مَعَهُ

He walked with me a little, and there we were in Masjid of the Rasool^{-saww}. He greeted unto Rasool-Allah^{-saww}, and I greeted, and he prayed Salat and I prayed Salat with him.

ثُمَّ خَرَجَ وَ خَرَجْتُ مَعَهُ فَمَشَى بِي قَلِيلاً وَ إِذَا نَحْنُ بِمَكَّةَ وَ طَافَ بِالْبَيْتِ فَطُفْتُ مَعَهُ

Then he went out and I went out with him. He walked with me a little, and there we were at Makkah, and he performed Tawaaf of the House (Kabah), and I performed Tawaaf with him.

فَخَرَجَ وَ مَشَى بِي قَلِيلاً فَإِذَا أَنَا بِمَوْضِعِي الَّذِي كُنْتُ أَعْبُدُ اللَّهَ فِيهِ بِالشَّامِ وَ غَابَ الشَّخْصُ عَنْ عَيْنِي فَتَعَجَّبْتُ مِمَّا رَأَيْتُ

He went out and walked with me a little, and there I was (back) in my place which I was worshipping Allah^{-azwj} in Syria, and the person disappeared from my eyes. I was astounded from what I had seen.

فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ رَأَيْتُ ذَلِكَ الشَّخْصَ فَاسْتَبَشَرْتُ بِهِ وَ دَعَانِي فَأَجَبْتُهُ وَ فَعَلَ كَمَا فَعَلَ فِي الْعَامِ الْأَوَّلِ فَلَمَّا أَرَادَ مُفَارَقَتِي بِالشَّامِ قُلْتُ سَأَلْتُكَ بِالَّذِي أَقْدَرَكَ عَلَى مَا رَأَيْتُ مَنْ أَنْتَ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ

When it was during the following year, I saw that person. So I was joyful with him, and he called me over, so I answered me, and he did just as he had done in the first year. When he wanted to separate from me at Syria, I said, 'I ask you by the One^{-azwj} Who Enabled you upon what I saw! Who are you?' He said, 'I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws}.

فَحَدَّثْتُ مَنْ كَانَ يَصِيرُ إِلَيَّ بِخَبَرِهِ فَقَرَّبَ ذَلِكَ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ الرَّيَّانِ فَبَعَثَ إِلَيَّ فَأَخَذَنِي وَ كَبَّلَنِي فِي الْحَدِيدِ وَ حَمَلَنِي إِلَى الْعِرَاقِ وَ حَبَسْتُ كَمَا تَرَى وَ ادَّعَى عَلَيَّ الْمُحَالِ

So I narrated to the ones who were come to me, with his^{-asws} news. That was raised to Muhammad Bin Abdul Malik Al-Zayyat, and he sent (security forces) to me, and seized me and handcuffed my in the iron, and carried me to Al-Iraq, and I was imprisoned just as you see, and claimed the impossible upon me’.

فَقُلْتُ أَرْفَعُ عَنْكَ الْفِصَّةَ إِلَيْهِ قَالَ ارْزُقْ فَكَتَبْتُ عَنْهُ فِصَّةً شَرَحْتُ أَمْرَهُ فِيهَا وَرَفَعْتُهَا إِلَى الرَّيَّاتِ فَوَقَعَ فِي ظَهْرِهَا قُلْ لِلَّذِي أَخْرَجَكَ مِنَ الشَّامِ فِي لَيْلَةٍ إِلَى الْكُوفَةِ إِلَى الْمَدِينَةِ إِلَى مَكَّةَ أَنْ يُخْرِجَكَ مِنْ حَبْسِي

I said, ‘I shall raise the story from you to him’. He said, ‘Raise it’. So I wrote a story on his behalf, explaining his matter in it, and raised it to Al-Zayyat, and he (Al-Zayyat) signed in its back, ‘Say to the one^{-asws} who brought you out from Syria in one night to Al-Kufa, to Al-Medina, to Makkah, to get you out from my prison’.

قَالَ عَلِيُّ بْنُ خَالِدٍ فَعَمَّيْتُ ذَلِكَ مِنْ أَمْرِهِ وَرَفَعْتُ لَهُ وَانْصَرَفْتُ مَحْزُونًا فَلَمَّا أَصْبَحْتُ بَاكَرْتُ الْحَبْسَ لِأَعْلِمَهُ بِالْحَالِ وَ أَمْرَهُ بِالصَّبْرِ وَ الْعَزَاءِ فَوَجَدْتُ الْجُنْدَ وَ الْحُرَّاسَ وَ صَاحِبَ السِّجْنِ وَ خَلْقًا كَثِيرًا مِنَ النَّاسِ يُهْرَعُونَ

Ali Bin Khalid said, ‘That grieved me, of his instruction, and I felt pity for him, and I left grieving. When it was morning, I went to the prison in order to know his state and instruct him with the patience and the consolation, but I found the army, and the prison guards, and the warden of the prison, and a lot of people from the general public rushing.

فَسَأَلْتُ عَنْهُمْ وَ عَنِ الْحَالِ فَقِيلَ إِنَّ الْمَحْمُولَ مِنَ الشَّامِ الْمُتَنَبِّئِ قُعِدَ الْبَارِحَةَ مِنَ الْحَبْسِ فَلَا يُدْرَى حَسَفَتْ بِهِ الْأَرْضُ أَوْ اخْتَطَفَتْهُ الطَّيْرُ وَ كَانَ هَذَا الْمُرْسَلُ أَعْنَى عَلِيِّ بْنِ خَالِدٍ زَيْدِيًّا فَقَالَ بِالْإِمَامَةِ وَ حَسَنَ اعْتِقَادِهِ.

I asked about them and about the state, and it was said that the one carried from Syria, to soothsayer, is missing since yesterday from the prison, and it isn’t known whether the ground submerged with him or the bird kidnapped him, and this messenger, meaning Ali Bin Khalid, was a Zaydiite. So he said (believed) in the Imamate, and his beliefs were good”²⁶³

26- يج، الخرائج و الجرائح أَخْبَرَنَا جَمَاعَةٌ مِنْهُمْ مُحَمَّدُ بْنُ عَلِيٍّ النَّيْشَابُورِيُّ وَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِي الْحُسَيْنِ بْنِ عَبْدِ الصَّمَدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُعَمَّرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى الْحُسَيْنَ ع أَنَسٌ فَقَالُوا لَهُ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا بِفَضْلِكَ الَّذِي جَعَلَ اللَّهُ لَكُمْ

(The book) ‘Al Kharaij Wa Al Jaraij’ – A group informed us, from them were Muhammad Bin Ali Al Neshapuri, and Muhammad Bin Bin Abdul Samad, from Abu Al Hassan Bin Abdul Samad, from Ahmad Bin Muhammad Al Ma’mari, from Muhammad Bin Ali Bin Al Husaym, from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Ali Bin Al Hakam, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{-asws} having said: ‘Some people came to Al-Husayn^{-asws} and said to him^{-asws}, ‘O Abu Abdullah^{-asws}! Narrate to us with your (Imams^{-asws}) merits, which Allah^{-azwj} has Made to be for you^{-asws} all’.

فَقَالَ إِنَّكُمْ لَا تَحْتَمِلُونَهُ وَ لَا تُطِيعُونَهُ قَالُوا بَلَى نَحْتَمِلُ قَالَ إِنْ كُنْتُمْ صَادِقِينَ فَلْيَتَّبِعْ اثْنَانِ وَ أَحَدٌ فَإِنْ اخْتَمَلَهُ حَدَّثْتُكُمْ

²⁶³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 25

He^{-asws} said: 'You will neither be able to bear nor tolerate'. They said, 'But we will bear'. He^{-asws} said: 'If you were truthful, then let two isolate, and I shall narrate to one, so if he bears it, I^{-asws} shall narrate to you'.

فَتَنَحَّى اِثْنَانِ وَ حَدَّثَ وَاحِدًا فَقَامَ طَائِرُ الْعُقْلِ وَ مَرَّ عَلَى وَجْهِهِ وَ كَلَّمَهُ صَاحِبَاهُ فَلَمْ يَرُدَّ عَلَيْهِمَا شَيْئًا وَ انْصَرَفُوا.

So, two of them isolated and he^{-asws} narrated to one. He stood up having lost his mind and went on his direction and his two companions spoke to him, but he did not respond to them with anything and they left".²⁶⁴

27- **يج، الخرائج و الجرائح بهذا الإسناد قال:** أتى رجل الحسين بن علي ع فقال حدثني بفضلكم الذي جعل الله لكم فقال إني لن تطيق حمله قال بلى حدثني يا ابن رسول الله إني أحمله

(The book) 'Al Kharaij Wa Al Jaraih' – By this chain, said,

'A man came to Al-Husayn^{-asws} Bin Ali^{-asws} and said 'Narrate to me with your^{-asws} merits, those which Allah^{-azwj} has Made to be for you^{-asws}'. He^{-asws} said: 'You will never (be able to) tolerate its load'. He said, 'Yes, narrate to me, O son^{-asws} of Rasool-Allah^{-saww}! I will bear it'.

فَحَدَّثَهُ بِحَدِيثٍ فَمَا فَرَّغَ الْحُسَيْنُ ع مِنْ حَدِيثِهِ حَتَّى ابْيَضَ رَأْسُ الرَّجُلِ وَ لَحِيَّتُهُ وَ أَنْسَى الْحَدِيثَ فَقَالَ الْحُسَيْنُ ع أَذْرَكَتُهُ رَحْمَةُ اللَّهِ حَيْثُ أَنْسَى الْحَدِيثَ.

So he^{-asws} narrated to him a Hadeeth. Al-Husayn^{-asws} was not (even) free from narrating it until the head (hair) of the man and his beard had turned white, and he forgot the Hadeeth. Al-Husayn^{-asws} said: 'The Mercy of Allah^{-azwj} came across him when he forgot the Hadeeth".²⁶⁵

28- **قب، المناقب لابن شهر آشوب** أصاب الناس زلزلة على عهد أبي بكر ففرغ إلى علي ع أصحابه ففقد علي ع على تلعة و قال كأنكم قد هلكتم و حرك شفتيه و ضرب الأرض بيده ثم قال ما لك اسكني فسكنت

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – The people were hit by an earthquake in the era of Abu Bakr, so his companions panicked to Ali^{-asws}. Ali^{-asws} sat upon a hill and said: 'It is as if you have been destroyed', and he^{-asws} moved his^{-asws} lips and hit the ground with his^{-asws} hand, then said: 'What is the matter with you?' Calm down!' So it calmed down.

ثُمَّ قَالَ أَنَا الرَّجُلُ الَّذِي قَالَ اللَّهُ تَعَالَى إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَلَةً فَإِنَّا الْإِنْسَانُ الَّذِي أَقُولُ لَهَا مَا لَكَ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا إِنِّي تُحَدِّثُ.

Then he^{-asws} said: 'I^{-asws} am the man who Allah^{-azwj} the Exalted Says: **When the earth is shaken with its earthquake [99:1]** – the Verses. I^{-asws} am the human being who, I^{-asws} will be saying to it: 'What is the matter with you?' **On that Day it would narrate its news [99:4]**, to me^{-asws} it shall narrate".²⁶⁶

29- **و في خبر آخر أنه قال:** لو كانت الزلزلة التي ذكرها الله في كتابه لأجابني و لكنّها ليست بذلك.

²⁶⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 26

²⁶⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 27

²⁶⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 28

And in another Hadeeth, he^{-asws} said: 'If it had been the earthquake which Allah^{-azwj} Mentioned in His^{-azwj} (Book), it would have answered me^{-asws}, but it isn't that one'.²⁶⁷

30- وَ فِي رِوَايَةِ سَعِيدِ بْنِ الْمُسَيَّبِ وَ عُبَايَةَ بْنِ رَجِيٍّ أَنَّ عَلِيًّا عَ ضَرَبَ الْأَرْضَ بِرِجْلِهِ فَتَحَرَّكَتْ فَقَالَ اسْكُنِي فَلَمْ يَأْنِ لَكَ ثُمَّ قَرَأَ يُؤْمِنُ بِحَدِيثِ أَخْبَارِهَا.

And in a report of Saeed Bin Al-Musayyab, and Abayah Bin Rabie. 'Ali^{-asws} hit the ground with his^{-asws} legs, and it moved, so he^{-asws} said: 'Calm down, for it doesn't mean you'. Then he^{-asws} recited: **On that Day it would narrate its news [99:4]**.²⁶⁸

31- قَب، المناقب لابن شهر آشوب شكاً أبو هُرَيْرَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع شَوْقَ أَوْلَادِهِ فَأَمَرَهُ ع بِغَضِّ الطَّرْفِ فَلَمَّا فَتَحَهَا كَانَ فِي الْمَدِينَةِ فِي دَارِهِ فَجَلَسَ فِيهَا هُنَيْئَةً فَتَنَظَّرَ إِلَى عَلِيٍّ ع فِي سَطْحِهِ وَ هُوَ يَقُولُ هَلُمَّ نَنْصَرِفْ وَ غَضَّ طَرْفَهُ فَوَجَدَ نَفْسَهُ فِي الْكُوفَةِ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Abu Hureyra complained to Amir Al-Momineen^{-asws} of the longing for his children. He^{-asws} instructed him to closed the eyes with a blindfold. When he opened it, he was in Al-Medina in his house. He sat therein congratulating. Then he looked at Ali^{-asws} in his roof and he^{-asws} was saying: 'Come, let us leave', and he^{-asws} blindfolded him, and he found himself in Al-Kufa.

فَاسْتَعْجَبَ أَبُو هُرَيْرَةَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ آصَفَ أَوْزَدَ تَحْتًا مِنْ مَسَافَةِ شَهْرَيْنِ بِمِقْدَارِ طَرْفَةٍ عَيْنٍ إِلَى سُلَيْمَانَ وَ أَنَا وَصِيُّ رَسُولِ اللَّهِ ص.

Abu Hureyra was astounded, so Amir Al-Momineen^{-asws} said: 'Aasif (Bin Barkhiya) brought a throne (of Bilquis) to Suleyman^{-as} from a travel distance of two months in a measurement of the blink of an eye, and I^{-asws} am the successor^{-asws} of Rasool-Allah^{-saww}'.²⁶⁹

32- خُتِصَ، الإختصاص عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ سَعِيدٍ عَنِ الرَّبِيعِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِمَّا أَتَى قَوْمَ مُوسَى فِي شَيْءٍ كَانَ بَيْنَهُمْ فَأَصْلَحَ بَيْنَهُمْ وَ رَجَعَ.

(The book) 'Al Ikhtisaas' – Abdullah Bin Aamir Bin Saeed, from Al Rabie, from Ja'far Bin Bashir, from Yunus Bin Yaqoub,

'From Abu Abdullah^{-asws} having said: 'A man from us went to people of Musa^{-as} regarding something which was between them, and reconciled between them, and returned'.²⁷⁰

33- خُتِصَ، الإختصاص ابْنُ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَحَلِّ بْنِ جَبَلٍ عَنْ جَابِرِ بْنِ بَرِيدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ يَا جَابِرُ أَلَيْكَ جَمَارٌ يَسِيرُ بِكَ فَيَبْلُغُ بِكَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فِي يَوْمٍ وَاحِدٍ فَقُلْتُ جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ وَ أَتَى لِي هَذَا

(The book) 'Al Ikhtisaas' – Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel Bin Jameel, from Jabir Bin Yazeed,

²⁶⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 29

²⁶⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 30

²⁶⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 31

²⁷⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 32

'From Abu Ja'far^{-asws} having said: 'O Jabir! Is there a donkey for you to travel with you and reach with you from the east to the west in one day?' I said, 'May I be sacrificed for you^{-asws}, O Abu Ja'far^{-asws}! And where can this be for me?'

فَقَالَ أَبُو جَعْفَرٍ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَ أَلَمْ تَسْمَعْ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلَيٍّ ع وَ اللَّهُ لَتُبْلَغَنَّ الْأَسْبَابَ وَ اللَّهُ لَتَرْكَبَنَّ السَّحَابَ.

Abu Ja'far^{-asws} said: 'That is Amir Al-Momineen^{-asws}. Have you not heard the words of Rasool-Allah^{-saww} regarding Ali^{-asws}: 'By Allah^{-azwj}! You^{-asws} will be reaching the causes. By Allah^{-azwj}! You will be riding the clouds''²⁷¹

34- خُتِصَ، الْإِكْتِسَاصُ ابْنُ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ خُفْصِ الْأَبْيَضِ التَّمَارِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع أَيَّامَ قَتْلِ مُعَلَّى بْنِ حُنَيْسٍ وَ صَلَّيْهِ رَحِمَهُ اللَّهُ فَقَالَ لِي يَا خُفْصُ إِنِّي أَمَرْتُ الْمُعَلَّى بْنَ حُنَيْسٍ بِأَمْرِ فَخَالَفَنِي فَأَبْثَلَنِي بِالْحَدِيدِ إِنِّي نَظَرْتُ إِلَيْهِ يَوْمًا وَ هُوَ كَتِيبٌ حَزِينٌ فَقُلْتُ مَا لَكَ يَا مُعَلَّى كَأَنَّكَ ذَكَرْتَ أَهْلَكَ وَ مَالَكَ وَ عِيَالَكَ فَقَالَ أَجَلٌ

(The book) 'Al Ikhtisaas' – Ibn Abu Al Khattab, from Musa Bin Sa'dan, from Hafs Al Abyaz Al Tammar who said,

'I entered to see Abu Abdullah^{-asws} during the days Moalla Bin Khunays had been killed, and he, may Allah^{-azwj} have Mercy on him, was crucified. He^{-asws} said to me: 'O Hafs! I^{-asws} instructed Al-Moalla Bin Khunays with a matter, but he opposed me^{-asws} and was tried with the iron. I looked at him one day and he was bleak, grieving, so I^{-asws} said: 'What is the matter with you, O Moalla? It is as if you remembered your family, and your wealth and your dependants'. He said, 'Yes'.

فَقُلْتُ ااذْنُ مِنِّي فَدَنَا مِنِّي فَمَسَحْتُ وَجْهَهُ فَقُلْتُ أَيْنَ تَرَكَ فَقَالَ أَرَانِي فِي بَيْتِي هَذِهِ زَوْجَتِي وَ هَؤُلَاءِ وَلَدِي فَتَرَكْتُهُ حَتَّى تَمَلَأَ مِنْهُمْ وَ اسْتَبْرَأْتُ مِنْهُ حَتَّى نَالَ مَا يَنَالُ الرَّجُلُ مِنْ أَهْلِهِ

I^{-asws} said: 'Come near me^{-asws}'. So he came near, and I^{-asws} wiped his face and said: 'Where do you see (yourself to be)?' He said, 'I see myself in my house. This is my wife, and those are my children'. So, I^{-asws} left him until he was filled from them and was cheerful from it, until he attained what the man attains from his family.

ثُمَّ قُلْتُ لَهُ ااذْنُ مِنِّي فَدَنَا مِنِّي فَمَسَحْتُ وَجْهَهُ فَقُلْتُ أَيْنَ تَرَكَ فَقَالَ أَرَانِي مَعَكَ فِي الْمَدِينَةِ وَ هَذَا بَيْتُكَ فَقُلْتُ لَهُ يَا مُعَلَّى إِنَّ لَنَا حَدِيثًا مِنْ حِفْظِهِ عَلَيْنَا حَفِظَ اللَّهُ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ

Then I^{-asws} said to him: 'Come near me^{-asws}, and I^{-asws} wiped his face and I^{-asws} said: 'Where do you see (yourself to be)?' He said, 'I see myself with you^{-asws} in Al-Medina, and this is your^{-asws} house'. I^{-asws} said to him: 'O Moalla! There are Ahadeeth for us^{-asws}, one who preserves it upon us^{-asws}, Allah^{-azwj} would Protect him upon his Religion and his world.

يَا مُعَلَّى لَا تَكُونُوا أُسْرَاءَ فِي أَيْدِي النَّاسِ بِحَدِيثِنَا إِنْ شَاءُوا مَنُوا عَلَيْكُمْ وَ إِنْ شَاءُوا قَتَلُوكُمْ يَا مُعَلَّى إِنَّ مِنْ كَتَمِ الصَّعْبِ مِنْ حَدِيثِنَا جَعَلَهُ اللَّهُ نُورًا بَيْنَ عَيْنَيْهِ وَ زَرَقَهُ اللَّهُ الْعِرَّةَ فِي النَّاسِ وَ مَنْ أَدَاعَ الصَّعْبَ مِنْ حَدِيثِنَا لَمْ يَمُتْ حَتَّى يَعْصَهُ السَّيْلُ أَوْ يَمُوتَ بِحَبْلِ يَا مُعَلَّى وَ أَنْتَ مُقْتُولٌ فَاسْتَعِذَّ.

O Moalla! Do not become captives in the hands of the people with our^{-asws} Ahadeeth, if they desire they confer upon you and they desire they would kill you. O Moalla! One who conceals

²⁷¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 33

the difficult ones from our^{-asws} Ahadeeth, Allah^{-azwj} would Make a light to be between his eyes, and Allah^{-azwj} would Grace him the honour among the people, and one who broadcasts the difficult ones from our^{-asws} Ahadeeth, would not die until he bites the weapons, or dies with a rope (hanging). O Moalla! And you will be killed, so be prepared".²⁷²

35- تختص، الإختصاص ير، بصائر الدرجات الحسين بن أحمد بن سلمة اللؤلؤي عن الحسن بن علي بن يقطين عن ابن جبرلة عن ابن سنان قال: سألت أبا عبد الله ع عن الخوض فقال هو خوض ما بين بصرى إلى صنعاء أحب أن تراه فقلت له نعم

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Al Husayn Bin Ahmad Bin Salama Al Luluie, from Al Hassan Bin Ali Bin Baqqah, from Ibn Jabala, from Ibn Sinan who said,

'I asked Abu Abdullah^{-asws} about the Fountain. He^{-asws} said: 'It is a fountain (its dimensions are) what is between Busra to Sana'a. Would you like to see it?' I said to him^{-asws}, 'Yes'.

قال فأخذ بيدي وأخرجني إلى ظهر المدينة ثم ضرب برجلي فنظرت إلى نهر يجري من جانبه هذا ماء أبيض من الثلج ومن جانبه هذا لبن أبيض من الثلج وفي وسطه خمير أحسن من النافوت فما رأيت شيئاً أحسن من تلك الخمر بين اللبن والماء

He (the narrator) said, 'He^{-asws} grabbed my hand and brought me out to the back of Al-Medina, then kicked with his^{-asws} leg, and I looked at a river flowing from this side of his^{-asws} - water which was whiter than snow, and from this side of his^{-asws} was milk whiter than the snow, and it is middle was wine more beautiful than ruby. I had not seen anything more beautiful than that wine, between the milk and the water.

فقلت جعلت فداك من أين يخرج هذا ومن أين يجراه

I said, 'May I be sacrificed for you^{-asws}! Where does this come out from, and from where is its flow?'

فقال هذِهِ العيون التي ذكرها الله في كتابه أنها في الجنة عين من ماء وعين من لبن وعين من خمير يجري في هذا النهر

He^{-asws} said: 'These are springs which Allah^{-azwj} Mentioned in His^{-azwj} Book that these are in the Paradise, a spring of water, and a spring of milk, and a spring of wine flowing in this river'.

و رأيت حافاته عليها شجر فيها جوار معلقات برؤوسهن ما رأيت شيئاً أحسن منهن وبأيديهن آنية ما رأيت أحسن منها ليست من آنية الدنيا فدنا من إحداهن فأومأ إليها لتسقيته

And I saw trees in this banks wherein were girls suspended by their heads. I had not seen anything more beautiful than them, and in their hands were containers I had not seen more beautiful than these, not being from the utensils of the world. He^{-asws} approached one of them and gestured by his^{-asws} hand to quench him^{-asws}.

فنظرت إليها وقد مالت لتعرف من النهر فمالت الشجرة معها فاعتقت ثم ناولته فشرب ثم ناولها وأومأ إليها فمالت لتعرف فمالت الشجرة معها فاعتقت ثم ناولته فناولني فشربت فما رأيت شرباً كان ألين منه ولا ألد وكان رائحته رائحة المسك

²⁷² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 34

I looked at her, and she had inclined in order to scoop from the river, and the tree inclined with her, and she scooped, then gave it, and he^{-asws} drank. Then he^{-asws} gave it and gestured to her. She inclined in order to scoop and the tree inclined with her, and she scooped, then gave it, and he^{-asws} gave it to me, so I drank. I had not seen any drink which was softer than it, nor more pleasurable, and its aroma was the aroma of musk.

وَنَظَرْتُ فِي الْكَأْسِ فَإِذَا فِيهِ ثَلَاثَةُ أَلْوَانٍ مِنَ الشَّرَابِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ وَ مَا كُنْتُ أَرَى أَنَّ الْأَمْرَ هَكَذَا

And I looked into the cup and in it were three types of drink, so I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I have not seen a day like today at all, and I had not view that the matter could be like this!’

فَقَالَ هَذَا مِنْ أَقْلٍ مَا أَعَدَّهُ اللَّهُ لِشِبَعَيْنَا إِذَا تَوَفَّي صَارَتْ رُوحُهُ إِلَى هَذَا النَّهْرِ وَ رَعَتْ فِي رِيَاضِهِ وَ شَرِبَتْ مِنْ شَرَابِهِ وَ إِنَّ عَدُونَنا إِذَا تَوَفَّي صَارَتْ رُوحُهُ إِلَى وَادِي بَرْهُوتٍ فَأُخْلِذَتْ فِي عَذَابِهِ وَ أُطِيعَتْ مِنْ زَقُومِهِ وَ سُقِيتُ مِنْ حَبِيمِهِ فَاسْتَعِيدُوا بِاللَّهِ مِنْ ذَلِكَ الْوَادِي.

He^{-asws} said: ‘This is from the least of what Allah^{-azwj} has Prepared for our^{-asws} Shias. When the Momin dies his soul comes to this river, and is nurtured in its garden, and drinks from its drink; and our^{-asws} enemy, when he dies, his soul comes to the valley of Barhoot, and is eternally in His^{-azwj} Punishment, and is fed from its Zaqoom (tree), and is quenched from its boiling water, therefore seek Refuge with Allah^{-azwj} from that valley’.²⁷³

36- ع، علل الشرائع علي بن حاتم عن إسماعيل بن علي بن قدامة عن أحمد بن علي بن ناصح عن جعفر بن محمد الأزمني عن الحسن بن عبد الوهاب عن علي بن حديد المدائني عن حماد بن عمار عن الفضل بن شاذان قال: سألت جعفر بن محمد ع عن الطفل يضحك من غير عجب و يبكي من غير ألم

(The book) ‘Illal Al Sharaie’ – Ali Bin Hatim, from Ismail Bin Ali Bin Qadama, from Ahmad Bin Ali Bin Nasih, from Ja’far Bin Muhammad al Armany, from Al Hassan Bin Abdul Wahhab, from Ali Bin Hadeed Al Madainy, from the one who narrated it, from Al Mufazzal who said,

‘I asked Ja’far^{-asws} Bin Muhammad^{-asws} about the child laughing from without wonderment and crying from without there being any pain.

فَقَالَ يَا مُفَاضَّلُ مَا مِنْ طِفْلٍ إِلَّا وَ هُوَ يَرَى الْإِمَامَ وَ يُنَاجِيهِ فَبَكَؤُهُ لَغِيْبَةِ الْإِمَامِ عَنْهُ وَ ضَحْكُهُ إِذَا أَقْبَلَ إِلَيْهِ حَتَّى إِذَا أُطْلِقَ لِسَانُهُ أُغْلِقَ ذَلِكَ الْبَابُ عَنْهُ وَ ضُرِبَ عَلَى قَلْبِهِ بِالسَّيْنَانِ.

He^{-asws} said: ‘O Mufazzal! There is no child except and he sees the Imam^{-asws} and he^{-asws} whispers to him. So its crying is to the absence of the Imam^{-asws} from him, and its laughter is when he^{-asws} comes to him, until when his tongues is freed (starts talking), that door is closed from it, and the forgetfulness hits upon its heart’.²⁷⁴

37- كِتَابُ الْمُحْتَصَرِّ لِلْحَسَنِ بْنِ سُلَيْمَانَ، بِمَا رَوَاهُ مِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ يَرْفَعُهُ إِلَى عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَبْلَبَةُ أُسْرِي بِي إِلَى السَّمَاءِ وَ صِرْتُ كَقَابِ قَوْسَيْنِ أَوْ أَذْنَى أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ يَا مُحَمَّدُ مَنْ أَحَبُّ خَلْقِي إِلَيْكَ قُلْتُ يَا رَبِّ أَنْتَ أَعْلَمُ فَقَالَ عَزَّ وَ جَلَّ أَنَا أَعْلَمُ وَ لَكِنْ أُرِيدُ أَنْ أَسْمَعَهُ مِنْ فَيْكِ

²⁷³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 35

²⁷⁴ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 36

Kitab Al Mukhtasar of Al Hassan Bin Suleyman – from what is reported from Kitab Nawadir Al Hikma, raising it to Ammar Bin Yasser who said,

‘Rasool-Allah^{-saww} said: ‘On the night there was an ascension with me^{-saww} to the sky and I^{-saww} came to be like a measurement of **two bows or nearer [53:9]**, Allah^{-azwj} Mighty and Majestic Revealed to me^{-saww}: “O Muhammad^{-saww}! Who is the most beloved of My^{-azwj} creatures to you^{-saww}?” I^{-saww} said: ‘O Lord^{-azwj}! You^{-azwj} are more Knowing’. The Mighty and Majestic Said: “I^{-azwj} am more Knowing but I^{-azwj} Want to Hear it from your^{-saww} mouth”.

فَقُلْتُ ابْنُ عَمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنْ التَّمْتُ فَالْتَمْتُ فَإِذَا بَعْلِي وَاقِفٌ مَعِيَ وَ قَدْ خَرِقَتْ حُجُبُ السَّمَاوَاتِ وَ عَلَيَّ وَاقِفٌ رَافِعٌ رَأْسَهُ يَسْمَعُ مَا يَقُولُ فَخَرَزْتُ لِلَّهِ تَعَالَى سَاجِدًا.

I^{-saww} said: ‘Son^{-asws} of my^{-saww} uncle^{-as} Ali^{-asws} Bin Abu Talib^{-asws}’. So Allah^{-azwj} Mighty and Majestic Revealed to me^{-saww}: “Turn around!” I^{-saww} turned around and there was Ali^{-asws} standing with me^{-saww}, and the veils of the skies had been torn, and Ali^{-asws} was standing raising his^{-asws} head listening to what He^{-azwj} Said. So I^{-saww} fell down to Allah^{-azwj} the Exalted in Sajdah”.²⁷⁵

38- مِنْ كِتَابِ اللَّبَاتِ [الْبَابُ] لِابْنِ الشَّرِيفَةِ الْوَاسِطِيِّ، يَرْفَعُهُ إِلَى مَيْسَمِ التَّمَارِ قَالَ: بَيْنَمَا أَنَا فِي السُّوقِ إِذْ أَتَى أَصْبَغُ بْنُ ثُبَّانَةَ قَالَ وَحَيْكَ يَا مَيْسَمُ لَقَدْ سَمِعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع حَدِيثًا صَعِبًا شَدِيدًا قُلْتُ وَ مَا هُوَ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ حَدِيثَ أَهْلِ الْبَيْتِ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبُهُ لِلْإِيمَانِ

From Kitab Al Labaat of Ibn Shareefa Al Wasity, raising it to Meysam al Tammar who said,

“While I was in the market, Asbagh Bin Nubata came to me and he said, ‘Woe be to you, O Maysam! I have heard a Hadeeth from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} which is intensely difficult, so where can we happen to be like that? I heard him^{-asws} saying: ‘Our^{-asws} Ahadeeth, of the People of the Household are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Messenger Prophet^{-as}, or a servant whose heart Allah^{-azwj} has Tested for the *Eman*’.

فَقُمْتُ مِنْ فُورَتِي فَأَتَيْتُ عَلِيًّا ع فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِيثُ أَخْبَرَنِي بِهِ أَصْبَغُ عَنْكَ قَدْ ضِيقْتُ بِهِ دَرْعًا فَقَالَ ع مَا هُوَ فَأَخْبَرْتُهُ بِهِ فَتَبَسَّمَ ثُمَّ قَالَ اجْلِسْ يَا مَيْسَمُ أَوْ كُلُّ عِلْمٍ يَحْتَمِلُهُ عَالِمٌ

I immediately stood up and went over to Ali^{-asws} and I said, ‘O Amir Al-Momineen^{-asws}! A Hadeeth which Al-Asbagh Bin Nubata informed me with, (reporting) from you^{-asws}, I am constricted by it, and I am uneasy’. He^{-asws} said: ‘And what is it?’ I informed him^{-asws}, and he^{-asws} smiled, then said: ‘Be seated, O Maysam! Or, is every knowledge borne by a scholar?’

إِنَّ اللَّهَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُغَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ فَهَلْ رَأَيْتَ الْمَلَائِكَةَ اخْتَمَلُوا الْعِلْمَ قَالَ قُلْتُ وَ إِنَّ هَذَا أَعْظَمُ مِنْ ذَلِكَ

Allah^{-azwj} the Exalted Said to the Angels **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make**

²⁷⁵ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 37

mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30]. So, do you see that the Angels were (not) bearing the knowledge?’ I said, ‘By Allah^{-azwj}! This is greater than that’.

قَالَ وَ الْآخَرَى أَنَّ مُوسَى بْنُ عِمْرَانَ أَنْزَلَ اللَّهُ عَلَيْهِ التَّوْرَةَ فَظَنَّ أَنْ لَا أَحَدَ أَعْلَمَ مِنْهُ فَأَخْبَرَهُ أَنَّ فِي خَلْقِهِ أَعْلَمَ مِنْهُ وَ ذَلِكَ إِذْ خَافَ عَلَى نَبِيِّهِ الْعُجْبَ قَالَ فَدَعَا رَبَّهُ أَنْ يُرْسِدَهُ إِلَى الْعَالَمِ قَالَ فَجَمَعَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْخَضِرِ عَ فَحَرَّقَ السَّفِينَةَ فَلَمْ يَحْتَمِلْ ذَلِكَ مُوسَى وَ قَتَلَ الْغُلَامَ فَلَمْ يَحْتَمِلْهُ وَ أَقَامَ الْجِدَارَ فَلَمْ يَحْتَمِلْهُ

He^{-asws} said: ‘And another is Musa^{-as}. Allah^{-azwj} Mighty and Majestic Revealed the Torah unto him^{-as}, so he^{-as} thought that there is no one more knowledgeable than him^{-as}. But, Allah^{-azwj} Mighty and Majestic Informed: “There is someone among My^{-azwj} creatures who is more knowledgeable than you^{-as}”, and that is because He^{-azwj} Feared the self-conceitedness upon His^{-azwj} Prophet^{-as}. So he^{-as} called upon his^{-as} Lord^{-azwj} (to introduce) him^{-as} to the scholar. So Allah^{-azwj} Gathered him^{-as} with Al-Khizr^{-as}. He (Al-Khizr^{-as}) punctured the ship, and Musa^{-as} could not bear that. And he^{-as} killed the boy and Musa^{-as} could not bear that. And he^{-as} straightened the wall, and he^{-as} could not bear it.

وَ أَمَّا النَّبِيُّونَ فَإِنَّ نَبِيَّنَا صَ أَحَدَ يَوْمٍ عَدِيدٍ حُمِ يَدَيَّ فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ فَهَلْ رَأَيْتَ احْتَمَلُوا ذَلِكَ إِلَّا مَنْ عَصَمَ اللَّهُ مِنْهُمْ فَأَبْشِرُوا ثُمَّ أَبْشِرُوا فَإِنَّ اللَّهَ قَدْ خَصَّكُمْ بِمَا لَمْ يُخَصَّ بِهِ الْمَلَائِكَةُ وَ النَّبِيُّونَ وَ الْمُرْسَلِينَ فِيمَا احْتَمَلْتُمْ ذَلِكَ فِي أَمْرِ رَسُولِ اللَّهِ صَ وَ عَلَيْهِ

And as for the *Momineen*, so our Prophet^{-saww} grabbed me^{-asws} by my^{-asws} hand on the Day of Ghadeer khumm and he^{-saww} said: ‘O Allah^{-azwj}! The one whose Master I^{-saww} was, so Ali^{-asws} is his Master’. So, do you see them bearing that, except for the one whom Allah^{-azwj} Rescued from them? Therefore, receive ‘فَأَبْشِرُوا’ glad tidings, then receive glad tidings (again), for Allah^{-azwj} has Particularised you all with what He^{-azwj} did not Particularise the Angels with, and the Prophets^{-as}, and the Mursils^{-as} with regards to what you are bearing from the orders to Rasool-Allah^{-saww} and his^{-saww} knowledge.

فَخَذَرُوا عَنْ فَضْلِنَا وَ لَا حَرَجَ وَ عَنْ عَظِيمِ أَمْرِنَا وَ لَا إِثْمَ

So narrated of our^{-asws} merits and there is no blame, and of our^{-asws} great matters and there is no sin’.

قَالَ قَالَ رَسُولُ اللَّهِ صَ أَمْرُنَا مَعَاشِرَ الْأَنْبِيَاءِ أَنْ تُخَاطَبَ النَّاسَ عَلَى قَدْرِ عُظُمِهِمْ.

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘We^{-asws} are the community of the Prophets^{-as}, we^{-asws} address the people upon a measurement of their intellects’’.²⁷⁶

39- وَ رُويَ أَيْضاً مِنْ كِتَابِ الْخَصَائِصِ لِابْنِ الْبَطْرِيقِ، رَفَعَهُ إِلَى الْحَارِثِ قَالَ قَالَ عَلِيٌّ عَ نَحْنُ أَهْلُ الْبَيْتِ لَا نُقَاسُ بِالنَّاسِ فَقَامَ رَجُلٌ فَأَتَى عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ صَدَقَ عَلِيٌّ أَوْ لَيْسَ كَانَ النَّبِيُّ صَ لَا يُقَاسُ بِالنَّاسِ

And it is reported as well from the book ‘Al Ikhtisaas’ of Ibn Al Bitreeq, raising it to Al Haris who said,

²⁷⁶ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 38

'Ali^{-asws} said: 'We^{-asws} People^{-asws} of the Household, cannot be compared with the people'. A man stood up and went to Abdullah Bin Al-Abbas and informed him with that. He said, 'Ali^{-asws} speaks the truth, or isn't it that the Prophet^{-saww} cannot be compared with the people?'

ثُمَّ قَالَ ابْنُ عَبَّاسٍ نَزَلَتْ هَذِهِ الْآيَةُ فِي عَلِيِّ عِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ.

Then Ibn Abbas said, 'This Verse was Revealed regarding Ali^{-asws}: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***'.²⁷⁷

40- وَمِنْ كِتَابِ مَنْهَجِ التَّحْقِيقِ إِلَى سَوَاءِ الطَّرِيقِ، عَنِ الْبَزَنْطِيِّ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَصْوَدَ بْنِ سَعِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ مُبْتَدِئًا مِنْ غَيْرِ أَنْ أَسْأَلَهُ نَحْنُ حُجَّةُ اللَّهِ وَنَحْنُ بَابُ اللَّهِ وَنَحْنُ لِسَانُ اللَّهِ وَنَحْنُ وَجْهُ اللَّهِ وَنَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَنَحْنُ وَلَاؤُهُ أَمْرُ اللَّهِ فِي عِبَادِهِ

And from the book 'Manhaj Al Tahqeeq Ila Sawa'a Al Tareeq' – From Al Bazanty, from Muhammad Bin Humran, from Aswad Bin Saeed who said,

'I was in the presence of Abu Ja'far^{-asws} and he^{-asws} said initiating from without I having asked him^{-asws}: 'We^{-asws} are Divine Authorities of Allah^{-azwj}, and we^{-asws} are door of Allah^{-azwj}, and we^{-asws} are tongue of Allah^{-azwj}, and we^{-asws} are Face of Allah^{-azwj}, and we^{-asws} are Eye of Allah^{-azwj} among His^{-azwj} creatures, and we^{-asws} are Master of the Command of Allah^{-azwj} among His^{-azwj} servants'.

ثُمَّ قَالَ يَا أَصْوَدَ بْنَ سَعِيدٍ إِنَّ بَيْنَنَا وَبَيْنَ كُلِّ أَرْضٍ تُرًّا مِثْلَ تُرِّ الْبَنَاءِ فَإِذَا أُمِرْنَا فِي أَمْرٍ جَذَبْنَا ذَلِكَ التُّرَّ فَأَقْبَلَتْ إِلَيْنَا الْأَرْضُ بِقُلُوبِهَا وَ أَسْوَاقِهَا وَ دُورِهَا حَتَّى نُنْفِذَ فِيهَا مَا نُؤْمَرُ فِيهَا مِنْ أَمْرِ اللَّهِ تَعَالَى.

Then he^{-asws} said: 'O Aswad Bin Saeed! And between every land is a string like a string for the building. So, when we^{-asws} are Commanded regarding our^{-asws} matter, we^{-asws} pull that string and the land comes to us^{-asws} with its wells, and its markets, and its houses, until we^{-asws} implement in it what we^{-asws} have been Commanded from the Commands of Allah^{-azwj} the Exalted'.²⁷⁸

41- وَ مِنْهُ يَرْفَعُهُ إِلَى ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أُذِنَ لَنَا أَنْ نُعَلِّمَ النَّاسَ خَالَنَا عِنْدَ اللَّهِ وَ مَنْزِلَتَنَا مِنْهُ لَمَا احْتَمَلْتُمْ

And from him, raising it to Ibn Abu Umeir from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'If there was Permission for us^{-asws} to teach the people our^{-asws} state in the Presence of Allah^{-azwj}, and our^{-asws} status from Him^{-azwj}, you would not be able to bear it'.

فَقَالَ لَهُ فِي الْعِلْمِ فَقَالَ الْعِلْمُ أَيْسَرُ مِنْ ذَلِكَ إِنَّ الْإِمَامَ وَكُتْرَ لِإِرَادَةِ اللَّهِ عَزَّ وَ جَلَّ لَا يَشَاءُ إِلَّا مَنْ يَشَاءُ اللَّهُ.

²⁷⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 39

²⁷⁸ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 40

He said to him^{-asws}, ‘Regarding the knowledge?’ He^{-asws} said: ‘The knowledge is the least from that. The Imam^{-asws} is a nest of the Intentions of Allah^{-azwj} Mighty and Majestic. He^{-asws} does not desire except one Allah^{-azwj} Desires’²⁷⁹.

42- وَ مِنْ نَوَادِرِ الْحِكْمَةِ، يَرْفَعُهُ إِلَى إِسْحَاقَ الْقُمِّيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِحُمْرَانَ بْنِ أَعْيَنَ يَا حُمْرَانُ إِنَّ الدُّنْيَا عِنْدَ الْإِمَامِ وَالسَّمَاوَاتِ وَالْأَرْضَيْنِ إِلَّا هَكَذَا وَأَشَارَ بِيَدِهِ إِلَى رَاحَتِهِ يَعْزِفُ ظَاهِرَهَا وَبَاطِنَهَا وَدَاحِلَهَا وَخَارِجَهَا وَرَطْبَهَا وَيَابِسَهَا.

And from (the book) ‘Nawadir Al Hikma’ – raising it to Is’haq Al Qummi who said,

‘Abu Abdullah^{-asws} said to Humran Bin Ayn: ‘O Humran! The world, and the skies and the earth(s) in the presence of the Imam^{-asws} are only like this’ – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} palm. ‘He^{-asws} knows it’s apparent, and its hidden, and its interior, and its outside, and its wet and its dry’²⁸⁰.

43- الْمُخْتَصَرُ، مِنْ نَوَادِرِ الْحِكْمَةِ يَرْفَعُهُ إِلَى أَبِي بَصِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ الْمُفَضَّلُ بْنُ عُمرَ فَقَالَ مَسْأَلَةٌ يَا ابْنَ رَسُولِ اللَّهِ قَالَ سَلْ يَا مُفَضَّلُ قَالَ مَا مُنْتَهَى عِلْمِ الْعَالَمِ

(The book) ‘Al Mukhtasar’, from (the book) ‘Nawadir Al Hikma’ – raising it to Abu Baseer who said,

‘I was in the presence of Abu Abdullah^{-asws}, and Al-Mufazzal Bin Umar entered and said, ‘There is a question, O son^{-asws} of Rasool-Allah^{-saww}!’ He^{-asws} said: ‘Ask, O Mufazzal!’ He said, ‘What is the ultimate knowledge of the scholar?’

قَالَ قَدْ سَأَلْتُ جَسِيماً وَ لَقَدْ سَأَلْتُ عَظِيماً مَا السَّمَاءُ الدُّنْيَا فِي السَّمَاءِ الثَّانِيَةِ إِلَّا كَحَلَقَةٍ دَرَجٍ مُلْقَاةٍ فِي أَرْضٍ فَلَاةٍ وَ كَذَلِكَ كُلُّ سَمَاءٍ عِنْدَ سَمَاءٍ أُخْرَى وَ كَذَا السَّمَاءُ السَّابِعَةُ عِنْدَ الظُّلْمَةِ وَ لَا الظُّلْمَةُ عِنْدَ النُّورِ وَ لَا ذَلِكَ كُلُّهُ فِي الْهَوَاءِ وَ لَا الْأَرْضَيْنِ بَعْضُهُمَا فِي بَعْضٍ وَ لَا مِثْلَ ذَلِكَ كُلِّهِ فِي عِلْمِ الْعَالَمِ يَعْنِي الْإِمَامَ مِثْلَ مُدٍّ مِنْ خُرْدَلٍ دَفَقْتَهُ دَقًّا ثُمَّ صَرَبْتَهُ بِالْمَاءِ حَتَّى إِذَا اخْتَلَطَ وَ رَغَا أَخَذْتُ مِنْهُ لَعْفَةً بِإِصْبَعِكَ

He^{-asws} said: ‘You have asked something enormous, and you have asked something mighty. The skies of the world in the second sky is not except like a chink of an armour thrown in the wilderness land (desert), and like that is every sky in the presence of another sky, and like that is the seventh sky in the presence of the darkness. Neither the darkness in the presence of the light, nor all of that in the air, nor the earth(s) one in the other, nor similar to that, all of it, in the knowledge of the scholar, meaning the Imam^{-asws}, is like a handful of mustard pulverised as powder. Then it is hit with the water until when it was mixed, and was foam. A pinch is taken by your finger.

وَ لَا عِلْمُ الْعَالَمِ فِي عِلْمِ اللَّهِ تَعَالَى إِلَّا مِثْلُ مُدٍّ مِنْ خُرْدَلٍ دَفَقْتَهُ دَقًّا ثُمَّ صَرَبْتَهُ بِالْمَاءِ حَتَّى إِذَا اخْتَلَطَ وَ رَغَا انْتَهَزْتُ مِنْهُ بِرَأْسِ إِبْرَةٍ فَهَرَّةً

And knowledge of the scholar in the Knowledge of Allah^{-azwj} the Exalted except like a handful of mustard pounded as powder, then hit with the water until when it is mixed and they desired to grab from it with the head of a needle, a grabbing’.

²⁷⁹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 41

²⁸⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 42

ثُمَّ قَالَ ع يَكْفِيكَ مِنْ هَذِهِ الْبَيَانِ بِأَقَلِّهِ وَ أَنْتَ بِأَخْبَارِ الْأُمُورِ تُصِيبُ.

Then he^{-asws} said: 'It should suffice you from this explanation with its little, and you will again with the Ahadeeth of the matters'.²⁸¹

44- وَمِنْ كِتَابِ السَّيِّدِ الْحَسَنِ بْنِ كَبْشٍ، بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ إِنَّ عِنْدَنَا سِرًّا مِنْ سِرِّ اللَّهِ وَ عِلْمًا مِنْ عِلْمِ اللَّهِ لَا يَحْتَمِلُهُ مَلَكٌ مُعَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ افْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

And from the book of the seyyid Hassan Bin Kabash, by his chain from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'O Abu Muhammad! With us^{-asws} there are such secrets from the Secrets of Allah^{-azwj}, and knowledge from the Knowledge of Allah^{-azwj}, neither an Angel of Proximity bear it, nor a Messenger Prophet^{-as}, nor a Momin who heart Allah^{-azwj} has Tested for the Eman.

وَ اللَّهُ مَا كَلَّفَ اللَّهُ أَحَدًا ذَلِكَ الْخِطْلَ غَيْرَنَا وَ لَا اسْتَعْبَدَ بِذَلِكَ أَحَدًا غَيْرَنَا

By Allah^{-azwj}! Allah^{-azwj} has not Encumbered anyone with carrying that apart from us^{-asws}, nor did He^{-azwj} Entrust anyone with that apart from us^{-asws}.

وَ إِنَّ عِنْدَنَا سِرًّا مِنْ سِرِّ اللَّهِ وَ عِلْمًا مِنْ عِلْمِ اللَّهِ أَمَرَنَا اللَّهُ بِتَبْلِيغِهِ فَبَلَّغْنَا عَنْ اللَّهِ عَزَّ وَ جَلَّ مَا أَمَرَنَا بِتَبْلِيغِهِ

And with us^{-asws} there are such secrets from Secrets of Allah^{-azwj}, and knowledge from the Knowledge of Allah^{-azwj}, Allah^{-azwj} had Commanded us^{-asws} with delivering it. So we^{-asws} delivered on behalf of Allah^{-azwj} Mighty and Majestic what He^{-azwj} had Commanded us with delivering it.

مَا نَجِدُ لَهُ مَوْضِعًا وَ لَا أَهْلًا وَ لَا حِمَالَةً يَحْمِلُونَهُ حَتَّى خَلَقَ اللَّهُ لَذَلِكَ أَقْوَامًا خُلِقُوا مِنْ طِينَةِ خَلْقِ مِنْهَا مُحَمَّدٌ ص وَ ذُرِّيَّتُهُ وَ مِنْ نُورِ خَلْقِ اللَّهِ مِنْهُ مُحَمَّدٌ وَ ذُرِّيَّتُهُ وَ صَنَعَهُمْ بِفَضْلِ صُنْعِ رَحْمَتِهِ الَّتِي صَنَعَ مِنْهَا مُحَمَّدًا ص

We^{-asws} neither found a place for it, nor a rightful one, nor a bearer to bear it, until (such time as) Allah^{-azwj} Created a people for them, Created from the clay Muhammad^{-saww} and his^{-saww} offspring had been Created from, and from the Noor Allah^{-azwj} Created Muhammad^{-saww} and his^{-saww} offspring had been Created from, and Made them with the remnants of Mercy He^{-azwj} had Made Muhammad^{-saww} from.

فَبَلَّغْنَاهُمْ عَنْ اللَّهِ عَزَّ وَ جَلَّ مَا أَمَرَنَا بِتَبْلِيغِهِ فَقَبِلُوهُ وَ اخْتَمَلُوا ذَلِكَ وَ بَلَّغَهُمْ ذَلِكَ عَنَّا فَقَبِلُوهُ وَ اخْتَمَلُوهُ وَ بَلَّغَهُمْ ذِكْرَنَا فَمَالَتْ قُلُوبُهُمْ إِلَى مَعْرِفَتِنَا وَ حَدِيثِنَا

So we^{-asws} delivered to them on behalf of Allah^{-azwj} Mighty and Majestic what we^{-asws} had been Commanded with delivering it, and they accepted it and bore that, and we^{-asws} delivered that to them on our^{-asws} behalf and they accepted it and bore it; and we^{-asws} delivered our^{-asws} Zikr to them and their hearts inclined to our^{-asws} recognition and our^{-asws} Ahadeeth.

²⁸¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 43

فَلَوْ لَا أَنَّهُمْ خُلِقُوا مِنْ هَذَا لَمَا كَانُوا كَذَلِكَ وَلَا وَاللَّهِ مَا احْتَمَلُوهُ

Had they not been Created from this, they would not have been like that, and no by Allah^{-azwj}, they would not have tolerated it.

ثُمَّ قَالَ إِنَّ اللَّهَ خَلَقَ قَوْمًا لَجَهَنَّمَ وَالنَّارِ فَأَمَرْنَا أَنْ نُبَلِّغَهُمْ كَمَا بَلَّغْنَاهُمْ فَأَشْتَارُوا مِنْ ذَلِكَ وَنَفَرَتْ قُلُوبُهُمْ وَرَدُّوهُ عَلَيْنَا وَ لَمْ يَحْتَمِلُوهُ وَ كَذَّبُوا بِهِ وَ قَالُوا سَاجِرٌ كَذَّابٌ فَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ أَنْسَاهُمْ ذَلِكَ

Then he^{-asws} said: 'Allah^{-azwj} Created a people for Hell and the Fire, so He^{-azwj} Commanded us^{-asws} to deliver to them just as we^{-asws} had delivered to them, but they were constricted from that and their hearts were alienated, and they rejected upon us^{-asws} and did not tolerate it, and they belied it and **they said, '(He is) a lying magician!' [40:24], so Allah Sealed upon their hearts, so they don't know [9:93],** and their tongues of that.

ثُمَّ أَطْلَقَ اللَّهُ لِسَانَهُمْ بَعْضَ الْحَقِّ فَهُمْ يَنْطِقُونَ بِهِ وَ قُلُوبُهُمْ مُنْكَرَةٌ لِيَكُونَ ذَلِكَ دَفْعًا عَنْ أَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ وَ لَوْ لَا ذَلِكَ مَا عُبِدَ اللَّهُ فِي أَرْضِهِ

Then Allah^{-azwj} Freed their tongues with some of the truth, so they are speaking with it, while their hearts are in denial, for that to become a defence from His^{-azwj} friend and people of His^{-azwj} obedience. And had it not been that, Allah^{-azwj} would not have been worshipped in His^{-azwj} earth.

فَأَمَرْنَا بِالْكَفِّ عَنْهُمْ وَ الْكِتْمَانِ مِنْهُمْ فَأَخْشَوْا بِمَنْ أَمَرَ اللَّهُ بِالْكَفِّ عَنْهُمْ وَ اسْتَرَوْا عَمَّنْ أَمَرَ اللَّهُ بِالْكِتْمَانِ مِنْهُمْ

So we^{-asws} instructed with the refraining from them, and the concealment from them. Therefore conceal from the ones Allah^{-azwj} has Commanded with the refraining from, and veil from the ones Allah^{-azwj} has Commanded with the veiling and the concealment from.

قَالَ ثُمَّ رَفَعَ يَدَهُ وَ بَكَى وَ قَالَ اللَّهُمَّ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ فَاجْعَلْ مَحَبَّتَهُمْ مَحَبَّتَنَا وَ مَوَاهِبَهُمْ مَوَاهِبَنَا وَ لَا تُسَلِّطْ عَلَيْهِمْ عَدُوًّا لَكَ فَتَفْجَعَنَا بِهِمْ فَإِنَّكَ إِنْ فَجَعْتَنَا بِهِمْ لَمْ تُعْبَدْ أَبَدًا فِي أَرْضِكَ.

He (the narrator) said, 'Then he^{-asws} raised his^{-asws} hand and cried and said: 'O Allah^{-azwj}! **'They are a small group [26:54],** so Make their lives to be our^{-asws} lives, and their deaths to be our^{-asws} deaths, and do not Let enemies of Yours^{-azwj} to overcome upon them, so we^{-asws} would end up being agonised by them, for if You^{-azwj} were to let (them to) overcome us^{-asws}, You^{-azwj} will not be worshipped in Your^{-azwj} earth, ever!"²⁸²

²⁸² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 44