

# 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<sup>-asws</sup>**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
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[باب 41 نصوص الرسول ص عليهم عليهم السلام](#)

## CHAPTER 41 – TEXTS OF THE RASOOL<sup>-saww</sup> UPON THEM<sup>-asws</sup>

213- نص، كفاية الأثر علي بن الحسين بن محمد بن مندة عن زيد بن جعفر بن محمد بن الحسين الخزاز عن العباس بن العباس الجوهري عن عفان بن مسلم عن حماد بن سلمة عن الكلبي عن أبي صالح عن شداد بن أوس قال: لما كان يوم الجمل فُلْتُ لَا أَكُونُ مَعَ عَلِيٍّ وَلَا أَكُونُ عَلَيْهِ وَتَوَقَّفْتُ عَلَى الْقِتَالِ إِلَى انْتِصَافِ النَّهَارِ فَلَمَّا كَانَ قُرْبَ اللَّيْلِ أَلْقَى اللَّهُ فِي قَلْبِي أَنْ أُقَاتِلَ مَعَ عَلِيٍّ فَقَاتَلْتُ مَعَهُ حَتَّى كَانَ مِنْ أَمْرِ مَا كَانَ

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad Bin Mandah, from Zayd Bin Ja'far Bin Muhammad Bin Al-Husayn Al Khazzaz, from Al Abbas Bin Al Abbas Al Jowhari, from Affan Bin Muslim, from Hammad Bin Salamah, from Al Kalby, from Abu Salih, from Shaddad Bin Aws who said,

'When it was the day of the (battle of the) camel, I said, 'I will neither be with Ali<sup>-asws</sup> nor will I be against him<sup>-asws</sup>, and I shall pause from the fighting up to middle of the day'. When it was near the night Allah<sup>-azwj</sup> Cast in my heart that I should fight alongside Ali<sup>-asws</sup>. So, I fought with him<sup>-asws</sup> until it happened from his<sup>-asws</sup> matter what happened.

ثُمَّ إِنِّي أَتَيْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ قَالَتْ مِنْ أَيْنَ أَقْبَلْتَ قُلْتُ مِنَ الْبَصْرَةِ قَالَتْ مَعَ أَيِّ الْفَرِيقَيْنِ كُنْتَ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ إِنِّي تَوَقَّعْتُ عِنْدَ الْقِتَالِ إِلَى انْتِصَافِ النَّهَارِ فَأَلْفَى اللَّهُ عَزَّ وَجَلَّ فِي قَلْبِي أَنْ أَقَاتِلَ مَعَ عَلِيٍّ

Then I came to Al-Medina and entered to see Umm Salama<sup>-ra</sup>. She<sup>-asws</sup> said, 'Where are you coming from?' I said, 'From Al-Basra'. She<sup>-ra</sup> said: 'Which of the two sects were you with?' I said, 'O mother of the Momineen! I paused from the fighting up to middle of the day, then Allah<sup>-azwj</sup> Mighty and Majestic Cast into my heard that I should fight alongside Ali<sup>-asws</sup>.

قَالَتْ نِعْمَ مَا عَمِلْتَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ حَارَبَ عَلِيًّا فَقَدْ حَارَبَنِي وَمَنْ حَارَبَنِي حَارَبَ اللَّهَ

She<sup>-ra</sup> said, 'Good is what you have done. I<sup>-ra</sup> have heard Rasool-Allah<sup>-saww</sup> saying: 'One battles against Ali<sup>-asws</sup>, so he had battled against me<sup>-saww</sup>, and one who battles against me<sup>-saww</sup> has battled Allah<sup>-azwj</sup>'.

قُلْتُ أَفَتَرَى أَنَّ الْحَقَّ مَعَ عَلِيٍّ قَالَتْ إِي وَ اللَّهِ عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَهُ وَ اللَّهُ مَا أَنْصَفَتْ أُمَّهُ مُحَمَّدٍ نَبِيَّهُمْ إِذَا قَدَّمُوا مِنْ آخِرِهِ اللَّهُ عَزَّ وَجَلَّ وَ رَسُولُهُ وَ آخِرُوا مِنْ قَدَمِهِ اللَّهُ تَعَالَى وَ رَسُولُهُ وَ أَنَّهُمْ صَانُوا حَلَالِيَهُمْ فِي بُيُوتِهِمْ وَ أَبْتَرُوا حَلِيلَةَ رَسُولِ اللَّهِ ص إِلَى الْقِتَالِ

I said, 'Do you<sup>-ra</sup> view that the truth is with Ali<sup>-asws</sup>?' She<sup>-ra</sup> said: 'Yes, by Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> is with the truth and the truth is with him<sup>-asws</sup>. By Allah<sup>-azwj</sup>! The community of Muhammad<sup>-saww</sup> has not been fair to their Prophet<sup>-saww</sup>, when they placed forwards one Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Rasool<sup>-saww</sup> had placed back, and placed back the one Allah<sup>-azwj</sup> the Exalted and His<sup>-azwj</sup> Rasool<sup>-saww</sup> had placed forward, and they had protected their own wives in their houses and brought out the wife of Rasool-Allah<sup>-saww</sup> to the battle.

وَ اللَّهُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ لِأُمَّتِي فُرْقَةً وَ خُلْعَةً فَجَامِعُوهَا إِذَا اجْتَمَعَتْ فَإِذَا افْتَرَقَتْ فَكُونُوا مِنَ النَّمَطِ الْأَوْسَطِ ثُمَّ ارْجِعُوا أَهْلَ بَيْتِي فَإِنَّ حَارِبُوا فَحَارِبُوا وَ إِنْ سَالَمُوا فَسَالَمُوا وَ إِنْ زَالُوا فَزُولُوا مَعَهُمْ حَيْثُ زَالُوا فَإِنَّ الْحَقَّ مَعَهُمْ حَيْثُ كَانُوا

By Allah<sup>-azwj</sup>! I<sup>-ra</sup> have heard Rasool-Allah<sup>-saww</sup> saying: 'For my<sup>-saww</sup> community there would be division and dislocation, and these would be combined when they gather. So, when there is division, then be from the moderate course, then stay with People<sup>-asws</sup> of my<sup>-saww</sup> Household. When they<sup>-asws</sup> fight, then fight (along side), and if they<sup>-asws</sup> are at peace, then be at peace, and if they<sup>-asws</sup> move then move with them<sup>-asws</sup> wherever they<sup>-asws</sup> move, for the truth would be with them<sup>-asws</sup> wherever they<sup>-asws</sup> may be''.

قُلْتُ فَمَنْ أَهْلُ بَيْتِهِ الَّذِينَ أَمَرْنَا بِالتَّمَسُّكِ بِهِمْ



‘From Umm Salama<sup>-ra</sup>. She<sup>-ra</sup> said, ‘Rasool-Allah<sup>-saww</sup> had said: ‘The Imams<sup>-asws</sup> after me<sup>-saww</sup> are twelve, of the number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn. Allah<sup>-azwj</sup> will Give them<sup>-asws</sup> my<sup>-saww</sup> knowledge and my<sup>-saww</sup> understanding, so the woe be unto their<sup>-asws</sup> haters’’.<sup>3</sup>

216- نص، كفاية الأثر بهذا الإسنادِ قَالَتْ قَالَ رَسُولُ اللَّهِ لِعَلِيِّ يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى وَهَبَ لَكَ حُبَّ الْمَسَاكِينِ وَ الْمُسْتَضْعَفِينَ فِي الْأَرْضِ فَرَضِيَتْ بِهِمْ إِخْوَانًا وَ رَضُوا بِكَ إِمَامًا فَطُوبَى لَكَ وَ لِمَنْ أَحَبَّكَ وَ صَدَّقَ فِيكَ وَ وَيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ عَلَيْكَ

(The book) ‘Kifayat Al Aser – By this chain,

She (Umm Salama<sup>-ra</sup>) said, ‘Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Allah Blessed and Exalted has Gifted to you<sup>-asws</sup> love of the poor and the weakened in the earth, so be pleased with them as brethren, and they should be pleased with you<sup>-asws</sup> as an Imam<sup>-asws</sup>. Beatitude be for one who loves you<sup>-asws</sup> and ratifies you<sup>-asws</sup>, and woe be for the one who hates you<sup>-asws</sup> and belies upon you<sup>-asws</sup>.

يَا عَلِيُّ أَنَا الْمَدِينَةُ وَ أَنْتَ بَابُهَا وَ مَا تُؤْتَى الْمَدِينَةَ إِلَّا مِنْ بَابِهَا

O Ali<sup>-asws</sup>! I<sup>-saww</sup> am the city and you<sup>-asws</sup> are its door, and the city cannot be accessed except from its door.

يَا عَلِيُّ أَهْلُ مَوْدَبَتِكَ كُلُّ أَوَابٍ خَفِيظٍ وَ أَهْلُ وَلَايَتِكَ كُلُّ أَشْعَثَ ذِي طِمْرَيْنِ لَوْ أَقْسَمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ لِأَبْرَ قَسَمَهُ

O Ali<sup>-asws</sup>! The people with your<sup>-asws</sup> cordiality is every repentant, preserving, and people of your<sup>-asws</sup> Wilayah is every dishevelled with worn out clothes. If they were to vow upon Allah<sup>-azwj</sup> Mighty and Majestic, would be fulfil his vow.

يَا عَلِيُّ إِخْوَانُكَ فِي أَرْبَعَةِ أَمَاكِنَ فَرِحُونَ عِنْدَ خُرُوجِ أَنْفُسِهِمْ وَ أَنَا وَ أَنْتَ شَاهِدُهُمْ وَ عِنْدَ الْمُسَاءَلَةِ فِي قُبُورِهِمْ وَ عِنْدَ الْعَرْضِ وَ عِنْدَ الصِّرَاطِ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> brethren would rejoice in four places – during the exit of their souls, and I<sup>-saww</sup> and you<sup>-saww</sup> would be present with them, and during the questioning in their graves, and during the presentation, and at the Bridge.

يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ حَرْبِي حَرْبُ اللَّهِ مَنْ سَأَلَكَ فَقَدْ سَأَلَنِي وَ مَنْ سَأَلَنِي فَقَدْ سَأَلَ اللَّهَ

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> battle is my<sup>-saww</sup> battle, and my<sup>-saww</sup> battle is battle of Allah<sup>-azwj</sup>. One who is at peace with you<sup>-asws</sup>, so he is at peace with me<sup>-saww</sup>, and one at peace with me<sup>-saww</sup>, so he is at peace with Allah<sup>-azwj</sup>.

يَا عَلِيُّ بَشِّرْ شِيعَتَكَ أَنَّ اللَّهَ قَدْ رَضِيَ عَنْهُمْ وَ رَضُوا بِكَ هُمْ قَائِدًا وَ رَضُوا بِكَ وَ لِيًّا

O Ali<sup>-asws</sup>! Give glad tidings to your<sup>-asws</sup> Shias that Allah<sup>-azwj</sup> is Pleased from them, and they are pleased with you<sup>-asws</sup> for them, and they are pleased with you<sup>-asws</sup> as a guardian.

<sup>3</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 215

يَا عَلِيُّ أَنْتَ مَوْلَى الْمُؤْمِنِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ أَنْتَ أَبُو سِبْطِي وَ أَبُو الْأَيْمَةِ التَّسْعَةِ مِنْ صُلْبِ الْحُسَيْنِ وَ مِنَّا مَهْدِي هَذِهِ الْأُمَّةِ

O Ali<sup>-asws</sup>! You<sup>-asws</sup> are master of the Momineen, and guide of the resplendent (faces), and you<sup>-asws</sup> are father<sup>-asws</sup> of my<sup>-saww</sup> two grandsons, and father<sup>-asws</sup> of the nine Imams<sup>-asws</sup> from the Sulb of Al-Husayn<sup>-asws</sup>, and from us<sup>-asws</sup> is Mahdi<sup>-asws</sup> of this community.

يَا عَلِيُّ شَيْعَتِكَ الْمُتَّجِبُونَ وَ لَوْ لَا أَنْتَ وَ شَيْعَتِكَ مَا قَامَ لِلَّهِ دِينٌ.

O Ali<sup>-asws</sup>! Your<sup>-asws</sup> Shias are excellent, and had it not been for you<sup>-asws</sup> and your<sup>-asws</sup> Shias, religion would not have been established for Allah<sup>-azwj</sup>.<sup>4</sup>

217- نص، كفاية الأثر أحمد بن محمد بن عبيد الله بن الحسن العياشي عن جده عبيد الله عن أحمد بن عبد الجبار عن أحمد بن عبد الرحمن المخزومي عن عمه بن حماد عن علي بن هاشم بن البريد عن أبيه عن أبي سعيد التميمي عن أبي ثابت مؤلف أبي ذر عن أم سلمة قالت قال رسول الله ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ نَظَرْتُ فَإِذَا مَكْتُوبٌ عَلَى الْعَرْشِ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيٍّ وَ نَصَرْتُهُ بِعَلِيٍّ

(The book) 'Kifayat Al Aser' – Ahmad Bin Muhammad Bin Ubeydullah Bin Al-Hassan Al Ayyashi, from his grandfather Ubeydullah, from Ahmad Bin Abdul Jabbar, from Ahmad Bin Abdul Rahman Al Makhzumi, from Umar Bin Hammad, from Ali Bin Hashim Bin Al Bureyd, from his father, from Abu Saeed Al Tameemi, from Abu Sabit,

'A slave of Abu Zarr<sup>-fa</sup>, from Umm Salama<sup>-fa</sup> having said, 'Rasool-Allah<sup>-saww</sup> said: 'When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> looked and there was inscribed upon the Throne: "There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. I<sup>-azwj</sup> Support him<sup>-saww</sup> with Ali<sup>-asws</sup>, and Help him<sup>-asws</sup> with Ali<sup>-asws</sup>".

وَ رَأَيْتُ أَنْوَارَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ أَنْوَارَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحُسَيْنَ بْنَ عَلِيٍّ وَ رَأَيْتُ نُورَ الْحُجَّةِ يَتَلَأَلُ مِنْ بَيْنِهِمْ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

And I<sup>-saww</sup> saw Noors of Ali<sup>-asws</sup>, and (Syeda)n Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Noors of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and I<sup>-saww</sup> saw Noor of Al-Hujjat<sup>-asws</sup> shining from between them as if he<sup>-asws</sup> was a shining star'.

I<sup>-saww</sup> said, 'O Lord<sup>-azwj</sup>! Who is this<sup>-asws</sup>, and who are they<sup>-asws</sup>?'

فَنُودِيْتُ يَا مُحَمَّدُ هَذَا نُورُ عَلِيٍّ وَ فَاطِمَةَ وَ هَذَا نُورُ سِبْطِيكَ الْحَسَنِ وَ الْحُسَيْنِ وَ هَذِهِ أَنْوَارُ الْأَيْمَةِ بَعْدَكَ مِنْ وُلْدِ الْحُسَيْنِ مُطَهَّرُونَ مَعْصُومُونَ وَ هَذَا الْحُجَّةُ الَّذِي يَمَلَأُ الدُّنْيَا قِسْطًا وَ عَدْلًا.

He<sup>-azwj</sup> Called out: "O Muhammad<sup>-saww</sup>! This is Noor of Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and this is Noor of your<sup>-saww</sup> two grandsons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and these are Noors of the Imams<sup>-asws</sup> after you<sup>-asws</sup>, from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, Purified, infallible, and this is Al-Hujjat<sup>-asws</sup>, the one<sup>-asws</sup> who will fill the world with fairness and justice".<sup>5</sup>

<sup>4</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 216

<sup>5</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 217

218- نص، كفاية الأثر أبو المفضل الشيباني عن عبد الله بن جعفر بن محمد عن عبد الله بن عمر بن الخطاب الرّيات عن الحارث بن محمد عن محمد بن سعد الوائدي عن محمد بن عمر عن موسى بن محمد بن إبراهيم عن أبيه عن أبي سلمة عن عائشة قالت كان لنا مشربة وكان النبي إذا أراد لقاء جبرئيل ع لقيه فيها فلقينه رسول الله ص مرة فيها وأمرني أن لا يصعد إليه أحد

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Abdullah Bin Ja'far Bin Muhammad, from Abdullah Bin Umar Bin Al Khattab Al Zayyat, from Al Haris Bin Muhammad, from Muhammad Bin Sa'ad Al Wasiqy, from Muhammad Bin Umar, from Musa Bin Muhammad Bin Ibrahim, from his father, from Abu Salamah, from Ayesha (well-known fabricatress) said,

'There was a drinking place for us, and whenever the Prophet<sup>-saww</sup> wanted to meet Jibraeel<sup>-as</sup>, would meet him<sup>-as</sup> in it. Once Rasool-Allah<sup>-saww</sup> met him<sup>-as</sup> in it and instructed me not to let anyone ascend to him<sup>-saww</sup>.

فَدَخَلَ عَلَيْهِ- الْحُسَيْنُ بْنُ عَلِيِّ ع وَ لَمْ نَعْلَمْ حَتَّى عَشَاهَا- فَقَالَ جِبْرَائِيلُ مَنْ هَذَا فَقَالَ رَسُولُ اللَّهِ ص ابْنِي فَأَخَذَهُ النَّبِيُّ ص فَأَجْلَسَهُ عَلَى فَخِذِهِ

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> entered to see him<sup>-saww</sup> and we did not know until he<sup>-asws</sup> was with him<sup>-saww</sup>. Jibraeel<sup>-as</sup> said: 'Who is this?' Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> (grand) son<sup>-asws</sup>'. The Prophet<sup>-saww</sup> took him<sup>-asws</sup> and seated him<sup>-asws</sup> upon his<sup>-saww</sup> thigh.

فَقَالَ جِبْرَائِيلُ أَمَا إِنَّهُ سَيُقْتَلُ قَالَ رَسُولُ اللَّهِ ص وَ مَنْ يَقْتُلُهُ قَالَ أُمَّتِكَ قَالَ رَسُولُ اللَّهِ ص أُمَّتِي تَقْتُلُهُ قَالَ نَعَمْ وَ إِنْ شِئْتَ أَخْبَرْتُكَ بِالْأَرْضِ الَّتِي يُقْتَلُ فِيهَا

Jibraeel<sup>-as</sup> said: 'As for him<sup>-asws</sup>, he<sup>-asws</sup> will be killed'. Rasool-Allah<sup>-saww</sup> said: 'And who will kill him<sup>-asws</sup>?'. He<sup>-as</sup> said: 'Your<sup>-saww</sup> community'. Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> community will kill him<sup>-asws</sup>?'. He<sup>-as</sup> said: 'Yes, and if you<sup>-saww</sup> like, I<sup>-as</sup> can inform you<sup>-saww</sup> of the land he<sup>-asws</sup> would be killed in'.

فَأَشَارَ جِبْرَائِيلُ إِلَى الطِّفِّ بِالْعِرَاقِ وَ أَخَذَ عَنْهُ تُرْبَةً حَمْرَاءَ فَأَرَاهُ إِيَّاهَا فَقَالَ هَذِهِ مِنْ تُرْبَةِ مَصْرَعِهِ فَبَكَى رَسُولُ اللَّهِ ص فَقَالَ لَهُ جِبْرَائِيلُ- لَا تَبْكُ فَسَوْفَ يَنْتَقِمُ اللَّهُ مِنْهُمْ بِقَائِمِكُمْ أَهْلَ الْبَيْتِ

Jibraeel<sup>-as</sup> indicated to 'Al-Taffi' (Karbala) at Al-Iraq, and took some red soil from it and showed it to him<sup>-saww</sup>. He<sup>-as</sup> said: 'This is from the soil of his<sup>-asws</sup> killing place'. Rasool-Allah<sup>-saww</sup> cried. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'Do not cry, for soon Allah<sup>-azwj</sup> will Take revenge from them by your<sup>-saww</sup> Qaim<sup>-asws</sup> of People<sup>-asws</sup> of the Household'.

فَقَالَ رَسُولُ اللَّهِ ص حَبِيبِي جِبْرَائِيلُ وَ مَنْ قَائِمُنَا أَهْلَ الْبَيْتِ قَالَ هُوَ النَّاسِغُ مِنْ وُلْدِ الْحُسَيْنِ ع كَذَا أَخْبَرَنِي رَبِّي جَلَّ جَلَالُهُ أَنَّهُ سَيَخْلُقُ مِنْ صُلْبِ الْحُسَيْنِ وَ لِدَا وَ سَمَاءُ عِنْدَهُ عَلِيًّا خَاضِعًا لِلَّهِ خَاشِعًا

Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> beloved Jibraeel<sup>-as</sup>! And who is our<sup>-asws</sup> Qaim<sup>-asws</sup>, of People<sup>-asws</sup> of the Household?' He<sup>-as</sup> said: 'He<sup>-asws</sup> is the ninth from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>. Like that my<sup>-as</sup> Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Informed me<sup>-as</sup> that a son<sup>-asws</sup> would be Created from the Sulb of Al-Husayn<sup>-asws</sup>, and He<sup>-azwj</sup> has Name him<sup>-asws</sup> as 'Ali' with Him<sup>-azwj</sup>, humble to Allah<sup>-azwj</sup>, fearful.

لَمْ يُخْرِجْ مِنْ صُلْبِ عَلِيِّ ابْنِهِ وَ سَمَاءُ عِنْدَهُ مُحَمَّدًا قَانِتًا لِلَّهِ سَاجِدًا ثُمَّ يُخْرِجُ مِنْ صُلْبِ مُحَمَّدٍ ابْنَهُ وَ سَمَاءُ عِنْدَهُ جَعْفَرًا نَاطِقًا عَنِ اللَّهِ صَادِقًا فِي اللَّهِ

Then there shall emerge from the Sulb of Ali<sup>-asws</sup>, his<sup>-asws</sup> son<sup>-asws</sup>, and He<sup>-azwj</sup> Named him<sup>-asws</sup> as ‘Muhammad’ with Him<sup>-azwj</sup>. Submissive to Allah<sup>-azwj</sup>, prostrating. Then there shall emerge from the Sulb of Ali<sup>-asws</sup>, his<sup>-asws</sup> son<sup>-asws</sup>, and He<sup>-azwj</sup> Named him<sup>-asws</sup> as ‘Muhammad’ with Him<sup>-azwj</sup>. obedient to Allah<sup>-azwj</sup>, prostrating. Then there shall emerge from the Sulb of Muhammad<sup>-asws</sup>, his<sup>-asws</sup> son<sup>-asws</sup>, and He<sup>-azwj</sup> Named him<sup>-asws</sup> with Him<sup>-azwj</sup> as ‘Ja’far’, speaking on behalf of Allah<sup>-azwj</sup>, truthful regarding Allah<sup>-azwj</sup>.

وَيُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ مُوسَى وَاتَّقِ بِاللَّهِ حُبُّ فِي اللَّهِ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ عَلِيًّا الرَّاضِي بِاللَّهِ وَ الدَّاعِي إِلَى اللَّهِ عَزَّ وَ جَلَّ

And Allah<sup>-azwj</sup> will Extract from his<sup>-asws</sup> Sulb, his<sup>-asws</sup> son<sup>-asws</sup> and Name him<sup>-asws</sup> as ‘Musa<sup>-asws</sup>’ with Him<sup>-azwj</sup>, and trustworthy with Allah<sup>-azwj</sup>, loving for the Sake of Allah<sup>-azwj</sup>. And Allah<sup>-azwj</sup> will Extract from his<sup>-asws</sup> Sulb, his<sup>-asws</sup> son<sup>-asws</sup>, and Name him<sup>-asws</sup> with Him<sup>-azwj</sup> as ‘Ali’, the pleased with Allah<sup>-azwj</sup> and the caller to Allah<sup>-azwj</sup> Mighty and Majestic.

وَيُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ مُحَمَّدًا الْمُرَغَبِ فِي اللَّهِ وَ الدَّابَّ عَنْ حَرَمِ اللَّهِ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ عَلِيًّا الْمُكْتَفَى بِاللَّهِ وَ الْوَلِيَّ لِلَّهِ

And there will emerge from his<sup>-asws</sup> Sulb, his<sup>-asws</sup> son<sup>-asws</sup>, and He<sup>-azwj</sup> is Named with Him<sup>-azwj</sup> as ‘Muhammad’, the desirer for the Sake of Allah<sup>-azwj</sup>, and the remover from the Prohibitions of Allah<sup>-azwj</sup>. And He<sup>-azwj</sup> will Extract from his<sup>-asws</sup> Sulb, his<sup>-asws</sup> son<sup>-asws</sup> and Name him<sup>-asws</sup> as ‘Ali’ with Him<sup>-azwj</sup>, the sufficing with Allah<sup>-azwj</sup> and the friend of Allah<sup>-azwj</sup>.

ثُمَّ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ الْحَسَنَ مُؤْمِنٌ بِاللَّهِ مُرْشِدٌ إِلَى اللَّهِ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ كَلِمَةَ الْحَقِّ وَ لِسَانَ الصِّدْقِ وَ مُطَهَّرَ الْحَقِّ حُجَّةَ اللَّهِ عَلَى بَرِيئِهِ لَهُ عَيْبَةٌ طَوِيلَةٌ يُطَهِّرُ اللَّهُ تَعَالَى بِهِ الْإِسْلَامَ وَ أَهْلَهُ وَ يُخَسِّفُ بِهِ الْكُفْرَ وَ أَهْلَهُ.

Then He<sup>-azwj</sup> will Extract from his<sup>-asws</sup> Sulb, his<sup>-asws</sup> son<sup>-asws</sup>, and Name him<sup>-asws</sup> as ‘Al-Hassan’ with Him<sup>-azwj</sup>, a believer in Allah<sup>-azwj</sup>, rightly guiding to Allah<sup>-azwj</sup>. And He<sup>-azwj</sup> will Extract from his<sup>-asws</sup> Sulb, his<sup>-asws</sup> son<sup>-asws</sup>, the word of truth, and the truthful tongue, and revealing of the truth, a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> citizens. There would be a long occultation for him<sup>-asws</sup>. Allah<sup>-azwj</sup> the Exalted will Cause Al Islam and its people to prevail by him<sup>-asws</sup>, and eclipse the Kufir and its people by him<sup>-asws</sup>.<sup>6</sup>

قَالَ أَبُو الْمُفَضَّلِ قَالَ مُوسَى بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي أَنَّهُ قَالَ: قَالَ لِي أَبُو سَلَمَةَ إِنِّي دَخَلْتُ عَلَى عَائِشَةَ وَ هِيَ حَزِينَةٌ فَقُلْتُ مَا يَحْزُنُكَ يَا أُمَّ الْمُؤْمِنِينَ قَالَتْ فَقَدْتُ النَّبِيَّ ص وَ تَطَاهَرَتِ الْحَسَكَاتُ

Abu Al Mufazzal said, ‘Musa Bin Muhammad Bin Ibrahim said, ‘My father narrated to me that he said,

‘Abu Salama said, ‘I entered to see Ayesha and she was grieving. I said, ‘What makes you grieve, O mother of the believers?’ She said, ‘The Prophet<sup>-saww</sup> was lost and the spikes appeared’.

ثُمَّ قَالَتْ يَا سَمْرَةَ ابْنَتِي بِالْكِتَابِ فَحَمَلْتِ الْجَارِيَةَ إِلَيْهَا كِتَابًا فَفَتَحَتْ وَ نَظَرَتْ فِيهِ طَوِيلًا ثُمَّ قَالَتْ صَدَقَ رَسُولُ اللَّهِ ص فَقُلْتُ مَاذَا يَا أُمَّ الْمُؤْمِنِينَ فَقَالَتْ أَحْبَبَارٌ وَ قِصَصٌ كَتَبْتُهُ عَنْ رَسُولِ اللَّهِ ص قُلْتُ فَهَلَّا تُحَدِّثِينِي بِشَيْءٍ سَمِعْتِهِ مِنْ رَسُولِ اللَّهِ ص

<sup>6</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 218 a

Then she said, 'O Samurah! Bring me the book'. The maid carried the book to her. She opened and looked into it for a long time, then said, 'Rasool-Allah<sup>-saww</sup> spoke the truth'. I said, 'What is that, O mother of the believers?' She said, 'News and stories I wrote from Rasool-Allah<sup>-saww</sup>'. I said, 'Will you not narrated to me with something you heard from Rasool-Allah<sup>-saww</sup>?'

قَالَتْ نَعَمْ حَدَّثَنِي حَبِيبِي رَسُولُ اللَّهِ قَالَ مَنْ أَحْسَنَ فِيمَا بَقِيَ مِنْ عُمْرِهِ عَفَرَ اللَّهُ لِمَا مَضَى وَ مَا بَقِيَ وَ مَنْ أَسَاءَ فِيمَا بَقِيَ مِنْ عُمْرِهِ أُخِذَ فِيمَا مَضَى وَ فِيمَا بَقِيَ

She said, 'Yes. My beloved Rasool-Allah<sup>-saww</sup> narrated to me saying: 'One who improves goodness in what remains from his life, Allah<sup>-azwj</sup> would Forgive what had passed and what still remains, and one who worsens in what is remaining from his life, would be seized regarding what is past and regarding what remains'.

ثُمَّ قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ هَلْ عَهْدَ إِلَيْكُمْ نَبِيُّكُمْ كَمْ يَكُونُ مِنْ بَعْدِهِ مِنَ الْخُلَفَاءِ فَأَطَقْتِ الْكِتَابَ ثُمَّ قَالَتْ نَعَمْ وَ فَتَحَتِ الْكِتَابَ وَ قَالَتْ يَا أَبَا سَلَمَةَ كَانَتْ لَنَا مَشْرَبَةٌ وَ ذَكَرَتِ الْحَدِيثَ فَأَخْرَجَتْ الْبَيَاضَ وَ كَتَبْتُ هَذَا الْحَبْرَ فَأَمَلْتُ عَلَيَّ حِفْظًا وَ لَفْظًا

The I said, 'O mother of the believers! Did your Prophet<sup>-saww</sup> pact to you all how many caliphs there will happen to be from after him<sup>-saww</sup>?' She closed the book, then said, 'Yes', and she opened the book and said, 'O Abu Salama! There was a drinking place for us' – and mentioned the Hadeeth, and brought out the white (paper) and wrote this Hadeeth. She dictated unto me from memory and wordings.

ثُمَّ قَالَتْ أَكْتُمُهُ عَلَيَّ يَا أَبَا سَلَمَةَ مَا دُمْتُ حَيَّةً فَكُنْتُمْ عَلَيْهَا فَلَمَّا كَانَ بَعْدَ مُضِيِّهَا دَعَانِي عَلِيٌّ ع فَقَالَ أَرَبِي الْحَبْرَ الَّذِي أَمَلْتَ عَلَيْكَ عَائِشَةُ قُلْتُ وَ مَا الْحَبْرُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ الَّذِي فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ بَعْدِي فَأَخْرَجْتُهُ إِلَيْهِ حَتَّى سَمِعَهُ.

Then she said, 'Conceal it for me, O Abu Salama, for as long as I am alive'. I concealed it upon her. When it was after her death, Ali<sup>-asws</sup> called me. He<sup>-asws</sup> said: 'Show me the Hadeeth which Ayesha had dictated unto you'. I said, 'And what Hadeeth, O Amir Al-Momineen<sup>-asws</sup>?' He<sup>-asws</sup> said: 'That in which are names of the successors<sup>-asws</sup> after me<sup>-asws</sup>'. I brought it out to him<sup>-asws</sup> until he<sup>-asws</sup> heard it'.<sup>7</sup>

219- نص، كفاية الأثر أبو الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ مَسْعُودِ النَّبَلِيِّ عَنِ الْحُسَيْنِ بْنِ عَقِيلِ الْأَنْصَارِيِّ عَنِ أَبِي إِسْمَاعِيلَ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ أَبِي خَالِدٍ عَمْرٍو بْنِ خَالِدِ بْنِ عَبْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَمَّتِهِ زَيْنَبِ بِنْتِ عَلِيٍّ عَنْ فَاطِمَةَ ع قَالَتْ دَخَلَ إِلَيَّ رَسُولُ اللَّهِ ص عِنْدَ وِلَادَةِ ابْنِي الْحُسَيْنِ فَنَاقَلْتُهُ إِيَّاهُ فِي خِرْقَةٍ صَفْرَاءَ فَرَمَى بِهَا وَ أَخَذَ خِرْقَةً بَيْضَاءَ فَلَقَّهَ فِيهَا ثُمَّ قَالَ خُذِيهِ يَا فَاطِمَةُ فَإِنَّهُ الْإِمَامُ وَ أَبُو الْأَيْمَةِ تِسْعَةَ مِنْ صَلْبِهِ أَتَمَّةٌ أَبْرَارٌ وَ التَّاسِعُ قَاتِلُهُمْ.

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal, from Muhammad Bin Masoud Al Neyli, from Al-Hassan Bin Aqeel Al Ansari, from Abu Ismail Ibrahim Bin Ahmad, from Abdullah Bin Musa, from Abu Khalid Amro Bin Khalid, from Zayd Bin Ali, from his father, from his father,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his paternal aunt Zainab<sup>-asws</sup> Bint Ali<sup>-asws</sup>, from Fatima<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> entered to see me<sup>-asws</sup> when (I<sup>-asws</sup>) was blessed with Al-Husayn<sup>-asws</sup>. I<sup>-asws</sup> handed him<sup>-asws</sup> to him<sup>-saww</sup> in a yellow cloth. He<sup>-saww</sup> threw it and took a white cloth and wrapped him<sup>-asws</sup> in it, then said: 'Take him<sup>-asws</sup>, O Fatima<sup>-asws</sup>, for he<sup>-asws</sup> is the

<sup>7</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 218 b

Imam<sup>-asws</sup>, and father<sup>-asws</sup> of the Imams<sup>-asws</sup>. Nine from his<sup>-asws</sup> Sulb are Imams of the righteous, and the ninth is their<sup>-asws</sup> Qaim<sup>-asws</sup>’<sup>8</sup>.

220- نص، كفاية الأثر عليُّ بنُ الحُسنِ عنِ هارونَ بنِ موسىَ عنِ الحُسينِ بنِ أحمدَ بنِ شيبانَ القزوينيِّ عنِ أحمدَ بنِ عليِّ العبديِّ عنِ عليِّ بنِ سَعْدِ بنِ مشرُوقٍ عنِ عَبْدِ الْكَرِيمِ بنِ هِلَالِ بنِ أَسْلَمِ الْمَكِّيِّ عنِ أَبِي الطُّفَيْلِ عنِ أَبِي ذَرٍّ قَالَ سَمِعْتُ فَاطِمَةَ عَ تَقُولُ سَأَلْتُ أَبِي عنِ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى - وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كَلًّا بِسِيْمَاهُمْ

(The book) – ‘Kifayat Al Aser’ – Ali Bin Al-Hassan, from Haroun Bin Musa, from Al-Husayn Bin Ahmad Bin Shayban Al Qazwiny, from Ahmad Bin Ali Al Abdy, from Ali Bin Sa’ad Bin Masrouq, from Abdul Kareem Bin Hilal Bin Aslam Al Makky, from Abu Al Tufayl,

‘From Abu Zarr<sup>-ra</sup> having said: ‘I<sup>-ra</sup> heard (Syeda) Fatima<sup>-asws</sup> saying: ‘I<sup>-asws</sup> asked my<sup>-asws</sup> father<sup>-saww</sup> about Words of Allah<sup>-azwj</sup> Blessed and Exalted: **And upon the heights would be men recognising all by their markings, [7:46].**

قَالَ هُمْ الْأَيْمَةُ بَعْدِي عَلِيٌّ وَ سِنطَائِي وَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ هُمْ رِجَالُ الْأَعْرَافِ - لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ يَعْرِفُهُمْ وَ يَعْرِفُونَهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ يُنْكِرُونَهُ- لَا يَعْرِفُ اللَّهُ تَعَالَى إِلَّا بِسَبِيلِ مَعْرِفَتِهِمْ.

He<sup>-saww</sup> said: ‘The Imams<sup>-asws</sup> after me<sup>-saww</sup> are Ali<sup>-asws</sup>, and my<sup>-saww</sup> two grandsons<sup>-asws</sup>, and nine from the Sulb of Al-Husayn<sup>-asws</sup>. They<sup>-asws</sup> are the men<sup>-asws</sup> upon the heights. None shall enter the Paradise except one who recognises them<sup>-asws</sup> and they<sup>-asws</sup> recognises him, nor enter the Fire except one who denies them<sup>-asws</sup> and they<sup>-asws</sup> deny him. Allah<sup>-azwj</sup> the Exalted cannot be recognised except by way of their<sup>-asws</sup> recognition’<sup>9</sup>.

221- نص، كفاية الأثر الحُسينُ بنُ عليِّ عنِ هارونَ بنِ موسىَ عنِ مُحَمَّدِ بنِ إِسْمَاعِيلِ الْقَزَارِيِّ عنِ عَبْدِ اللَّهِ بنِ الصَّالِحِ كَاتِبِ اللَّيْثِ عنِ رُشْدِ بنِ سَعْدِ عنِ الْحُسَيْنِ بنِ يُوسُفَ الْأَنْصَارِيِّ عنِ سَهْلِ بنِ سَعْدِ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ عَ عنِ الْأَيْمَةِ فَقَالَتْ كَانَ رَسُولُ اللَّهِ ص يَقُولُ لِعَلِيِّ ع يَا عَلِيُّ أَنْتَ الْإِمَامُ وَ الْحَلِيفَةُ بَعْدِي وَ أَنْتَ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

(The book) ‘Kifayat Al Aser’ – Al-Husayn Bin Ali, from Haroun Bin Musa, from Muhammad Bin Ismail Fazari, from Abdullah Bin Al Salih, scribe of Al Lays, from Rushd Bin Sa’ad, from Al-Husayn Bin Yusuf al Ansari, from Sahl Bin Sa’ad Al Ansari who said,

‘I asked (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> about the Imams<sup>-asws</sup>. She<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> had said to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! You<sup>-asws</sup> are the Imam<sup>-asws</sup> and the caliph after me<sup>-saww</sup>, and you<sup>-asws</sup> are **foremost with the Momineen than their own selves [33:6].**

فَإِذَا مَضَيْتَ فَأَبْنِكَ الْحَسَنُ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى الْحَسَنُ فَالْحُسَيْنُ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى الْحُسَيْنُ فَأَبْنُهُ عَلِيُّ بنُ الْحُسَيْنِ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى عَلِيُّ فَأَبْنُهُ مُحَمَّدٌ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

So, when you<sup>-asws</sup> pass away, then your<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** When Al-Hassan<sup>-asws</sup> passes away, then Al-Husayn<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** When Al-Husayn<sup>-asws</sup> passes away, then his<sup>-asws</sup> son Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> is **foremost with the Momineen than their**

<sup>8</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 219

<sup>9</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 220

**own selves [33:6].** When Ali<sup>-asws</sup> passes away, then his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].**

فَإِذَا مَضَى مُحَمَّدٌ فَابْنُهُ جَعْفَرٌ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى جَعْفَرٌ فَابْنُهُ مُوسَى أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى مُوسَى فَابْنُهُ عَلِيٌّ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى عَلِيٌّ فَابْنُهُ مُحَمَّدٌ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

When he<sup>-asws</sup> passes away, then his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** When Ja'far<sup>-asws</sup> passes away, then his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** When Musa<sup>-asws</sup> passes away, then his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** When Ali<sup>-asws</sup> passes away, then his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].**

فَإِذَا مَضَى مُحَمَّدٌ فَابْنُهُ عَلِيٌّ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى عَلِيٌّ فَابْنُهُ الْحَسَنُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا مَضَى الْحَسَنُ فَالْقَائِمُ الْمَهْدِيُّ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ يَفْتَحُ اللَّهُ بِهِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا

When Muhammad<sup>-asws</sup> passes away, then his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** When Ali<sup>-asws</sup> passes away, then his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** When Al-Hassan<sup>-asws</sup> passes away, then Al-Qaim<sup>-asws</sup> Al-Mahdi<sup>-asws</sup> is **foremost with the Momineen than their own selves [33:6].** Allah<sup>-azwj</sup> will Conquer the easts of the earth and its wests by him<sup>-asws</sup>.

فَهُمْ أَيْمَةُ الْحَقِّ وَاللِّسْنَةُ الصِّدْقِ مَنْصُورٌ مَنْ نَصَرَهُمْ مَخْذُولٌ مَنْ خَدَلَهُمْ.

They<sup>-asws</sup> are the Imams<sup>-asws</sup> of the truth, and the truthful tongues. Helped would be the one helping them<sup>-asws</sup>, and Abandoned would be the one abandoning them<sup>-asws</sup>".<sup>10</sup>

نص، كفاية الأثر عليُّ بنُ الحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ الكُوفِيِّ عَنْ مَيْسَرَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنْ مُحَمَّدِ بْنِ سَعْدِ صَاحِبِ الْوَأَقِدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرِو الْوَأَقِدِيِّ عَنْ أَبِي هَارُونَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ فِي يَدَيْهَا لَوْحٌ مِنْ زُمْرُدٍ أَحْضَرَ وَ ذَكَرَ الْحَدِيثَ.

(The book) 'Kifayat Al Aser' – Ali Bin A Hassan, from Muhammad Bin Al-Husayn Al Kufy, from Maysara Bin Abdullah, from Abdullah Bin Muhammad Bin Abdullah Al Qurshy, from Muhammad Bin Sa'ad, companion of Al Waqidy (Wahabi imam), from Muhammad Bin Umar Al Waqidi, from Abu Haroun,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from Jabir Bin Abdullah Al-Ansari who said, 'I entered to see (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and in her<sup>-asws</sup> hand was a tablet of green emerald' – and he mentioned the Hadeeth".<sup>11</sup>

222- نص، كفاية الأثر عليُّ بنُ الحُسَيْنِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ قَابُوسِ الْقَمِيَّيِّ بِعَمِّ عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ عَنْ يُونُسَ بْنِ طَبَّيَّانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ الحُسَيْنِ عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: قَالَتْ لِي أُمِّي فَاطِمَةُ ع لَمَّا وَلَدْتُكَ دَخَلَ إِلَيَّ رَسُولُ اللَّهِ ص فَتَنَاوَلْتُكَ إِيَّاهُ فِي خِرْقَةٍ صَفْرَاءَ فَرَمَى بِهَا وَ أَخَذَ خِرْقَةً بَيْضَاءَ لَكَ بِهَا وَ أَدَّنَ فِي أَدْنِكَ الْأَيْمَنَ وَ أَقَامَ فِي الْأَيْسَرِ

<sup>10</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 221 a

<sup>11</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 221 b

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Muhammad, from his father, from Ali Bin Qabous Al Qummi at Qum, from Muhammad Bin Al-Hassan, from Yunus Bin Zabyan,

'From Ja'far<sup>-asws</sup> Bin Muhammad, from his<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'My<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> said to me: 'When you<sup>-asws</sup> were blessed (to us<sup>-asws</sup>), Rasool-Allah<sup>-saww</sup> entered to see me<sup>-asws</sup>, so I<sup>-asws</sup> gave you<sup>-asws</sup> to him<sup>-saww</sup> in a yellow cloth. But, he<sup>-saww</sup> threw it and took a white cloth and wrapped you<sup>-asws</sup> in it, and proclaimed Azaan in your<sup>-asws</sup> right ear and Iqaamah in the left'.

ثُمَّ قَالَ يَا فَاطِمَةُ خُذِيهِ فَإِنَّهُ أَبُو الْأَيْمَّةِ تِسْعَةً مِنْ وُلْدِهِ أَيْمَةٌ أَبْرَارٌ وَ التَّاسِعُ مَهْدِيُّهُمْ.

Then he<sup>-saww</sup> said: 'O Fatima<sup>-asws</sup>! Take him<sup>-asws</sup>, for he<sup>-asws</sup> is father<sup>-asws</sup> of the Imams<sup>-asws</sup>. Nine from his<sup>-asws</sup> sons<sup>-asws</sup> are Imams<sup>-asws</sup> of the righteous, and the ninth is their<sup>-asws</sup> Mahdi<sup>-asws</sup>'.<sup>12</sup>

223- نص، كفاية الأثر مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ النَّصِيبِيِّ عَنْ أَبِي الْعَيْنَاءِ عَنْ يَعْقُوبَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا عَنِ الْأَيْمَةِ ع فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ- الْأَيْمَةُ بَعْدِي عَدَدَ نُبِيَّائِ بْنِ إِسْرَائِيلَ.

(The book) 'Kifayat Al Aser' – Muhammad Bin Abdullah Bin Al Muttalib, from Ubeydullah Bin Al-Husayn Al Nasaybi, from Abu Al Ayta'a, from Yaqoub Bin Muhammad Bin Ali Bin Abdul Muheyemi, from Abbas Bin Sahl Al Sa'dy, from his father who said,

'I asked (Syeda) Fatima<sup>-asws</sup> about the Imams<sup>-asws</sup>. She<sup>-asws</sup> said: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'The Imams<sup>-asws</sup> after me<sup>-asws</sup> would be of the number of captains of the children of Israel''.<sup>13</sup>

224- نص، كفاية الأثر عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ زَكَرِيَّا عَنْ عَبْدِ اللَّهِ بْنِ الصَّخَّكَ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَاصِمِ بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ لَبِيدٍ قَالَ: لَمَّا فُيِّضَ رَسُولُ اللَّهِ ص كَانَتْ فَاطِمَةُ ع تَأْتِي قُبُورَ الشُّهَدَاءِ وَ تَأْتِي قَبْرَ حَمْزَةَ وَ تَبْكِي هُنَاكَ فَلَمَّا كَانَ فِي بَعْضِ الْأَيَّامِ أَتَيْتُ قَبْرَ حَمْزَةَ فَوَجَدْتُهَا ع تَبْكِي هُنَاكَ فَأَمَهَلْتُهَا حَتَّى سَكَنَتْ فَأَتَيْتُهَا وَ سَلَّمْتُ عَلَيْهَا وَ قُلْتُ يَا سَيِّدَةَ النِّسْوَانِ قَدْ وَ اللَّهُ قَطَعَتْ نَيْطَ قَلْبِي مِنْ بُكَائِكَ

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn Al Kufi, from Muhammad Bin Ali Bin Zakariya, from Abdullah Bin Al Zahhak, from Hisham Bin Muhammad, from Abdul Rahman, from Aasim Bin Amro, from Mahmoud Bin Labeed who said,

'When Rasool-Allah<sup>-saww</sup> passed away, (Syeda) Fatima<sup>-asws</sup> used to come to the graves of the martyrs, and she<sup>-asws</sup> would come to the grave of Hamza<sup>-as</sup> and cry over there. When it was during one of the days she<sup>-asws</sup> had come to the grave of Hamza<sup>-as</sup>, I found her<sup>-as</sup> crying over there. I gave her<sup>-asws</sup> time until she<sup>-asws</sup> had calmed down, then came to her<sup>-asws</sup> and greeted unto her<sup>-asws</sup>, and I said, 'O chieftess of the women! By Allah<sup>-azwj</sup>, the veins of my heart have been cut from your<sup>-asws</sup> crying!'

<sup>12</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 222

<sup>13</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 223

فَقَالَتْ يَا بَا عُمَرَ وَ لِحَقِّ لِي الْبُكَاءُ فَلَقَدْ أُصِيبْتُ بِخَيْرِ الْأَبَاءِ رَسُولَ اللَّهِ ص وَ شَوْقَاهُ إِلَى رَسُولِ اللَّهِ

She<sup>-asws</sup> said: 'O Abu Umar, and the crying is a right for me<sup>-asws</sup>, for I<sup>-asws</sup> have been afflicted (with the loss of) best of the fathers, Rasool-Allah<sup>-saww</sup>. O the desire to Rasool-Allah<sup>-azwj</sup>!

ثُمَّ أَنْشَأَتْ ع تَقُولُ-

إِذَا مَاتَ يَوْمًا مَيِّتٌ قَلَّ ذِكْرُهُ- وَ ذِكْرُ أَبِي مُدَّ مَاتَ وَ اللَّهُ أَكْثَرُ-

Then she<sup>-asws</sup> prosed (a couplet) saying: 'When a person dies one day, his mention is little, and the mention of my father, since he<sup>-saww</sup> passed away, by Allah<sup>-azwj</sup> it is more'.

فُلْتُ يَا سَيِّدَتِي إِنِّي سَأَلْتُكَ عَنْ مَسْأَلَةٍ تَتَلَجَّلِحُ فِي صَدْرِي قَالَتْ سَلْ فُلْتُ هَلْ نَصَّ رَسُولُ اللَّهِ قَبْلَ وَفَاتِهِ عَلَى عَلِيٍّ بِالْإِمَامَةِ قَالَتْ وَاعْجَبَا أ نَسِيْتُمْ يَوْمَ غَدِيرِ خُمٍّ

I said, 'O my chieftess<sup>-asws</sup>! I (want to) ask you<sup>-asws</sup> about an issue which is bothering me in my chest'. She<sup>-asws</sup> said: 'Ask'. I said, 'Did Rasool-Allah<sup>-saww</sup> before his<sup>-saww</sup> passing away give the text upon Ali<sup>-asws</sup> with the Imamate?' She<sup>-asws</sup> said: 'O how strange! Are you forgetting the day of Ghadeer Khumm?'

فُلْتُ قَدْ كَانَ ذَلِكَ وَ لَكِنِ أَخْبِرْنِي بِمَا أَشِيرَ إِلَيْكَ قَالَتْ أَشْهَدُ اللَّهُ تَعَالَى لَقَدْ سَمِعْتُهُ يَقُولُ- عَلِيٌّ خَيْرٌ مِنْ أَخْلَفَهُ فِيكُمْ وَ هُوَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي وَ سِبْطَايَ وَ تِسْعَةَ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةَ أَبْرَارٍ لَنْ اتَّبَعْتُمُوهُمْ وَجَدْتُمُوهُمْ هَادِينَ مَهْدِيَيْنِ وَ لَنْ خَالَفْتُمُوهُمْ لَيَكُونُ الْإِخْتِلَافُ فِيكُمْ إِلَى يَوْمِ الْقِيَامَةِ

I said, 'That had happened, but informed me with what he<sup>-saww</sup> had indicated to you<sup>-asws</sup>'. She<sup>-asws</sup> said: 'I<sup>-asws</sup> testify with Allah<sup>-azwj</sup> the Exalted, I<sup>-asws</sup> have heard him<sup>-saww</sup> saying: 'Ali<sup>-asws</sup> is best of the ones I<sup>-saww</sup> leave behind among you all, and he is the Imam<sup>-asws</sup>, and the caliph after me<sup>-saww</sup>, and my<sup>-saww</sup> two grandsons<sup>-asws</sup>, and nine from the Sulb of Al-Husayn<sup>-asws</sup> are Imams<sup>-asws</sup> of the righteous. If you were to follow them<sup>-asws</sup>, you will find them<sup>-asws</sup> as guides, Guided, and if you were to oppose them<sup>-asws</sup>, the differing would take place among you up to the Day of Qiyamah'.

فُلْتُ يَا سَيِّدَتِي فَمَا بَالُهُ قَعَدَ عَنْ حَقِّهِ قَالَتْ يَا بَا عُمَرَ لَقَدْ قَالَ رَسُولُ اللَّهِ ص مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ تُؤْتَى وَ لَا تَأْتِي أَوْ قَالَتْ مَثَلُ عَلِيٍّ

I said, 'O my chieftess<sup>-asws</sup>! So, what is the matter he<sup>-asws</sup> sat back from his<sup>-asws</sup> rights?' She<sup>-asws</sup> said: 'O Abu Umar! Rasool-Allah<sup>-saww</sup> said: 'An example of the Imam<sup>-asws</sup> is an example of the Kabah, one should come to it, and it does not come (to anyone)' – or she<sup>-asws</sup> said: 'An example of Ali<sup>-asws</sup>'.

ثُمَّ قَالَتْ أَمَا وَ اللَّهُ لَوْ تَرَكُوا الْحَقَّ عَلَى أَهْلِهِ وَ اتَّبَعُوا عِثْرَةَ نَبِيِّهِ لَمَا اِخْتَلَفَ فِي اللَّهِ اثْنَانِ وَ لَوْرَثَهَا سَلَفٌ عَنْ سَلَفٍ وَ خَلَفٌ بَعْدَ خَلْفٍ حَتَّى يَفُومَ قَائِمُنَا التَّاسِعُ مِنْ وُلْدِ الْحُسَيْنِ

Then she<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! If they had left the truth upon its rightful ones and followed the family<sup>-asws</sup> of their Prophet<sup>-saww</sup>, no two would have differed regarding Allah<sup>-azwj</sup>, and it is inherited by an ancestor from an ancestor, and a posterity after a posterity until our<sup>-asws</sup> Qaim<sup>-asws</sup> rises, being the ninth from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>'.

وَلَكِنْ قَدَّمُوا مِنْ آخَرِهِ اللَّهُ وَ آخَرُوا مِنْ قَدَمِهِ اللَّهُ حَتَّى إِذَا أَخَذُوا الْمُبْعُوثَ وَ أَوْدَعُوهُ الْجُدَّتَ الْمَجْدُوثَ اخْتَارُوا بِشَهْوَتِهِمْ وَ عَمِلُوا بِأَرَائِهِمْ تَبَّأَ لَهُمْ أَوْ لَمْ يَسْمَعُوا اللَّهَ يَقُولُ- وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ

But, they brought forward one whom Allah<sup>-azwj</sup> had Set back, and they set back the one Allah<sup>-azwj</sup> had Placed forward until they reneged with the Sent one<sup>-saww</sup>, and they left him<sup>-saww</sup> buried in the grave. They chose with their consultations and worked with their opinions. Damnation be for them! Or have they not heard Allah<sup>-azwj</sup> Saying: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68].**

بَلْ سَمِعُوا وَ لَكِنَّهُمْ كَمَا قَالَ اللَّهُ سُبْحَانَهُ- فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ هَيْبَاتَ بَسَطُوا فِي الدُّنْيَا آمَانَهُمْ وَ نَسُوا آجَالَهُمْ- فَتَعَسَّأَ لَهُمْ وَ أَضَلَّ أَعْمَاهُمْ أَعُوذُ بِكَ يَا رَبِّ مِنَ الْخُورِ بَعْدَ الْكُورِ.

But, they did hear it, but they are as like what Allah<sup>-azwj</sup> the Glorious Said: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46].** Far be it! They extended their hopes regarding the world and they forgot their terms (deaths). **And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8].** I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, from the loss (mischief) after the increase (correction)".<sup>14</sup>

225- نص، كفاية الأثر علي بن الحسين بن محمد بن مندة عن محمد بن الحسين الكوفي عن إسماعيل بن موسى بن إبراهيم عن محمد بن سليمان بن حبيب عن شريك عن حكيم بن جبير عن إبراهيم النخعي عن علقمة بن قيس قال: خطبنا أمير المؤمنين علي بن أبي طالب ع على منبر الكوفة خطبة اللؤلؤة فقال فيما قال في آخرها ألا وإني طاعن عن قريب و منطلق إلى المغيب فارتقبوا الفتنة الأموية و المملكة الكسروية و إمامة ما أحياء الله و إحياء ما أماته الله و اتخذوا صوامعكم بيوتكم و عضوا على مثل جمر الغضا و اذكروا الله كثيرا فذكره أكبر لو كنتم تعلمون

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan Bin Muhammad Bin Mundah, from Muhammad Bin Al-Husayn Al Kufy, from Ismail Bin Musa Bin Ibrahim, from Muhammad Bin Suleyman Bin Jabeeb, from Shareek, from Hakeem Bin Jubeyr, from Ibrahim Al Nakhaie, from Alqamah Bin Qays who said,

'Amir Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> addressed us upon the pulpit of Al-Kufa, sermon of the pearls (Al-Lulu wal Marjan)'. He<sup>-asws</sup> said among what he<sup>-asws</sup> said in its end: 'Indeed! And I<sup>-asws</sup> shall be departing very soon and go to the unseen, so await the Fitna of Umayya and the government of Chosroe, and the death of what Allah<sup>-azwj</sup> has Revived and revival of what Allah<sup>-azwj</sup> has Killed off, and take to your silences in your houses, and close your eyes (be patient) upon the likes of mighty afflictions, and mention Allah<sup>-azwj</sup> a lot, for His<sup>-azwj</sup> Mention is the greatest if only you knew'.

ثُمَّ قَالَ وَ تُبْنَى مَدِينَةٌ يُقَالُ لَهَا الزَّوْرَاءُ بَيْنَ دِجْلَةَ وَ دُجَيْلٍ وَ الْفُرَاتِ فَلَوْ رَأَيْتُمُوهَا مِثْسَيْدَةً بِالْجِصِّ وَ الْأَجْرِ وَ مُزَخْرَفَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّازُورِدِ الْمُسْتَسْقَى وَ الْمَزْمَرِ وَ الرُّخَامِ وَ أَبْوَابِ الْعَاجِ وَ الْأَبْنُوسِ وَ الْحَيْمِ وَ الْقَبَابِ وَ السِّتَارَاتِ وَ قَدْ عَلِيَتْ بِالسَّجِجِ وَ الْعَزْعَرِ وَ الصَّنُوبَرِ وَ الشَّيْبِ وَ شَيَّدَتْ بِالْفُضُورِ

Then he<sup>-asws</sup> said: 'And a city called Al-Zowra'a would be built between Dajlah and Al-Dujejl, and the Euphrates. If you could see it, constructed with the plaster, and the bricks, and decorated with the gold and the silver, and blue (water) quenchers, and the alabaster, and the marble, and the doors of ivory, and the ebony, and the tents, and the domes, and the

<sup>14</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 224

curtains. And it is decorated with the teak, and the juniper shrubs, and the pines, and the evergreen trees, and constructed with the castles.

و تَوَالَتْ عَلَيْهَا مَلُوكُ بَنِي الشَّيْبَانِ أَرْبَعَةٌ وَعِشْرُونَ مَلِكًا عَلَى عَدَدِ سِنِي الْكَدِيدِ فِيهِمُ السَّقَّاحُ وَ الْمِفْلَاحُ وَ الْجُمُوحُ وَ الْهُدُوعُ وَ الْمُظْفَرُ وَ الْمُؤَنَّثُ وَ النَّزَّارُ وَ الْكَبْشُ وَ الْمَهْتُورُ وَ الْعِيَّازُ وَ الْمُصْطَلَمُ وَ الْمُسْتَضْعَبُ وَ الْعَلَّامُ وَ الرَّهْبَانِيُّ وَ الْخَلِيعُ وَ السَّيَّارُ وَ الْمُتْرَفُ وَ الْكَدِيدُ وَ الْأَكْتَبُ وَ الْمُسْرِفُ وَ الْأَكْلَبُ وَ الْوَسِيمُ وَ الصَّيْلَامُ وَ الْعَيْنُوفُ

And the twenty-four kings of the clans of Sheysaban shall rule upon it upon a number of my<sup>asws</sup> old age – among them are Al-Saffah, and Al-Miqlas, and Al-Jamouh, and Al-Hazwu, and Al-Muzaffer, and Al-Muannas, and Al-Nazar, and Al-Kabsh, and Al-Mahtour, and Al-Ayyar, and Al-Mustalam, and Al-Mustasa'ab, and Al-Allam, and Al-Rahbany, and Al-Khalie, and Al-Sayyar, and Al-Mutraf, and Al-Kadeed, and Al-Aktab, and Al-Musrif, and Al-Aklab, and Al-Waseem, and Al-Saylam, and Al-Aynouq.

وَ تُعْمَلُ الْقُبَّةُ الْعَبْرَاءُ ذَاتُ الْفَلَاحِ الْحَمْرَاءُ وَ فِي عَقِبِهَا قَائِمُ الْحَقِّ يُسْفِرُ عَنْ وَجْهِهِ بَيْنَ أَجْنِحَةِ الْأَقَالِيمِ - كَالْقَمَرِ الْمُضِيِّ بَيْنَ الْكَوَاكِبِ الدَّرِيَّةِ

And the earthen domes would be made with red wilderness (soil), and after them would be Qaim<sup>asws</sup> of the truth, travelling from its direction between the territories like the moon illuminating between the shining stars.

أَلَا وَ إِنَّ الْخُرُوجَ عِلَامَاتٍ عَشْرَةَ أَوْلَمَّا طَلُوعِ الْكَوَاكِبِ ذِي الذَّنْبِ وَ يُقَارِبُ مِنَ الْحَادِي وَ يَتَّعُ فِيهِ هَرَجٌ وَ مَرَجٌ وَ شَعْبٌ وَ تِلْكَ عِلَامَاتُ الْحِصْبِ وَ مِنَ الْعِلَامَةِ إِلَى الْعِلَامَةِ عَجَبٌ فَإِذَا انْقَضَتِ الْعِلَامَاتُ الْعَشْرَةُ إِذْ ذَاكَ يَظْهَرُ مِنَّا الْقَمَرُ الْأَزْهَرُ وَ تَمَّتْ كَلِمَةُ الْإِخْلَاصِ لِلَّهِ عَلَى التَّوْحِيدِ

Indeed! There are ten signs of his<sup>asws</sup> emergence. The first of these is emergence of the stars with tails, and they (people) would draw closer to the atheists, and troubles and mess and riots would occur, and these are signs of Blessings. And from the signs to the signs are wonders. So, when the ten signs expire, then the blossoming moor would appear from us<sup>asws</sup>, and the sincere Word of Allah<sup>azwj</sup> would be completed upon the Tawheed'.

فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ عَامِرُ بْنُ كَثِيرٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَخْبَرْتَنَا عَنْ أَيْمَةِ الْكُفْرِ وَ خُلَفَاءِ الْبَاطِلِ فَأَخْبِرْنَا عَنْ أَيْمَةِ الْحَقِّ وَ أَلْسِنَةِ الصِّدْقِ بَعْدَكَ

A man called Aamir Bin Kaseer stood up to him<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> have informed us about the imams of Kufr and the false caliphs, so inform us about the Imams<sup>asws</sup> of the truth and the truthful tongues after you<sup>asws</sup>'.

قَالَ نَعَمْ إِنَّهُ لَعَهْدٌ عَهْدُهُ إِلَيَّ رَسُولُ اللَّهِ ص أَنَّ هَذَا الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَامًا تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ لَقَدْ قَالَ النَّبِيُّ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ نَظَرْتُ إِلَى سَائِقِ الْعَرْشِ فَإِذَا مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيِّ وَ نَصَرْتُهُ بِعَلِيِّ

He<sup>asws</sup> said: 'Yes, it is a pact pacted to me<sup>asws</sup> by Rasool-Allah<sup>saww</sup> that this command, twelve Imams<sup>asws</sup> would control it, nine being from the Sulb of Al-Husayn<sup>asws</sup>. And that the Prophet<sup>saww</sup> had said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> looked at the base of the Throne and there was inscribed upon it: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. I<sup>azwj</sup> Support him<sup>saww</sup> with Ali<sup>asws</sup> and Help him<sup>saww</sup> with Ali<sup>asws</sup>'.

وَرَأَيْتُ اثْنَيْ عَشَرَ نُورًا فُكِّلْتُ يَا رَبِّ أَنْوَارُ مَنْ هَذِهِ فَنُودِيْتُ يَا مُحَمَّدُ هَذِهِ أَنْوَارُ الْأَئِمَّةِ مِنْ ذُرِّيَّتِكَ

And I<sup>-sawww</sup> saw twelve Noors, so I<sup>-sawww</sup> said: ‘O Lord<sup>-azwj</sup>! Whose Noors are these?’ He<sup>-azwj</sup> Called out: “O Muhammad<sup>-sawww</sup>! These are Noors of the Imams<sup>-asws</sup> from your<sup>-sawww</sup> offspring!”

فُكِّلْتُ يَا رَسُولَ اللَّهِ أَفَلَا تُسَمِّيهِمْ لِي قَالَ نَعَمْ أَنْتَ الْإِمَامُ وَالْحَلِيفَةُ بَعْدِي تَقْضِي دِينِي وَتُنْجِزُ عِدَاتِي وَبَعْدَكَ ابْنَاكَ الْحُسَيْنُ وَالْحُسَيْنُ وَبَعْدَ الْحُسَيْنِ ابْنُهُ عَلِيُّ زَيْنُ الْعَابِدِينَ وَبَعْدَ عَلِيٍّ ابْنُهُ مُحَمَّدٌ يُدْعَى بِالْبَاقِرِ

I<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-sawww</sup>! Will you<sup>-sawww</sup> not name them<sup>-asws</sup> to me<sup>-asws</sup>?’ He<sup>-sawww</sup> said: ‘Yes. You<sup>-asws</sup> are the Imam<sup>-asws</sup> and the caliph after me<sup>-sawww</sup>. You<sup>-asws</sup> will pay off my<sup>-sawww</sup> debts, and fulfil my<sup>-sawww</sup> promises; and after you<sup>-asws</sup> are your<sup>-asws</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and after Al-Husayn<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, Zayn Al-Abideen, and after Ali<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, called ‘Al-Baqir’.

وَبَعْدَ مُحَمَّدٍ ابْنُهُ جَعْفَرٌ يُدْعَى بِالصَّادِقِ وَبَعْدَ جَعْفَرٍ ابْنُهُ مُوسَى يُدْعَى بِالْكَاطِمِ وَبَعْدَ مُوسَى ابْنُهُ عَلِيُّ يُدْعَى بِالرِّضَا وَبَعْدَ عَلِيٍّ ابْنُهُ مُحَمَّدٌ يُدْعَى بِالزَّكِيِّ وَبَعْدَ مُحَمَّدٍ ابْنُهُ عَلِيُّ يُدْعَى بِالْتَّقِيِّ وَبَعْدَهُ ابْنُهُ الْحُسَيْنُ يُدْعَى بِالْأَمِينِ

And after Muhammad<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ja’far<sup>-asws</sup>, he<sup>-asws</sup> will be called ‘Al-Sadiq’, and after Ja’far<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, he<sup>-asws</sup> will be called ‘Al-Kazim’, and after Musa<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, he<sup>-asws</sup> is called ‘Al-Reza’, and after Ali<sup>-asws</sup> is his<sup>-asws</sup> son Muhammad<sup>-asws</sup> called ‘Al-Zaki’, and after Muhammad<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup> called as ‘Al-Naqi’, and after him<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> called as ‘Al-Ameen’.

وَالْقَائِمُ مِنْ وُلْدِ الْحُسَيْنِ سَمِيًّا وَ أَشْبَهَ النَّاسِ بِمَلَأُهَا قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ جُورًا وَ ظُلْمًا:

And Al-Qaim<sup>-asws</sup> from sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, having my<sup>-sawww</sup> name and being the most resembling of the people with me<sup>-sawww</sup>. He<sup>-asws</sup> fill it (world) with fairness and justice just as it would have been filled with tyranny and injustice”.

قَالَ الرَّجُلُ فَمَا بَالُ قَوْمٍ وَعَوَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص ثُمَّ دَفَعُوكُمْ عَنْ هَذَا الْأَمْرِ وَ أَنْتُمْ الْأَعْلَوْنَ نَسَبًا وَ نَوْطًا بِالنَّبِيِّ وَ فَهَمًا بِالْكِتَابِ وَ السُّنَّةِ

The man said, ‘So what is the matter with a people who have retained that from Rasool-Allah<sup>-sawww</sup>, then they are pushing you<sup>-asws</sup> all away from this command, and you<sup>-asws</sup> are higher in lineage and kinship with the Prophet<sup>-sawww</sup>, and understanding with the Book and the Sunnah?’

قَالَ عَ ارَادُوا قَلْعَ أَوْتَادِ الْحَرَمِ وَ هَتَكَ سُئُورَ الْأَشْهُرِ الْحُرْمِ مِنْ بُطُونِ الْبُطُونِ وَ نُورِ نَوَاطِرِ الْعُيُونِ بِالظُّنُونِ الْكَاذِبَةِ وَ الْأَعْمَالِ الْبَائِرَةِ بِالْأَعْوَانِ الْجَائِرَةِ فِي الْبُلْدَانِ الْمُظْلَمَةِ بِالْبُهْتَانِ الْمُهْلِكَةِ بِالْفُلُوبِ الْحَرِيَةِ فَرَامُوا هَتَكَ السُّئُورِ الرَّكِيَّةِ وَ كَسَرُوا إِنْبَةَ [آيَةِ] اللَّهِ النَّقِيَّةِ وَ مَشْكَاةَ يَعْرِفُهَا الْجَمِيعُ وَ عَيْنِ الرَّجَاجَةِ وَ مَشْكَاةَ الْمِصْبَاحِ وَ سُبُلِ الرَّشَادِ وَ خَيْرَةِ الْوَاحِدِ الْقَهَّارِ حَمَلَةَ بُطُونِ الْقُرْآنِ

He<sup>-asws</sup> said: ‘They wanted to uproot the pegs of the sanctuary and violate the veils of the sacred months from the bellies of the bellies, and Noor of the eyes of the beholders, by the conjectures, the lies, and the corrupt practices with the assistance of the tyrants in the dark cities, by the slanders destructive with the ruined hearts. They shot violating the pure veils, and broke the Words of Allah<sup>-azwj</sup>, the Pure, and lamps which the entirety recognise, and glass

eyes, and lamps, the lanterns, and the ways of rightful guidance, and choice of the One, the Subduer, bearers of the esoteric of the Quran.

قَالُوا لَهُمْ مِنْ طَمَطَامِ النَّارِ وَمِنْ رَبِّ كَبِيرٍ مُتَعَالٍ يَسْأَلُ الْقَوْمَ مَنْ خَفَضَنِي وَحَاوَلُوا الْإِدْهَانَ فِي دِينِ اللَّهِ فَإِنَّ يُرْفَعُ عَنَّا مِحْنُ الْبَلَايِ حَمَلْنَاهُمْ مِنَ الْحَقِّ عَلَى مَخْضِهِ وَإِنْ يَكُنِ الْأُخْرَى فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ.

So, the woe is for them from the midst of the Fire, and from a Great Lord<sup>-azwj</sup>, Exalted. Evilest of the people is one who derogates me<sup>-asws</sup> and they commit the offences in the religion of Allah<sup>-azwj</sup>. So, if the Trial of the afflictions is Raised from us, we<sup>-asws</sup> shall carry them upon the pure truth, and if the other happens, **therefore do not grieve upon the transgressing people” [5:26]**<sup>15</sup>.

226- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ الصَّيْدَاوِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ قَوْمًا يَقُولُونَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ الْإِمَامَةَ فِي عَقَبِ الْحَسَنِ وَالحُسَيْنِ

(The book) 'Kifayat Al Aser' -Abu Al Mufazzal Al Shaybani, from Ja'far Bin Muhammad Al-Husayni Al Alawy, from Ahmad Bin Abdul Mun'im Al Saydawi, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There are a people who are saying that Allah<sup>-azwj</sup> Blessed and Exalted has Made the Imamate to be in the posterity of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>'.

قَالَ كَذَبُوا وَاللَّهِ أَوْ لَمْ يَسْمَعُوا اللَّهَ تَعَالَى ذِكْرُهُ يَقُولُ- وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ فَهَلْ جَعَلَهَا إِلَّا فِي عَقَبِ الْحُسَيْنِ ع

He<sup>-asws</sup> said: 'They are lying! By Allah<sup>-azwj</sup>! Or, are they not listening to Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, Saying: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]**. So, has He<sup>-azwj</sup> Made it except in the posterity of Al-Husayn<sup>-asws</sup>?'

ثُمَّ قَالَ يَا جَابِرُ إِنَّ الْأَيْمَةَ هُمُ الَّذِينَ نَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ ص بِالْإِمَامَةِ وَ هُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَجَدْتُ أَسْمَائِهِمْ مَكْتُوبَةً عَلَى سَاقِ الْعَرْشِ بِالنُّورِ

Then he<sup>-asws</sup> said: 'O Jabir! The Imams<sup>-asws</sup>, they are the one Rasool-Allah<sup>-saww</sup> had given the text upon them<sup>-asws</sup> with the Imamate, and they<sup>-asws</sup> are those Rasool-Allah<sup>-saww</sup> said: 'When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> found their<sup>-asws</sup> names written upon the base of the Throne with Noor.

أَثْنِي عَشَرَ اسْمًا مِنْهُمْ عَلِيٌّ وَ سِبْطَاهُ وَ عَلِيُّ وَ مُحَمَّدٌ وَ جَعْفَرٌ وَ مُوسَى وَ عَلِيُّ وَ مُحَمَّدٌ وَ عَلِيُّ وَ الْحَسَنُ وَ الْحُجَّةُ الْقَائِمُ فَهَذِهِ الْأَيْمَةُ مِنْ أَهْلِ بَيْتِ الصَّفْوَةِ وَ الطَّهَارَةِ وَ اللَّهُ مَا يَدْعِيهِ أَحَدٌ غَيْرِنَا إِلَّا حَشَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مَعَ إِبْلِيسَ وَ جُنُودِهِ

Twelve names from them<sup>-asws</sup> – Ali<sup>-asws</sup>, and his<sup>-saww</sup> two grandsons<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-asws</sup>, and Ja'far<sup>-asws</sup>, and Musa<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Muhammad<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Hujjat Al-Qaim<sup>-asws</sup>. So, these are the Imams<sup>-asws</sup> from the People<sup>-asws</sup> of the Household of the elites and the cleanliness. By Allah<sup>-azwj</sup>! no one will claim it apart

<sup>15</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 225

from us<sup>-asws</sup>, except Allah<sup>-azwj</sup> Blessed and Exalted will Resurrect him with Iblees<sup>-la</sup> and his<sup>-la</sup> armies’.

ثُمَّ تَنَفَّسَ عَ وَ قَالَ لَا رَعَى اللَّهُ حَقَّ هَذِهِ الْأُمَّةِ فَإِنَّمَا لَمْ تَرَ عَ حَقَّ نَبِيِّهَا أَمَا وَ اللَّهُ لَوْ تَرَكَوا الْحَقَّ عَلَى أَهْلِهِ لَمَا اخْتَلَفَ فِي اللَّهِ تَعَالَى اثْنَانِ

Then he<sup>-asws</sup> breathed a sigh and said: ‘May Allah<sup>-azwj</sup> not take Care of the rights of this community, for they have not taken care of the rights of their Prophet<sup>-saww</sup>. But, by Allah<sup>-azwj</sup>! If they had left the rights upon its rightful ones, no two would have differed regarding Allah<sup>-azwj</sup> the Exalted’.

ثُمَّ أَنْشَأَ عَ يَقُولُ-

أَمِنُوا بَوَائِقَ حَادِثِ الْأَزْمَانِ-

يُرْمُونَ فِي الْأَفَاقِ بِالتَّيْرَانِ

إِنَّ الْيَهُودَ لِحِبِّهِمْ لِنَبِيِّهِمْ-

وَ الْمُؤْمِنُونَ بِحُبِّ آلِ مُحَمَّدٍ-

Then he<sup>-asws</sup> prosed saying: ‘*The Jews, due to their love for their Prophet<sup>-as</sup>, they were safe from the evil events of the times, and the Momineen love Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, they would be pelted in the horizons with the fires*’.

فُلْتُمْ يَا سَيِّدِي أَلَيْسَ هَذَا الْأَمْرُ لَكُمْ قَالَ نَعَمْ فُلْتُمْ فَلِمَ قَعَدْتُمْ عَنْ حَقِّكُمْ وَ دَعْوَاتِكُمْ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

I said, ‘O my Master<sup>-asws</sup>! Isn’t this command for you<sup>-asws</sup> all?’ He<sup>-asws</sup> said: ‘Yes’. I said, ‘Then why are you<sup>-asws</sup> sitting back from your<sup>-asws</sup> rights and your<sup>-asws</sup> claims, and Allah<sup>-azwj</sup> Blessed and Exalted Said: **And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]**’.

قَالَ فَمَا بَالُ أَمِيرِ الْمُؤْمِنِينَ عَ قَعَدَ عَنْ حَقِّهِ حَيْثُ لَمْ يَجِدْ نَاصِراً أَوْ لَمْ تَسْمَعْ اللَّهُ تَعَالَى يَقُولُ فِي قِصَّةِ لُوطٍ - قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ وَ يَقُولُ فِي حِكَايَةِ عَنْ نُوحٍ - فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

He<sup>-asws</sup> said: ‘There is no problem in Amir Al-Momineen<sup>-asws</sup> sitting back from his<sup>-asws</sup> rights when he<sup>-asws</sup> could not find any helpers, or have you not heard Allah<sup>-azwj</sup> the Exalted Saying in the story of Lut<sup>-as</sup>: **He said: ‘If only there was strength for me against you, or a recourse to a strong support’ [11:80]**. And He<sup>-azwj</sup> Said in Narrating from Noah<sup>-as</sup>: **Then he supplicated to his Lord: ‘I am overcome, so Help!’ [54:10]**.

وَ يَقُولُ فِي قِصَّةِ مُوسَى - رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَ أَخِي فَأفْرِقْ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفَاسِقِينَ فَإِذَا كَانَ النَّبِيُّ هَكَذَا فَالْوَصِيُّ أَعَدَّرْ يَا جَابِرُ مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ يُؤْتَى وَ لَا يَأْتِي.

And He<sup>-azwj</sup> Said in the story of Musa<sup>-as</sup>: **He said: ‘My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people’ [5:25]**. So, when the Prophet<sup>-as</sup> is like that, then the successor<sup>-asws</sup> is more excusable. O Jabir! An example

of the Imam<sup>-asws</sup> is an example of the Kabah, when it is come to and it does not come (to anyone)”<sup>16</sup>.

227- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: سَأَلْتُهُ عَنِ الْأَئِمَّةِ فَقَالَ وَاللَّهِ لَعَهْدُ عَهْدِهِ إِلَيْنَا رَسُولُ اللَّهِ ص أَنَّ الْأَئِمَّةَ بَعْدَهُ اثْنَا عَشَرَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ وَ مِنَّا الْمَهْدِيُّ الَّذِي يُقِيمُ الدِّينَ فِي آخِرِ الزَّمَانِ

(The book) ‘Kifayat Al Aser’ – Abu Al Mufazzal Al Shaybani, from Ja’far Bin Muhammad Al Hasany, from Ahmad Bin Abdul Mun’im, from Al Mufazzal Bin Salij, from Aban Bin Taghlib,

‘From Abu Ja’far Al-Baqir<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the Imams<sup>-asws</sup>. He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! For a pact pacted to us<sup>-asws</sup> by Rasool-Allah<sup>-saww</sup>, the Imams<sup>-asws</sup> after him<sup>-saww</sup> are twelve, nine being from the Sulb of Al-Husayn<sup>-asws</sup>, and from us<sup>-asws</sup> is the Mahdi<sup>-asws</sup> who will establish the religion at the end of times.

مَنْ أَحَبَّنَا حُسْرٍ مِنْ حُسْرَتِهِ مَعَنَا وَ مَنْ أَبْغَضَنَا أَوْ رَدَّنَا أَوْ رَدَّ وَاحِدًا مِنَّا حُسْرٍ مِنْ حُسْرَتِهِ إِلَى النَّارِ وَ قَدْ حَابَ مَنْ افْتَرَى.

One who loves, would be Resurrected from his grave with us<sup>-asws</sup>, and one who hates us<sup>-asws</sup> or rejects us<sup>-asws</sup>, or rejects one<sup>-asws</sup> of us<sup>-asws</sup>, would be Resurrected from his grave to the Fire: **and the one who fabricates would be disappointed’ [20:61]’<sup>17</sup>.**

228- نص، كفاية الأثر عليُّ بنُ الحُسَيْنِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ أَحْمَدَ بْنِ هُوْدَةَ بْنِ أَبِي هِرَاسَةَ أَبِي سَلِيمَانَ الْبَاهِلِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَّائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ أَبِي مَرْيَمَ عَبْدِ الْعَقَّارِ بْنِ الْقَاسِمِ قَالَ: دَخَلْتُ عَلَى مَوْلَايَ الْبَاقِرِ ع وَ عِنْدَهُ أَتَانٌ مِنْ أَصْحَابِهِ فَجَرَى ذِكْرُ الْإِسْلَامِ قُلْتُ يَا سَيِّدِي فَأَيُّ الْإِسْلَامِ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُؤْمِنُونَ مِنْ لِسَانِهِ وَ يَدِهِ

(The book) ‘Kifayat Al Aser’ – Ali Bi Al-Husayn, from Muhammad Bin Al-Husayn Al Kufi, from Ahmad Bin Howzat Bin Abu Harasah Abu Suleyman Al Bahily, from Ibrahim Bin Is’haq Al Nahawandy, from Abdullah Bin Hammad, from Abu Marwam Abdul Ghaffar Bin Al Qasim who said,

‘I entered to see my Master<sup>-asws</sup> Al-Baqir<sup>-asws</sup>, and in his<sup>-asws</sup> presence were some people from his<sup>-asws</sup> companions. The discussion of Al-Islam flowed. I said, ‘O my Master<sup>-asws</sup>! So, which Al-Islam (Momin) is superior?’ He<sup>-asws</sup> said: ‘One, the (other) Momineen are safe from his tongue and his hand’.

قُلْتُ فَأَيُّ الْأَخْلَاقِ أَفْضَلُ قَالَ الصَّبْرُ وَ السَّمَاخَةُ قُلْتُ فَأَيُّ الْمُؤْمِنِينَ أَحْمَلُ إِيمَانًا قَالَ أَحْسَنُهُمْ خُلُقًا قُلْتُ فَأَيُّ الْجِهَادِ أَفْضَلُ قَالَ مَنْ عَقَرَ حَوَادِهِ وَ أَهْرَيْقَ دَمُهُ قُلْتُ فَأَيُّ الصَّلَاةِ أَفْضَلُ قَالَ طُولُ الْقُنُوتِ قُلْتُ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ أَنْ تَهْجَرَ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ

I said, ‘So, which of the mannerism are superior?’ He<sup>-asws</sup> said: ‘The patience and the forgiveness’. I said, ‘So, which of the Momineen are of perfect Eman?’ He<sup>-asws</sup> said: ‘The best of them in manners’. I said, ‘So, which Jihad is superior?’ He<sup>-asws</sup> said: ‘One who hamstring his horse and spills its blood’. I said, ‘Which Salat is superior?’ He<sup>-asws</sup> said: ‘Prolonged Qunoot (supplication during it)’. I said, ‘So, which charity is superior?’ He<sup>-asws</sup> said, ‘Your fleeing from what Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited unto you’.

<sup>16</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 226

<sup>17</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 227

قُلْتُ يَا سَيِّدِي فَمَا تَقُولُ فِي الدُّخُولِ عَلَى السُّلْطَانِ قَالَ لَا أَرَى لَكَ ذَلِكَ قُلْتُ إِنِّي زَيْمًا سَافَرْتُ إِلَى الشَّامِ فَأَدْخُلُ عَلَى إِبْرَاهِيمَ الْوَلِيدِ قَالَ يَا عَبْدَ الْعَفَّارِ  
إِنَّ دُخُولَكَ عَلَى السُّلْطَانِ يَدْعُو إِلَى ثَلَاثَةِ أَشْيَاءَ حَبَّةِ الدُّنْيَا وَ نِسْيَانِ الْمَوْتِ وَ قِلَّةِ الرِّضَى بِمَا قَسَمَ اللَّهُ

I said, 'O my Master<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding entering to see the ruling authority?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> do not see that for you'. I said, 'Sometimes I travel to Syria and enter to see Ibrahim Al-Waleed'. He<sup>-asws</sup> said: 'O Abdul Gaffar! Your entering to see the ruling authority calls to three things – love of the world, and forgetfulness of the death, and scarcity of the satisfaction with what Allah<sup>-azwj</sup> has Apportioned (for you)'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَإِنِّي ذُو عَيْلَةٍ وَ أُجِيرُ إِلَى ذَلِكَ الْمَكَانِ لِجِرِّ الْمَنْفَعَةِ فَمَا تَرَى فِي ذَلِكَ قَالَ يَا عَبْدَ الْعَفَّارِ إِنِّي لَسْتُ أَمُرُّكَ بِتَرْكِ الدُّنْيَا بَلْ أَمُرُّكَ بِتَرْكِ  
الدُّنْيَا فَتَرْكِ الدُّنْيَا فَضِيلَةٌ وَ تَرْكِ الدُّنْيَا فَرِيضَةٌ وَ أَنْتَ إِلَى إِقَامَةِ الْفَرِيضَةِ أُخَوِّجُ مِنْكَ إِلَى أَكْتِسَابِ الْفَضِيلَةِ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! I am with dependants and I trade to that place in order to pull the benefits. So, what do you<sup>-asws</sup> view regarding that?' He<sup>-asws</sup> said: 'O Abdul Gaffar! I<sup>-asws</sup> am not ordering you with neglecting the world, but I<sup>-asws</sup> am instructing you with neglecting the sins. Neglecting the world is a merit and neglecting the sins is an obligation, and you are more needy to establishing the obligation than you are needy to earning the benefits'.

قَالَ فَجَبَلْتُ يَدَهُ وَ رَجَلَهُ وَ قُلْتُ بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ فَمَا نَجِدُ الْعِلْمَ الصَّحِيحَ إِلَّا عِنْدَكُمْ وَ إِنِّي قَدْ كَبِرْتُ سِنِي وَ دَقَّ عَظْمِي وَ لَا أَرَى فِيكُمْ  
مَا أُسِرُّ بِهِ أَرْأَاكُمْ مُقْتَلِينَ مُشْرَدِينَ خَائِفِينَ وَ إِنِّي أَقَعْتُ عَلَى قَائِمِكُمْ مِنْذُ حِينَ أَقُولُ يَخْرُجُ الْيَوْمَ أَوْ غَدًا

He (the narrator) said, 'I kissed his<sup>-asws</sup> hand and his<sup>-asws</sup> leg (feet), and I said, 'May my father and my mother be (sacrificed) for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! We cannot find the correct knowledge except with you<sup>-asws</sup>, and I have become of old age, and my bones are brittle, and I do not see among you<sup>-asws</sup> what I can be cheered with. I see you<sup>-asws</sup> all being killed, expelled, fearful, and I have stood upon (awaiting) your<sup>-asws</sup> Qaim<sup>-asws</sup> since a long time. I keep saying, 'He<sup>-asws</sup> will emerge today, or tomorrow'.

قَالَ يَا عَبْدَ الْعَفَّارِ إِنَّ قَائِمَنَا عَ هُوَ السَّابِعُ مِنْ وُلْدِي وَ لَيْسَ هُوَ أَوَّانَ ظُهُورِهِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ الْأَئِمَّةَ بَعْدِي  
أَنَا عَشْرَ عَدَدَ نُفْبَاءِ بَنِي إِسْرَائِيلَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ ع وَ التَّاسِعُ قَائِمُهُمْ يَخْرُجُ فِي آخِرِ الزَّمَانِ فَيَمْلَأُهَا عَدْلًا بَعْدَ مَا مَلَأَتْ ظُلْمًا وَ جَوْرًا-

He<sup>-asws</sup> said: 'O Abdul Gaffar! Our<sup>-asws</sup> Qaim<sup>-asws</sup>, he<sup>-asws</sup> is the seventh from my<sup>-asws</sup> sons<sup>-asws</sup>, and it isn't the time yet for his<sup>-asws</sup> appearance, and my<sup>-asws</sup> father<sup>-asws</sup> has narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> who said: 'Rasool-Allah<sup>-sawww</sup> said: 'The Imams<sup>-asws</sup> after me<sup>-sawww</sup> are twelve, a number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn<sup>-asws</sup>, and the ninth being their<sup>-asws</sup> Qaim<sup>-asws</sup>. He<sup>-asws</sup> will emerge at the end of times and fill it (world) with justice after it would have been filled with injustice and tyranny'.

قُلْتُ فَإِن كَانَ هَذَا كَائِدًا يَا ابْنَ رَسُولِ اللَّهِ فَإِلَى مَنْ بَعْدَكَ قَالَ إِلَى جَعْفَرٍ وَ هُوَ سَيِّدُ أَوْلَادِي وَ أَبُو الْأَئِمَّةِ صَادِقٌ فِي قَوْلِهِ وَ فِعْلِهِ وَ لَقَدْ سَأَلْتُ عَظِيمًا يَا  
عَبْدَ الْعَفَّارِ وَ إِنَّكَ لِأَهْلٍ الْإِجَابَةِ

I said, 'So, if this (your<sup>-asws</sup> passing away) were to happen, O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, then to whom after you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'To Ja'far<sup>-asws</sup>, and he<sup>-asws</sup> is chief of my<sup>-asws</sup> children, and

father of the Imams<sup>-asws</sup>, truthful in his<sup>-asws</sup> words and his<sup>-asws</sup> deeds; and you have asked a mighty thing, O Abdul Gaffar, and you are deserving of the answer’.

ثُمَّ قَالَ عَ لَا إِنَّ مِفْتَاحَ الْعِلْمِ السُّؤَالُ وَ أَنْشَأَ يَقُولُ-

شِفَاءُ الْعَمَى طُولُ السُّؤَالِ وَ إِتْمَاءُ  
تَمَامِ الْعَمَى طُولُ السُّكُوتِ عَلَى الْجَهْلِ

Then he<sup>-asws</sup> said: ‘Indeed! The key of the knowledge is the question’. And he<sup>-asws</sup> proseed saying: ‘Cure of the blindness is in the prolonged questioning, and rather the completion of blindness is prolonged silence being upon the ignorance’.<sup>18</sup>

229- ختص، الإختصاص مُحَمَّدُ بْنُ أَحْمَدَ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ قَالَ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فِي حَجْرِ النَّجِيِّ ص وَ هُوَ يُقْبَلُ عَيْنَيْهِ وَ يَلْتَمِسُ شَفَتَيْهِ وَ يَقُولُ أَنْتَ سَيِّدُ ابْنِ سَيِّدِ أَبِي سَادَةَ أَنْتَ حُجَّةُ ابْنِ حُجَّةٍ أَبُو حُجَّاجٍ أَنْتَ الْإِمَامُ ابْنُ الْإِمَامِ أَبُو الْأَيْمَةِ التَّسْعَةِ مِنْ صُلْبِكَ تَأْسِعُهُمْ فَأَيْدِيهِمْ.

(The book) ‘Al-Ikhtisas’ – Muhammad Bin Ahmad Al-Alawy, from Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Hammad Bin Isa, from his father,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Salman Al-Farsi<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>, said, ‘I<sup>-ra</sup> saw Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> in the room of the Prophet<sup>-saww</sup>, and he<sup>-saww</sup> was kissing his<sup>-asws</sup> eyes and his<sup>-asws</sup> lips, and saying: ‘You<sup>-asws</sup> are chief, son<sup>-asws</sup> of a chief, father<sup>-asws</sup> of chiefs. You<sup>-asws</sup> are a Divine Authority, son<sup>-asws</sup> of a Divine Authority, father<sup>-asws</sup> of Divine Authority. You<sup>-asws</sup> are the Imam<sup>-asws</sup>, son<sup>-asws</sup> of the Imam<sup>-asws</sup>, father<sup>-asws</sup> of the Imams<sup>-asws</sup>, the nine from your<sup>-asws</sup> Sulb, ninth of them<sup>-asws</sup> being their<sup>-asws</sup> Qaim<sup>-asws</sup>’.<sup>19</sup>

230- نص، كفاية الأثر أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَاذَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْحُسَيْنِ بْنِ الْعُرَيْبِيِّ عَنِ يَحْيَى بْنِ يَعْلَى عَنِ عُمَرَ بْنِ مُوسَى عَنِ زَيْدِ بْنِ عَلِيٍّ ع قَالَ: كُنْتُ عِنْدَ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ إِذْ دَخَلَ عَلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيِّ فَبَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ خَرَجَ أَحْيَى مُحَمَّدٌ مِنْ بَعْضِ الْحَجَرِ فَأَشْخَصَ جَابِرٌ بَصَرَهُ نَحْوَهُ ثُمَّ قَامَ إِلَيْهِ فَقَالَ يَا غُلَامُ أَقْبِلْ فَأَقْبِلَ ثُمَّ قَالَ أَدْبِرْ فَأَدْبَرَ

(The book) ‘Kifayat Al-Aser – Abu Al-Mufazzal Al-Shaybani, from Muhammad Bin Ali Bin Shazan, from Al-Hassan Bin Muhammad Bin Abdul Wahid, from Al-Hassan Bin Al-Husayn Al-Urny, from Yahya Bin Ya’la, from Umar Bin Musa,

‘From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) who said, ‘I was in the presence of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> when Jabir Bin Abdullah Al-Ansari entered to see him<sup>-asws</sup>. While he was discussing with him<sup>-asws</sup> when my brother<sup>-asws</sup> Muhammad<sup>-asws</sup> came out from one of the rooms. Jabir stared with his eyes towards him<sup>-asws</sup>, then stood up to him<sup>-asws</sup> and said: ‘O boy, come!’ He<sup>-asws</sup> came. Then he<sup>-asws</sup> said: ‘Turn around!’ He<sup>-asws</sup> turned around.

فَقَالَ سَمَائِلُ كَسَمَائِلِ رَسُولِ اللَّهِ ص مَا اسْمُكَ يَا غُلَامُ قَالَ مُحَمَّدٌ قَالَ ابْنُ مَنْ قَالَ - ابْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ أَنْتَ إِذَا الْبَابِ

<sup>18</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 228

<sup>19</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 229

He said, 'Etiquettes like the etiquettes of Rasool-Allah<sup>-saww</sup>! What is your<sup>-asws</sup> name, O boy?' He<sup>-asws</sup> said: 'Muhammad<sup>-saww</sup>'. He said, 'Son<sup>-asws</sup> of who?' He<sup>-asws</sup> said: 'Son of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'. He said, 'Then, you<sup>-asws</sup> are Al-Baqir<sup>-asws</sup>'.

قَالَ فَانْكَبْ عَلَيْهِ وَ قَبَّلْ رَأْسَهُ وَ يَدَيْهِ ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ رَسُولَ اللَّهِ ص يُفَرِّقُكَ السَّلَامَ قَالَ عَلَى رَسُولِ اللَّهِ ص أَفْضَلَ السَّلَامِ وَ عَلَيْكَ يَا جَابِرُ بِمَا أُنْبِغَتْ  
السَّلَامَ

He (the narrator) said, 'He devoted to him<sup>-asws</sup>, and kissed his<sup>-asws</sup> head and his<sup>-asws</sup> hand, then said, 'O Muhammad<sup>-asws</sup>! Rasool-Allah<sup>-saww</sup> conveys the greetings to you<sup>-saww</sup>'. He<sup>-asws</sup> said: 'Upon Rasool-Allah<sup>-saww</sup> be the superior greetings, and upon you, O Jabir due to your delivering the greetings'.

ثُمَّ عَادَ إِلَى مُصَلَّاهُ فَأَقْبَلَ بِحَدِيثِ أَبِي وَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَوْمًا يَا جَابِرُ إِذَا أَدْرَكْتَ وَ لَدَيْهِ الْبَاقِرَ فَأَقْرِنُهُ مِنِّي السَّلَامَ فَإِنَّهُ سَمِيَّيَ وَ أَشْبَهُ النَّاسِ بِي  
عِلْمُهُ عَلَمِي وَ حُكْمُهُ حُكْمِي وَ سَبْعَةٌ مِنْ وُلْدِهِ أَمَنَاءُ مَعْصُومُونَ أَيْمَةٌ أَبْرَارٌ وَ السَّابِعُ مَهْدِيُّهُمْ الَّذِي يَمَلَأُ الدُّنْيَا قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ جُورًا وَ ظُلْمًا

He returned to his prayer mat and went on to discuss with my father<sup>-asws</sup> and saying, 'One day Rasool-Allah<sup>-saww</sup> said to me: 'O Jabir! When you meet my<sup>-saww</sup> son<sup>-asws</sup> Al-Baqir<sup>-asws</sup>, then convey to him<sup>-asws</sup> the greetings from me<sup>-saww</sup>, for he<sup>-asws</sup> is of my<sup>-saww</sup> name and most resembling of the people with me<sup>-asws</sup>. His<sup>-asws</sup> knowledge is my<sup>-saww</sup> knowledge, and his<sup>-asws</sup> decision is my<sup>-saww</sup> decision, and seven from his<sup>-asws</sup> sons<sup>-asws</sup> are trustees, infallible, Imams<sup>-asws</sup> of the righteous, and the seventh is their<sup>-asws</sup> Mahdi<sup>-asws</sup> who will fill the world with fairness and justice, just as it had been filled with tyranny and injustice'.

ثُمَّ تَلَا رَسُولُ اللَّهِ ص - وَ جَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِتْيَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ.

Then Rasool-Allah<sup>-saww</sup> recited: ***And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]***.<sup>20</sup>

231- نص، كفاية الأثر الحسيني بن محمد بن سعيد الخزازي عن ابن عقدة عن جعفر بن علي بن نجیح عن إبراهيم بن محمد بن ميمون عن المسعودي  
أبي عبد الرحمن عن محمد بن عبد الله الفزاري عن أبي خالد الواسطي عن زيد بن علي ع قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيِّ ع  
قَالَ قَالَ رَسُولُ اللَّهِ ص يَا حُسَيْنُ أَنْتَ الْإِمَامُ ابْنُ الْإِمَامِ تِسْعَةٌ مِنْ وُلْدِكَ أَمَنَاءُ مَعْصُومُونَ وَ التَّاسِعُ مَهْدِيُّهُمْ فَطُوبَى لِمَنْ أَحَبَّهُمْ وَ الْوَيْلُ لِمَنْ أَبْغَضَهُمْ.

(The book) 'Kifayat Al-Aser' – Al-Husayn Bin Muhammad Bin Saeed Al-Kuzaie, from Ibn Uqdah, from Ja'far Bin Ali Bin Najeeh, from Ibrahim Bin Muhammad Bin Maymoun, from Al-Masoudy Abu Abdul Rahman, from Abdullah Al-Fazary, from Abu Khalid Al-Wasity,

'Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) who said, 'My father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> narrated to me from his<sup>-asws</sup> father Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> who said: 'Rasool-Allah<sup>-saww</sup> said: 'O Husayn<sup>-asws</sup>! You<sup>-asws</sup> are the Imam<sup>-asws</sup>, son<sup>-asws</sup> of the Imam<sup>-asws</sup>. Nine from your<sup>-asws</sup> sons<sup>-asws</sup> are trustees, infallible, and the ninth is their<sup>-asws</sup> Mahdi<sup>-asws</sup>. So, beatitude is for one who loves them<sup>-asws</sup>, and the woe be for the one hating them<sup>-asws</sup>'.<sup>21</sup>

<sup>20</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 230

<sup>21</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 231

232- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الشيخ أبو جعفر الطوسي عن رجاله عن الفضل بن شاذان ذكره في كتاب مسائل البلدان يُرْفَعُهُ إِلَى سَلْمَانَ الْفَارِسِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع وَ الْحَسَنِ وَ الْحُسَيْنِ يَلْعَبَانِ بَيْنَ يَدَيْهَا فَفَرِحَتْ بِمَا فَرِحاً شَدِيداً فَلَمْ أَلْبَثْ حَتَّى دَخَلَ رَسُولُ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِفَضِيلَةِ هَؤُلَاءِ لِأَزْدَادَ لَهُمْ حُبًّا

(The books) 'Kunz Jamie Al-Fawaaid' and 'Taweel Al-Ayaat Al-Zaahira' – It is reported by the sheykh Abu Ja'far Al-Tusi, from his men, from Al-Fazl Bin Shazan, mentioning it in the book 'Masaail Al-Buldaan', raising it to,

'Salman Al-Farsi<sup>-ra</sup> having said, 'I<sup>-ra</sup> entered to see (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were playing in front of her<sup>-asws</sup>, and she<sup>-asws</sup> was being happy with them<sup>-asws</sup> with intense happiness. It was not long before Rasool-Allah<sup>-saww</sup> entered. I<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! Inform me<sup>-asws</sup> with their<sup>-asws</sup> merits to increase my<sup>-ra</sup> love for them<sup>-asws</sup>'.

فَقَالَ يَا سَلْمَانَ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ إِذْ رَأَيْتُ جِبْرَائِيلَ فِي سَمَاوَاتِهِ وَ جَنَانِهِ فَبَيْنَمَا أَنَا أُدَوِّرُ قُصُورَهَا وَ بَسَاتِينَهَا وَ مَقَاصِرَهَا إِذْ شَمِمْتُ رَائِحَةَ طَيْبَةٍ فَأَعْجَبْتَنِي تِلْكَ الرَّائِحَةُ

He<sup>-saww</sup> said: 'O Salman<sup>-ra</sup>! On the night there was an ascension with me<sup>-saww</sup> to the sky, then I<sup>-saww</sup> Jibraeel<sup>-as</sup> in His<sup>-azwj</sup> skies and His<sup>-azwj</sup> Gardens. While I<sup>-saww</sup> was going around its castles, and its orchards, and its places, when I<sup>-saww</sup> smelt an aroma. That aroma astounded me<sup>-saww</sup>'.

فَقُلْتُ يَا حَبِيبِي مَا هَذِهِ الرَّائِحَةُ الَّتِي غَلَبَتْ عَلَى رَوَائِحِ الْجَنَّةِ كُلِّهَا فَقَالَ يَا مُحَمَّدُ تُفَاحَةٌ خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِيَدِهِ مِنْذُ ثَلَاثِمِائَةِ أَلْفِ عَامٍ مَا نَدْرِي مَا يُرِيدُ بِهَا

I<sup>-saww</sup> said: 'O my<sup>-saww</sup> beloved! What is this aroma which have overwhelmed upon the aromas of the Paradise, all of them?' He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! An apple Allah<sup>-azwj</sup> Blessed and Exalted Created by His<sup>-azwj</sup> Hands since three hundred thousand years. We do not know what He<sup>-azwj</sup> Intends with it'.

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ رَأَيْتُ مَلَائِكَةً وَ مَعَهُمْ تِلْكَ التُّفَاحَةُ فَقَالَ يَا مُحَمَّدُ رَبُّنَا السَّلَامُ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ قَدْ أَتَيْتَكَ بِهَذِهِ التُّفَاحَةِ

While I<sup>-saww</sup> was like that when I<sup>-saww</sup> saw Angels, and with them was that very apple. He (an Angel) said, 'O Muhammad<sup>-saww</sup>! Our Lord<sup>-azwj</sup> Conveys the Greetings unto you<sup>-saww</sup>, and has Gifted you<sup>-asws</sup> with this apple'.

فَقَالَ رَسُولُ اللَّهِ ص فَأَخَذْتُ تِلْكَ التُّفَاحَةَ فَوَضَعْتُهَا تَحْتَ جَنَاحِ جِبْرَائِيلَ فَلَمَّا هَبَطَ [بِي] إِلَى الْأَرْضِ أَكَلْتُ تِلْكَ التُّفَاحَةَ فَجَمَعَ اللَّهُ مَاءَهَا فِي طَهْرِي فَغَشِيَتْ خَدِيجَةَ بِنْتُ خُوَالِدٍ فَحَمَلَتْ بِفَاطِمَةَ مِنْ مَاءِ التُّفَاحَةِ

Rasool-Allah<sup>-saww</sup> said: 'So I<sup>-saww</sup> took that apple and placed it beneath a wing of Jibraeel<sup>-as</sup>. When he<sup>-as</sup> descended with me<sup>-saww</sup> to the earth, I<sup>-saww</sup> ate that apple, and Allah<sup>-azwj</sup> Gathered its water in my<sup>-saww</sup> back. I<sup>-saww</sup> went to Khadeeja<sup>-asws</sup> Bint Khuwaylid and she<sup>-asws</sup> was blessed (Syeda) Fatima<sup>-asws</sup> from the water of the apple.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنَّ قَدْ وُلِدَ لَكَ حَوْرَاءُ إِنْسِيَّةٌ فَرَوَّجَ النُّورَ مِنَ النُّورِ فَاطِمَةَ مِنْ نُورِ عَلِيِّ فَإِنِّي قَدْ رَوَّجْتُهَا فِي السَّمَاءِ وَ جَعَلْتُ حُوسَ الْأَرْضِ مَهْرَهَا

Allah<sup>-azwj</sup> Mighty and Majestic Revealed to me<sup>-saww</sup>: “A human Hourie has been born for you<sup>-saww</sup>, so get the Noor to be married to the Noor, the Noor of (Syeda) Fatima<sup>-asws</sup> to the Noor of Ali<sup>-asws</sup>, for I<sup>-azwj</sup> have already got her<sup>-asws</sup> married in the sky and have Made a fifth of the earth as her<sup>-asws</sup> dowry.

وَيُسْتَخْرَجُ فِيهَا بَيْنَهُمَا ذُرِّيَّةٌ طَيِّبَةٌ وَهُمَا سِرَاجَا الْجَنَّةِ الْحَسَنُ وَالْحُسَيْنُ وَيُخْرَجُ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةٌ يُقْتَلُونَ وَيُجَدَّلُونَ قَالُوا لَيْلًا لِقَاتِلِهِمْ وَخَازِلِهِمْ.

And there will be emerging in what is between them<sup>-asws</sup> both, a good offspring, and they<sup>-asws</sup> are both lanterns of the Paradise, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and there will emerge from the Sulb of Al-Husayn<sup>-asws</sup>, Imams<sup>-asws</sup> who would be killed and abandoned. So, the woe be for their<sup>-asws</sup> killers and their forsakers”.<sup>22</sup>

233- مد، العمدة من الجمع بين الصحيحين للحمدي الحديث الثاني من المتفق عليه من مسلم و البخاري من مسند جابر بن سمرة قال سمعت النبي ص يقول يكون بعدي اثنا عشر أميراً فقال كلمة لم أسمعها فقال أبي إنه قال كلهم من قريش.

(The book) ‘Al-Amdah’, from (the book) ‘Al-Jam’a Bayn Al-Sahiheyn’ of Al-Humeydi, the second Hadeeth from the agreed upon, from (Saheeh) Muslim, and Al-Bukhari, from an attribution of Jabir Bin Samurah who said,

‘I heard the Prophet<sup>-saww</sup> saying: ‘There will happen to be twelve commanders’. He<sup>-saww</sup> said a phrase I did not hear it. My father said, ‘He<sup>-saww</sup> said: ‘All of them would be from Quraysh’”.<sup>23</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>-asws</sup> of guidance, after Rasool-Allah<sup>-saww</sup>, are from Clan of Hashim<sup>-as</sup> (Imam Ali<sup>-asws</sup> the first one and Imam Mahdi<sup>-asws</sup> the 12<sup>th</sup> Imam<sup>-asws</sup>!!)

كَذَا فِي حَدِيثِ شُعْبَةَ وَ فِي حَدِيثِ عُيَيْنَةَ قَالَ: لَا يَزَالُ أَمْرُ النَّاسِ مَا ضِياً مَا وَلَاهُمْ ائْنَا عَشَرَ رَجُلًا ثُمَّ تَكَلَّمَ النَّبِيُّ ص بِكَلِمَةٍ خَفِيَتْ عَلَيَّ فَسَأَلْتُ أَبِي مَا ذَا قَالَ رَسُولُ اللَّهِ ص فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

Like that it is in a Hadeeth of Shu’ba and in a Hadeeth of Uyayna who said,

‘The affairs of the people will not cease to continue for as long as twelve men are in charge of them’. Then he<sup>-saww</sup> spoke a phrase hidden unto me. I asked my father, ‘What is that which he<sup>-saww</sup> said?’ He said, ‘He<sup>-saww</sup> said: ‘All of them would be from Quraysh’”.<sup>24</sup> (Non Shia source)

وَ بِالْإِسْنَادِ قَالَ وَ فِي رِوَايَةِ مُسْلِمٍ مِنْ حَدِيثِ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ عَلَامِي نَافِعٍ أَنْ أَخْبِرَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَكَتَبْتُ إِلَيْ سَمِعْتُ رَسُولَ اللَّهِ يَوْمَ جُمُعَةٍ عَنِّي رَجِمَ الْأَسْلَمِيُّ قَالَ- لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَفُومَ السَّاعَةُ وَ يَكُونَ عَلَيْهِمْ ائْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ.

And by the chain, said, ‘And in a report of Muslim, from a Hadeeth of Aamir Bin Sa’ad Bin Abu Waqas (a well-known enemy of Ahl Al-Bayt<sup>-asws</sup>) who said,

<sup>22</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 232

<sup>23</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 a

<sup>24</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 b

‘I wrote to Jabir Bin Samurah with my slave Nafie, ‘Inform me with something you heard from Rasool-Allah<sup>-saww</sup>. He wrote to me, ‘I heard from Rasool-Allah<sup>-azwj</sup> on the day of Friday, evening of the stoning of Al-Aslamy. He<sup>-saww</sup> said: ‘The religion will not cease to be standing until the Hour is established, and twelve caliphs will happen to be upon them, all of them being from Quraysh’’.<sup>25</sup> (Non Shia source)

وَسَمِعْتُهُ يَقُولُ عُصْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَحُونَ الْبَيْتَ الْأَبْيَضَ - بَيْتَ كِسْرَى أَوْ آلِ كِسْرَى وَ سَمِعْتُهُ يَقُولُ إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَابِينَ فَاحْذَرُوهُمْ وَ سَمِعْتُهُ يَقُولُ إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَ أَهْلِ بَيْتِهِ وَ سَمِعْتُهُ يَقُولُ أَنَا الْفَرْطُ عَلَى الْحَوْضِ.

And I heard him<sup>-saww</sup> saying: ‘A party from the Muslims would be conquering the white House’ – house of Chosroe, or family of Chosroe. And I heard him<sup>-saww</sup> saying: ‘In front of the Hour, there would be liars, so be cautious of them’. And I heard him<sup>-saww</sup> saying: ‘Whenever Allah<sup>-azwj</sup> Gives goodness to one of you, then let him begin with himself and people of his household’. And I heard him<sup>-saww</sup> saying: ‘I<sup>-saww</sup> shall over-indulge at the Fountain’’.<sup>26</sup>

وَ فِي رِوَايَةٍ مُسْلِمٍ أَيْضاً عَنْ عَامِرِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص وَ مَعِيَ أَبِي يَقُولُ - لَا يَزَالُ هَذَا الدِّينُ غَزِيْرًا مَنِيعًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً فَقَالَ كَلِمَةً أَصَمَّيْبَهَا النَّاسُ فَقُلْتُ لِأَبِي مَا قَالَ فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in a report of Muslim as week, from Aamir Al-Shaby, from Jabir Bin Samurah who said,

‘I heard Rasool-Allah<sup>-saww</sup>, and with me was my father. He<sup>-saww</sup> said: ‘This religion will not cease to be mighty, being followed, up to twelve caliphs’. He<sup>-saww</sup> said a phrase the people did not hear. I said to my father, ‘What did he<sup>-saww</sup> say?’ He said, ‘He<sup>-saww</sup> said: ‘All of them would be from Quraysh’’.<sup>27</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>-asws</sup> of guidance, after Rasool-Allah<sup>-saww</sup>, are from Clan of Hashim<sup>-as</sup> (Imam Ali<sup>-asws</sup> the first one and Imam Mahdi<sup>-asws</sup> the 12<sup>th</sup> Imam<sup>-asws</sup>!!)

وَ فِي رِوَايَةٍ أَيْضاً عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ ص فَسَمِعْتُهُ يَقُولُ إِنَّ هَذَا الْأَمْرَ لَا يَزَالُ غَزِيْرًا حَتَّى يَمْضِيَ فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً قَالَ ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ فَقُلْتُ لِأَبِي مَا قَالَ فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in his report as well, from Husayn Bin Abdul Rahman, from Jabir Bin Samurah who said,

‘I entered with my father to see the Prophet<sup>-saww</sup>. I heard him<sup>-saww</sup> saying: ‘This matter will not cease to be mighty until twelve caliphs pass among them’. He said, ‘Then he<sup>-saww</sup> spoke with a speech hidden unto me, so I said to my father, ‘What did he<sup>-saww</sup> say?’ He said, ‘He<sup>-azwj</sup> said: ‘All of them would be from Quraysh’’.<sup>28</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>-asws</sup> of guidance, after

<sup>25</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 c

<sup>26</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 d

<sup>27</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 e

<sup>28</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 f

Rasool-Allah<sup>-saww</sup>, are from Clan of Hashim<sup>-as</sup> (Imam Ali<sup>-asws</sup> the first one and Imam Mahdi<sup>-asws</sup> the 12<sup>th</sup> Imam<sup>-asws!!</sup>)

وَ فِي حَدِيثِ سِمَاكِ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْهُ ص قَالَ: لَا يَزَالُ الْإِسْلَامُ عَزِيْزاً إِلَى اثْنَيْ عَشَرَ خَلِيفَةً ثُمَّ ذَكَرَ مِثْلَهُ.

And in a Hadeeth of Simak, from Jabir Bin Samurah,

‘From him<sup>-saww</sup> having said: ‘Al-Islam will not cease to be mighty up to twelve caliphs’. Then he mentioned similar to it.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>-asws</sup> of guidance, after Rasool-Allah<sup>-saww</sup>, are from Clan of Hashim<sup>-as</sup> (Imam Ali<sup>-asws</sup> the first one and Imam Mahdi<sup>-asws</sup> the 12<sup>th</sup> Imam<sup>-asws!!</sup>)

أَقُولُ ثُمَّ رَوَى مِنَ الْجَمْعِ بَيْنَ الصَّحَاحِ السِّتَةِ لِرِزِينِ الْعَبْدِيِّ مِنْ سُنَنِ دَاوُدَ السِّجِسْتَانِيِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ جَابِرٍ مِثْلَ مَا تَقَدَّمَ وَ عَنْ جَابِرٍ مِثْلَ الْحَدِيثَيْنِ الْأَخِيرَيْنِ.

I (Majlisi) am saying, ‘The it is reported from the (book) ‘Jam’a Bayn Al-Sihaah Al-Sitta’ of Razeyn Al-Abdaqy, from (the book) ‘Sunan’ of Dawood Al-Sijistany, from Aamir Bin Sa’ad, from Jabir similar to what has preceded, and from Jabir – similar to the two other Ahadeeth’<sup>29</sup>.

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>-asws</sup> of guidance, after Rasool-Allah<sup>-saww</sup>, are from Clan of Hashim<sup>-as</sup> (Imam Ali<sup>-asws</sup> the first one and Imam Mahdi<sup>-asws</sup> the 12<sup>th</sup> Imam<sup>-asws!!</sup>)

ثُمَّ قَالَ وَ مِنْ مَنَاقِبِ الْفَقِيهِ ابْنِ الْمَعَارِزِيِّ فِي قَوْلِهِ تَعَالَى كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ قَالَ أَحْمَدُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْوَهَّابِ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَلِيلِ عَنْ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي مُعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ الْبَغْدَادِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ قَالَ الْمِشْكَاةُ فَاطِمَةُ وَ الْمِصْبَاحُ الْحُسَيْنُ وَ الْحُسَيْنُ-

Then he said, ‘And from (the book) ‘Manaqib Al-Faqeeh’ of Ibn Al-Maghazily regarding Words of the Exalted: **like a niche wherein is a lamp [24:35]**. He said, ‘It is informed to us by Ahmad Bin Abdul Wahhab, from Umar Bin Abdullah Bin Showzab, from Muhammad Bin Al-Hassan Bin Ziyad, from Ahmad Bin Al-Khaleel, from Muhammad Bin Abu Mahmoud, from Yahya Bin Abu Marouf, from Muhammad Bin Sahl Al-Baghdady, from Musa Bin Al-Qasim,

‘From Ali son of Ja’far<sup>-asws</sup>, said, ‘I asked Abu Al-Hassan<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **like a niche wherein is a lamp [24:35]**. He<sup>-asws</sup> said: ‘The niche is Fatima<sup>-asws</sup>, and the lamp are Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.

الرُّجَا حُجَّةٌ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ قَالَ كَانَتْ فَاطِمَةُ كَوْكَبًا دُرِّيًّا مِنْ نِسَاءِ الْعَالَمِينَ- يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ الشَّجَرَةُ الْمُبَارَكَةُ إِبْرَاهِيمُ- لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا يَهُودِيَّةٍ وَ لَا نَصْرَانِيَّةٍ-

<sup>29</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 g

**and the glass is as if it is a brightly shining star [24:35].** He<sup>-asws</sup> said: ‘Fatima<sup>-asws</sup> is the brightly shining star between the women of the world, **ignited from a Blessed olive tree** – The Blessed tree is Ibrahim<sup>-as</sup>, **neither eastern nor western** - neither Jewish nor Christian.

يَكَادُ زَيْتُهَا يُضِيءُ قَالَ يَكَادُ الْعِلْمُ يَنْطِقُ مِنْهَا- وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ قَالَ إِمَامٌ بَعْدَ إِمَامٍ-

**Its oil almost illuminates** - illumination of the knowledge which almost explodes from her<sup>-asws</sup>, **and even though fire does not touch it. Light upon Light** – an Imam<sup>-asws</sup> after an Imam<sup>-asws</sup>.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ قَالَ يَهْدِي اللَّهُ عَزَّ وَ جَلَّ لَوْلَا تَيْنَا مَنْ يَشَاءُ.

**Allah Guides to His Light ones He so Desires to** - Allah<sup>-azwj</sup> Guides to the Imam<sup>-asws</sup> ones He<sup>-azwj</sup> so Desires to”.<sup>30</sup>

وَ رَوَى فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ لِأَبِي نُعَيْمٍ عَنِ الشَّعْبِيِّ عَنِ ابْنِ سَمُرَةَ قَالَ: جِئْتُ مَعَ أَبِي إِلَى الْمَسْجِدِ وَ النَّبِيِّ ص يَخْطُبُ قَالَ فَسَمِعْتُهُ يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ خَلِيفَةً ثُمَّ حَفْضَ صَوْتَهُ فَلَمْ أَدْرِ مَا يَقُولُ فَقُلْتُ لِأَبِي مَا يَقُولُ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And it is reported in (the book) ‘Al-Mustadrak’ from the book ‘Hilyat Al-Awliya’ of Abu Nueyrm, from Al-Shaby, from Ibn Samurah who said,

‘I came with my father to the Masjid, and the Prophet<sup>-saww</sup> was addressing. I heard him<sup>-saww</sup> said: ‘There will happen to be after me<sup>-saww</sup>, twelve caliphs’. Then he<sup>-saww</sup> lowered his<sup>-saww</sup> voice, and I did not know what he<sup>-saww</sup> said, so I said to my father, ‘What did he<sup>-saww</sup> say?’ He said, ‘He<sup>-saww</sup> said: ‘All of them being from Quraysh’”.<sup>31</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>-asws</sup> of guidance, after Rasool-Allah<sup>-saww</sup>, are from Clan of Hashim<sup>-as</sup> (Imam Ali<sup>-asws</sup> the first one and Imam Mahdi<sup>-asws</sup> the 12<sup>th</sup> Imam<sup>-asws</sup>!!)

قَالَ أَبُو نُعَيْمٍ وَ رَوَاهُ عَنِ الشَّعْبِيِّ جَمَاعَةً وَ مِنَ الْجُزْءِ الثَّانِي مِنْ كِتَابِ الْفِرْدَوْسِ لِابْنِ شَيْرَوَيْهِ عَنِ ابْنِ سَمُرَةَ عَنْهُ ص قَالَ: لَا يَزَالُ هَذَا الْأَمْرُ قَائِمًا حَتَّى يَمُضِيَ فِيهِمْ اثْنَا عَشَرَ أَمِيرًا كُلُّهُمْ مِنْ قُرَيْشٍ.

Abu Nueyrm said, ‘And a group reported from Al Shaby, and from the second volume from the book ‘Al-Firdows’ of Ibn Sheyrawiya, from Ibn Samurah,

‘From him<sup>-saww</sup> having said: ‘This matter will not cease to be standing until twelve commanders pass among them, all of them being from Quraysh’”.<sup>32</sup>

(This is a clear fabrication from the same narrator. The twelve from Quraysh, are the imams of falsehood, please see the Hadith in Appendix) – The twelve Imams<sup>-asws</sup> of guidance, after

<sup>30</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 h

<sup>31</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 i

<sup>32</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 j

Rasool-Allah<sup>-saww</sup>, are from Clan of Hashim<sup>-as</sup> (Imam Ali<sup>-asws</sup> the first one and Imam Mahdi<sup>-asws</sup> the 12<sup>th</sup> Imam<sup>-asws</sup>!!)

فَرَوَى مِنْ صَحِيحِ الْبُخَارِيِّ وَ مُسْلِمٍ وَ التِّرْمِذِيِّ وَ سُنَنِ أَبِي دَاوُدَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

It is reported from Saheeh Al-Bukhari, and Muslim, and Al-Tirmizi, and Sunan of Abu Dawood, from Jabir Bin Abdullah who said,

‘I heard the Prophet<sup>-saww</sup> saying: ‘There will happen to be after me<sup>-saww</sup>, twelve commanders’. He<sup>-saww</sup> said a phrase I could not hear it. My father said, ‘He<sup>-saww</sup> said, ‘All of them would be from Quraysh’’.<sup>33</sup> (Non Shia source – see Hadeeth in the appendix)

وَ فِي رِوَايَةٍ قَالَ: لَا يَزَالُ أَمْرُ النَّاسِ مَا ضَبًّا مَا وَلَاهُمْ اثْنَا عَشَرَ رَجُلًا ثُمَّ تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَلِمَةٍ خَفِيَّتْ عَلَيَّ فَسَأَلْتُ أَبِي مَاذَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قُرَيْشٍ.

And in a report – He<sup>-saww</sup> said: ‘The affairs of the people will not cease to continue for as long as twelve men rule them’. Then the Prophet<sup>-saww</sup> spoke with a phrase hidden unto me. So, I asked my father, ‘What is that which Rasool-Allah<sup>-saww</sup> said?’ He said, ‘He<sup>-saww</sup> said: ‘All of them would be from Quraysh’’.<sup>34</sup> (Non-Shia source)

وَ أُخْرَى أَنَّهُ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ إِذَا هَذَا الْأَمْرُ لَا يَنْقُضِي حَتَّى يَمُضِيَ فِيهِ اثْنَا عَشَرَ خَلِيفَةً قَالَ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ خَفِيَّتْ عَلَيَّ فَقُلْتُ لِأَبِي مَاذَا قَالَ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And another, he said, ‘I entered with my father to see the Prophet<sup>-saww</sup>. I heard him<sup>-saww</sup> saying: ‘This matter will not terminate until twelve caliphs pass in it’. Then he<sup>-saww</sup> spoke with a phrase hidden unto me, so I asked my father, ‘What did he<sup>-saww</sup> say?’ He said, ‘He<sup>-saww</sup> said: ‘All of them would be from Quraysh’’.<sup>35</sup> (Non-Shia source)

وَ فِي أُخْرَى لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً ثُمَّ ذَكَرَ مِثْلَهُ.

And in another – ‘Al-Islam will not cease to be mighty up to twelve caliphs’. Then he mentioned similar to it’’.<sup>36</sup> (Non-Shia source)

وَ فِي رِوَايَةِ التِّرْمِذِيِّ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمْرًا ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in a report of Al-Tirmizy who said,

<sup>33</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 k

<sup>34</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 l

<sup>35</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 m

<sup>36</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 n

‘The Prophet<sup>-saww</sup> said: ‘There will happen to be from after me<sup>-saww</sup>, twelve commanders’. Then he<sup>-saww</sup> spoke with something I did not understand it. So, I asked the one by my side. He said, ‘He<sup>-saww</sup> said: ‘All of them would be from Quraysh’’.<sup>37</sup> (Non-Shia source)

و فِي رَوَايَةِ أَبِي دَاوُدَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَزَالُ هَذَا الدِّينُ قَائِمًا حَتَّى يَكُونَ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ يَجْتَمِعُ عَلَيْهِ الْأُمَّةُ فَسَمِعْتُ كَلَامًا مِنَ النَّبِيِّ ص لَمْ أَفْهَمَهُ فَقُلْتُ لِأَبِي مَا يَقُولُ قَالَ قَالَ كُلُّهُمْ مِنْ قُرَيْشٍ.

And in a report of Abu Dawood who said,

‘I heard Rasool-Allah<sup>-saww</sup> saying: ‘This religion will not cease to be standing until there happen to be twelve caliphs, all of them the community would unite upon’. I heard some words from the Prophet<sup>-saww</sup> I did not understand it. So, I said to my father, ‘What did he<sup>-saww</sup> say?’ He said, ‘He<sup>-saww</sup> said: ‘All of them would be from Quraysh’’.<sup>38</sup> (Non-Shia source)

و فِي أُخْرَى قَالَ: لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً قَالَ فَكَبَّرَ النَّاسُ وَ ضَجُّوا ثُمَّ قَالَ كَلِمَةً خَفِيَّةً وَ ذَكَرَ الْحَدِيثَ.

And in another, he<sup>-saww</sup> said: ‘This religion will not cease to be mighty up to twelve caliphs’. He said, ‘The people exclaimed Takbeers and they clamoured. Then he<sup>-saww</sup> said a hidden phrase’ – and he mentioned the Hadeeth’’.<sup>39</sup> (Non-Shia source)

و فِي أُخْرَى يَهْدَا الْحَدِيثَ وَ زَادَ فَلَمَّا رَجَعَ إِلَى مَنْزِلِهِ أَمَّهُ فَرُئِشُ فَقَالُوا ثُمَّ يَكُونُ مَاذَا قَالَ ثُمَّ يَكُونُ الْمَرْجُ.

And in another, with this Hadeeth, and there is an addition, ‘When he<sup>-saww</sup> returned to his<sup>-saww</sup> house, the Quraysh crowded him<sup>-saww</sup>. They said, ‘Then what is that which would happen?’ He<sup>-saww</sup> said: ‘Then the troubles would happen’’.<sup>40</sup>

رَوَى ابْنُ بَطْرِيْقٍ فِي الْمُنَدَةِ بِإِسْنَادِهِ إِلَى صَاحِبِ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ حَرْبٍ وَ عَلِيِّ بْنِ حُبَيْرٍ وَ اللَّفْظُ لِزُهَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْجَرِيرِيِّ عَنْ أَبِي نُصْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَخْتَبِي الْمَالَ حَتَّى لَا يَعُدَّهُ عَدَاً.

It is reported by Ibn Batreeq in (the book) ‘Al-Umdah’ – By his chain to (the boo) ‘Saheeh Muslim’ – from Zuheyr Bin Harb, and Ali Bin Hujr, and the wordings are of Zuheyr, from Ismail Bin Ibrahim, from Al-Jareeri, from Abu Nusrh, from Jabir Bin Abdullah who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘There will happen to be at the end of my<sup>-saww</sup> community, twelve caliphs, scooping the wealth with scoops its number cannot be counted’’.<sup>41</sup> (non-Shia source)

و رَوَى النَّعْلَبِيُّ عَنْ سَهْلِ بْنِ مُحَمَّدٍ الْمَرْزُوقِيِّ عَنْ جَدِّهِ أَبِي الْحَسَنِ الْمُحَمَّدِيِّ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ هَدِيَّةِ بْنِ عَبْدِ الْوَهَّابِ عَنْ سَعِيدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص نَحْنُ وَوَلَدُ عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ أَنَا وَ حَمْرَةٌ وَ جَعْفَرٌ وَ عَلِيُّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ.

<sup>37</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 o

<sup>38</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 p

<sup>39</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 q

<sup>40</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 r

<sup>41</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 s

And it is reported by Al-Sa'alby, from Sahl Bin Muhammad Al-Marouzy, from his grandfather Abu Al-Hassan Al-Mahmoudy, from Muhammad Bin Imran, from Hadiya Bin Abdul Wahhab, from Saeed Bin Abdul Hameen, from Abdullah Bin Ziyad, from Ikrimam Bin Ammar, from Is'haq Bin Abdullah Bin Abu Talha, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>-sawww</sup> said: 'We<sup>-asws</sup>, children of Abdul Muttalib<sup>-asws</sup> are chief of the inhabitants of the Paradise – I<sup>-sawww</sup>, and Hamza<sup>-as</sup>, and Ja'far<sup>-as</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Al-Mahdi<sup>-asws</sup>'<sup>42</sup>

وَرُوِيَ مِنَ الْجُمُعِ بَيْنَ الصَّحِيحَيْنِ لِلْحَمِيدِيِّ وَالْجُمُعِ بَيْنَ الصَّحَاحِ السِّيْتَةِ لِرَزِينِ الْعَبْدَرِيِّ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ.

And it is reported from (the book) 'Al-Jam'a Bayn Al-Sahiheyn' of Al-Mahmoudy, and (the book) 'Al-Jam'a Bayn Al-Sihah Al-Sitta' of Razeyn Al-Abdary, by the chains from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah<sup>-sawww</sup> said: 'How will you be when Ibn Maryam<sup>-as</sup> descends among you and your Imam<sup>-asws</sup> is from you?'<sup>43</sup>

وَمِنَ الْجُمُعِ بَيْنَ الصَّحَاحِ السِّيْتَةِ مِنْ صَحِيحِ النَّسَائِيِّ بِإِسْنَادِهِ عَنْ مَسْعُودَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَبَشِّرُوا أَبَشِّرُوا إِنَّمَا أُمِّي كَالْعَيْثِ لَا يُدْرَى آخِرُهُ خَيْرٌ أَمْ أَوَّلُهُ أَوْ حَدِيقَةٍ أُطْعِمَ مِنْهَا فَوْجٌ عَاماً ثُمَّ أُطْعِمَ مِنْهَا فَوْجٌ عَاماً لَعَلَّ آخِرَهَا فَوْجاً يَكُونُ أَعْرَضَهَا عَرْضاً وَ أَعْمَقَهَا عُمُقاً وَ أَحْسَنَهَا حُسْناً

And from (the book) 'Jam'a Bayn Al-Sihah Al-Sitta' of Al-Nasaie, by his chain, from Mas'adah,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>: 'Rasool-Allah<sup>-sawww</sup> said: 'Receive glad tidings! Receive glad tidings! But rather, my<sup>-sawww</sup> community is like the rain. It is not known whether its end is better or its beginning, or whether a garden would be fed from it or a general army. Then a general army would feed from it, perhaps its last would be an army its width would happen to be wide, and its depth would be deep, and its beauty would be excellent.

كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوْلَاهَا وَ الْمُهْدِيُّ أَوْسَطُهَا وَ الْمَسِيحُ آخِرُهَا وَ لَكِنْ بَيْنَ ذَلِكَ تَبِيحٌ أَعْوَجَ لَيْشُوا مِنِّي وَ لَسْتُ مِنْهُمْ.

How can a community be destroyed (and) I<sup>-sawww</sup> am its beginning and Al-Mahdi<sup>-asws</sup> is its middle, and the Messiah<sup>-as</sup> is its last. But, between that would be crooked middle ones who wouldn't be from me<sup>-sawww</sup> and I<sup>-sawww</sup> am not from them"<sup>44</sup>

وَ رَوَى مِنَ الْجُمُعِ بَيْنَ الصَّحَاحِ السِّيْتَةِ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ بِإِسْنَادِهِمَا عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا وَاحِدًا [يَوْمٌ وَاحِدٌ] لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي بِمَلَأُ الْأَرْضَ عَدْلًا كَمَا مَلِئْتُ جَوْراً.

And it is reported from (the book) 'Al-Jam'a Bayn Al-Sihah Al-Sitta', from (the book) 'Saheeh' of Abu Dawood, and (the book) 'Saheeh' of Al-Tirmizi', by their chains,

<sup>42</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 t

<sup>43</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 u

<sup>44</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 v

‘From Ali<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> said: ‘Even if there does not remain from the time except one (one day), Allah<sup>-azwj</sup> would Send a man<sup>-asws</sup> from People<sup>-asws</sup> of my<sup>-saww</sup> Household. He<sup>-asws</sup> will fill the earth with justice just as it would have been filled with tyranny’.<sup>45</sup>

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ الْمَهْدِيُّ مِنْ عِزَّتِي مِنْ وُلْدِ فَاطِمَةَ.

And from Umm Salama<sup>-ra</sup> having said, ‘I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘Al-Mahdi<sup>-asws</sup> is from my<sup>-saww</sup> family<sup>-asws</sup>, from the sons<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup>’.<sup>46</sup>

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَهْدِيُّ مِنِّي وَهُوَ أَجَلِي الْجُبَّةِ أَقْنَى الْأَنْفِ بِمَلَأُ الْأَرْضَ قِسْطاً وَعَدلاً كَمَا مُلِئَتْ ظُلْماً وَجُوراً بِمَلِكِكَ سَبْعَ سِنِينَ قَالَ وَقَالَ بَعْضُ الرُّوَاةِ تِسْعَ سِنِينَ.

And from Abu Saeed Al-Khudry who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Al-Mahdi<sup>-asws</sup> is from me<sup>-saww</sup> and he<sup>-asws</sup> is of shiny forehead, of small nose. He<sup>-asws</sup> will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny. He<sup>-asws</sup> will rule for seven years’. And some of the reporters said, ‘Nine years’.<sup>47</sup>

وَعَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ عَلِيٌّ ع وَنَظَرَ إِلَى ابْنِهِ الْحُسَيْنِ فَقَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ رَسُولُ اللَّهِ ص وَ سَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ يُشْبِهُهُ فِي الْخَلْقِ وَلَا يُشْبِهُهُ فِي الْخُلُقِ بِمَلَأُ الْأَرْضَ عَدْلاً.

And from Abu Is’haq having said,

‘Ali<sup>-asws</sup> said, and he<sup>-asws</sup> looked at his<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> said: ‘This son<sup>-asws</sup> of mine<sup>-asws</sup> is a chief like what Rasool-Allah<sup>-saww</sup> had named him<sup>-asws</sup>, and there will emerge from his<sup>-asws</sup> Sulb, a man<sup>-asws</sup> named with the name of your Prophet<sup>-saww</sup>, resembling him<sup>-saww</sup> in the physique and not resembling him<sup>-saww</sup> in the manners. He<sup>-asws</sup> will fill the earth with justice’.<sup>48</sup>

وَمِنْ صَحِيحِ النَّسَائِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: لَنْ تَهْلِكَ أُمَّةٌ أَنَا أَوْلَاهَا وَ مَهْدِيُّهَا وَسَطُهَا وَ الْمَسِيحُ ابْنُ مَرْيَمَ أَخْرَجَهَا.

And from (the book) ‘Saheeh’ of Al-Nasaie, from Anas (well known fabricator),

‘From the Prophet<sup>-saww</sup> having said: ‘A community will never be destroyed, I<sup>-saww</sup> am its beginning, and its Mahdi<sup>-asws</sup> is its middle, and the Messiah<sup>-as</sup> Ibn Maryam<sup>-as</sup> it is last’.<sup>49</sup>

أَقُولُ وَ رَوَى ابْنُ بَطْرِيْقٍ أَيْضاً فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ الْجَلِيَّةِ لِأَبِي نُعَيْمٍ عَنْ زَيْرِ بْنِ حُبَيْشٍ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي.

I (Majlisi) am saying, ‘And it is reported by Ibn Batreeq as well in (the book) ‘Al-Mustadrak’, from the book ‘Al-Hilyat’ of Abu Nueym, from Zirr Bin Hubeysh, from Ibn Masoud who said,

<sup>45</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 w

<sup>46</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 x

<sup>47</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 y

<sup>48</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 z

<sup>49</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 za

‘Rasool-Allah<sup>-sawww</sup> said: ‘The world will not go away until a man<sup>-asws</sup> from the People<sup>-asws</sup> of my<sup>-sawww</sup> Household, compatible, his<sup>-asws</sup> name is my<sup>-sawww</sup> name’’.<sup>50</sup>

وَمِنْهُ أَيْضاً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَهْدِيُّ مِنْ أَهْلِ الْبَيْتِ يُصَلِّحُهُ اللَّهُ عَزَّ وَجَلَّ فِي لَيْلَةٍ أَوْ قَالَ فِي يَوْمَيْنِ.

And from him as well, from Ibrahim Bin Muhammad Bin Al-Hanafiyya, from his father,

‘From Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘Al-Mahdi<sup>-asws</sup> is from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household. Allah<sup>-azwj</sup> Mighty and Majestic will correct it during a night’, or said: ‘Two days’’.<sup>51</sup>

وَمِنْهُ أَيْضاً عَنْ مَسْعُودِ بْنِ سَعْدِ الْجَعْفِيِّ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ يُلْقِي فِي قُلُوبِ شِيعَتِنَا الرُّعْبَ فَإِذَا قَامَ قَائِمُنَا وَظَهَرَ مَهْدِينَا كَانَ الرَّجُلُ أَجْرًا مِنْ لَيْثٍ وَ أَمْصَى مِنْ سَنَانٍ.

And from it as well, from Masoud Bin Sa’ad Al-Jufy, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> will Cast awe into the hearts of our<sup>-asws</sup> Shias. So, when our<sup>-asws</sup> Qaim<sup>-asws</sup> rises and our<sup>-asws</sup> Mahdi appears, the (Shia) man would be braver than a lion, and sharper than blades’’.<sup>52</sup>

وَرَوَى أَيْضاً مِنْ كِتَابِ الْفَرْدَوْسِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّا مَعَشَرَ بَنِي عَبْدِ الْمُطَّلِبِ سَادَاتُ أَهْلِ الْجَنَّةِ أَنَا وَ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ ع.

And it is reported as well from the book ‘Al-Firdows’, from Anas (well-known fabricator),

‘From the Prophet<sup>-sawww</sup> having said: ‘We<sup>-asws</sup>, community of the clan of Abdul Muttalib<sup>-asws</sup>, are chiefs of the people of Paradise – I<sup>-sawww</sup>, and Ali<sup>-asws</sup>, and Hamza<sup>-asws</sup>, and Ja’far<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> and Al-Mahdi<sup>-asws</sup>’’.<sup>53</sup>

وَمِنْهُ أَيْضاً بِسَنَدَيْنِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَكُونُ الْمَهْدِيُّ فِي أُمَّتِي فَإِنْ فَصَّرَ عُمُرُهُ فَسَبْعٌ وَإِلَّا فَتَمَانٍ أَوْ تِسْعٌ تَتَنَعَّمُ أُمَّتِي فِي زَمَانِهِ تَتَعَمَّأَ لَمْ يَتَنَعَّمْ مِثْلَهُ قَطُّ – أَلْبَرُ مِنْهُمْ وَ الْفَاجِرُ

And from it as well, by the two chains from Abu Saeed who said,

‘Rasool-Allah<sup>-sawww</sup> said: ‘The Mahdi<sup>-asws</sup> will happen to be in my<sup>-sawww</sup> community. So, if his<sup>-asws</sup> life is short, then seven, or else eight or nine. My<sup>-sawww</sup> community will enjoying bounties in his<sup>-asws</sup> era with such bounties, not having enjoyed the like of it (before), the righteous from them and the immoral.

يُرْسَلُ السَّمَاءُ عَلَيْهِمْ مِدْرَارًا وَ لَا تَحْسِبُ الْأَرْضُ شَيْئًا مِنْ نَبَاتِهَا وَ يَكُونُ الْمَالُ كُدُوسًا يَأْتِيهِ الرَّجُلُ فَيَسْأَلُهُ فَيَحْنِي لَهُ فِي تَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ.

<sup>50</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 zb

<sup>51</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 zc

<sup>52</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 zd

<sup>53</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 ze

The sky will send upon them downpours and the earth will not withhold anything from its vegetation, and the wealth would become like a harvested heap. The man would come to him<sup>-asws</sup> and ask him<sup>-asws</sup>, and he<sup>-asws</sup> would scoop for him in his cloth whatever would be his capacity to carry it".<sup>54</sup>

وَمِنْهُ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص يُخْرِجُ الْمَهْدِيَّ وَ عَلَى رَأْسِهِ مَلَكٌ يُنَادِي إِنَّ هَذَا الْمَهْدِيَّ فَاتَّبِعُوهُ.

And from him, from Ibn Umar who said,

'Rasool-Allah<sup>-saww</sup> said: 'The Mahdi<sup>-asws</sup> will emerge and upon his<sup>-asws</sup> head would be an Angel calling out: 'This is the Mahdi<sup>-asws</sup>, so follow him<sup>-asws</sup>!'".<sup>55</sup>

وَرُويَ مِنْ كِتَابِ فَصَائِلِ الصَّخَابَةِ لِلِسَمْعَانِيِّ بِإِسْنَادِهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَخَلْتُ فَاطِمَةَ ع عَلَى رَسُولِ اللَّهِ ص فَلَمَّا رَأَتْ مَا بَرَسُولِ اللَّهِ ص مِنَ الضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى جَرَى دَمْعُهَا عَلَى خَدِّ رَسُولِ اللَّهِ ص فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا فَاطِمَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ أَخَشَى الضَّيْعَةَ مِنْ بَعْدِكَ

And it is reported from the book 'Fazaail Al-Sahaba' of Al-Sam'any, by his chain from Abu Haround Al-Abdy, from Abu Saeed Al-Khudri who said,

'(Syeda) Fatima<sup>-asws</sup> entered to see Rasool-Allah<sup>-saww</sup>. When she<sup>-asws</sup> saw what weakness there was with Rasool-Allah<sup>-saww</sup>, the tears choked her<sup>-asws</sup> until her<sup>-asws</sup> tears flowed upon the cheek of Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said to her: 'What make you<sup>-asws</sup> cry, O Fatima<sup>-asws</sup>?' She<sup>-asws</sup> said, 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> fear the neglect from after you<sup>-saww</sup>'.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى اطَّلَعَ إِلَى أَهْلِ الْأَرْضِ فَاخْتَارَ مِنْهُمْ أَبَاكَ فَبَعَثَهُ رَسُولًا

Rasool-Allah<sup>-saww</sup> said to her<sup>-asws</sup>: 'O Fatima<sup>-asws</sup>! Do you<sup>-asws</sup> not know that Allah<sup>-azwj</sup> Noticed to the people of the earth with a Notice and Chose your<sup>-asws</sup> father<sup>-saww</sup> from them, then He<sup>-azwj</sup> Sent him<sup>-saww</sup> as a Rasool<sup>-saww</sup>.

ثُمَّ اطَّلَعَ ثَانِيَةً فَاخْتَارَ مِنْهُمْ بَعْلَكَ فَأَمَرَنِي أَنْ أُزَوِّجَكَ مِنْهُ فَزَوَّجَكَ مِنْ أَعْظَمِ الْمُسْلِمِينَ حِلْمًا وَ أَكْثَرِهِمْ عِلْمًا وَ أَقْدَمِهِمْ سَلَامًا مَا أَنَا زَوْجَتُكَ وَ لَكِنَّ اللَّهَ زَوَّجَكَ مِنْهُ

Then He<sup>-azwj</sup> Noticed secondly and Chose your<sup>-asws</sup> husband<sup>-asws</sup> from them. He<sup>-azwj</sup> Commanded me<sup>-saww</sup> that I<sup>-saww</sup> get you<sup>-asws</sup> married to him<sup>-asws</sup>. So, I<sup>-saww</sup> got you<sup>-asws</sup> married to the greatest of the Muslims in wisdom, and most abundant of them in knowledge, and most advance of them is submissiveness (to Allah<sup>-azwj</sup>). I<sup>-saww</sup> did not get you<sup>-asws</sup> married, but Allah<sup>-azwj</sup> Married you<sup>-asws</sup> to him<sup>-asws</sup>'.

قَالَ فَضَحِكْتُ فَاطِمَةُ فَاسْتَبَشَّرْتُ ثُمَّ قَالَ يَا فَاطِمَةُ إِنَّا أَهْلُ بَيْتِ أُعْطِينَا سَبْعَ خِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأُولَى وَ لَا يُدْرِكُهَا أَحَدٌ مِنَ الْآخِرِينَ

<sup>54</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 zf

<sup>55</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 zg

He (the narrator) said, '(Syeda) Fatima<sup>-asws</sup> smiled and rejoiced. Then he<sup>-saww</sup> said: 'O Fatima<sup>-asws</sup>! We<sup>-asws</sup>, People<sup>-asws</sup> of the Household have been Given seven characteristics not one from the former ones had been Given, nor anyone from the latter ones would come across it.

نَبِيْنَا خَيْرُ الْأَنْبِيَاءِ وَ هُوَ أَبُوكَ وَ وَصِيْنَا خَيْرُ الْأَوْصِيَاءِ وَ هُوَ بَعْلُكَ وَ شَهِيدُنَا خَيْرُ الشُّهَدَاءِ وَ هُوَ عَمُّ أَبِيكَ حَمْرَةٌ وَ مِنَّا مَنْ لَهُ جَنَاحَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ هُوَ جَعْفَرٌ وَ مِنَّا سَيِّطَا هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكَ الْحَسَنُ وَ الْحُسَيْنُ وَ مِنَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ.

Our Prophet<sup>-saww</sup> is best of the Prophets<sup>-as</sup>, and he<sup>-saww</sup> is your<sup>-asws</sup> father<sup>-saww</sup>, and our successor<sup>-asws</sup> is best of the successors<sup>-as</sup>, and he<sup>-asws</sup> is your<sup>-asws</sup> husband, and our martyrs is best of the martyrs, and he<sup>-as</sup> is the uncle<sup>-as</sup> of your<sup>-asws</sup> father<sup>-saww</sup>, Hamza<sup>-as</sup>, and from us<sup>-asws</sup> there is one having two wings for him<sup>-as</sup>. He<sup>-as</sup> flies with these in the Paradise wherever he<sup>-as</sup> so desires to, and he<sup>-as</sup> is Ja'far<sup>-as</sup>, and from us<sup>-asws</sup> are two chiefs of this community, and they<sup>-asws</sup> are your<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and from us<sup>-asws</sup> is Mahdi<sup>-asws</sup> of this community".<sup>56</sup>

234- ختص، الإختصاص الصدوق عن ابن المُنَوِّكِلِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ عِبَادَةٌ وَ ذِكْرِي عِبَادَةٌ وَ ذِكْرُ عَلِيٍّ عِبَادَةٌ وَ ذِكْرُ الْأَيْمَةِ مِنْ وُلْدِهِ عِبَادَةٌ

(The book) 'Al-Ikhtisas' of Al-Sadouq – From Ibn Al-Mutawakkal, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Salim, from his father, from Ibn tareyf, from Ibn Nubata, from Ibn Abbas who said,

'Rasool-Allah<sup>-saww</sup> said: 'Zikr (mention) of Allah<sup>-azwj</sup> Mighty and Majestic is (an act of) worship, and my<sup>-saww</sup> Zikr is (an act of) worship, and Zikr of Ali<sup>-asws</sup> is (an act of) worship, and Zikr of the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> is (an act of) worship.

وَ الَّذِي بَعَثَنِي بِالنَّبِيِّ وَ جَعَلَنِي خَيْرَ الْبَرِيَّةِ إِنَّ وَصِيِّي لِأَفْضَلِ الْأَوْصِيَاءِ وَ إِنَّهُ لِحُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ خَلِيفَتُهُ عَلَى خَلْقِهِ وَ مِنْ وُلْدِهِ الْأَيْمَةُ الْهُدَاةُ بَعْدِي

By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Prophet-hood, and Made me<sup>-saww</sup> best of the created beings! My<sup>-saww</sup> successor<sup>-asws</sup> is most superior of the successors<sup>-as</sup>, and he<sup>-asws</sup> is a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> caliph upon His<sup>-azwj</sup> creatures, and from his<sup>-asws</sup> sons<sup>-asws</sup> are the Imams<sup>-asws</sup> of guidance after me<sup>-saww</sup>.

يَهْمُ يَحْسِبُ اللَّهُ الْعَذَابَ عَنْ أَهْلِ الْأَرْضِ وَ يَهْمُ يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ يَهْمُ يُمْسِكُ الْجِبَالَ أَنْ تَمِيدَ يَهْمُ وَ يَهْمُ يَسْقِي خَلْقَهُ الْعَيْثَ وَ يَهْمُ يُخْرِجُ النَّبَاتَ

Due to them<sup>-asws</sup>, Allah<sup>-azwj</sup> Withholds the Punishment from the people of the earth, and due to them<sup>-asws</sup>: **He Withholds the sky from falling upon the earth, except by His Permission? [22:65];** and due to them<sup>-asws</sup> He<sup>-azwj</sup> Withholds the mountains from flattening out; and due to them<sup>-asws</sup> He<sup>-azwj</sup> Quenches His<sup>-azwj</sup> creatures with rain; and due to them<sup>-asws</sup> He<sup>-azwj</sup> Brings forth the vegetation.

<sup>56</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 233 zh

أُولَئِكَ أَوْلِيَاءُ اللَّهِ حَقًّا وَخُلَفَائِي صِدْقًا عِدَّتُهُمْ عِدَّةُ الشُّهُورِ وَ هِيَ اثْنَا عَشَرَ شَهْرًا وَعِدَّتُهُمْ عِدَّةُ نُبَاءِ مُوسَى بْنِ عِمْرَانَ

They<sup>-asws</sup> are friends of Allah<sup>-azwj</sup> truly, and my<sup>-saww</sup> sincere caliphs. Their number is the number of the months, and it is twelve months, and their<sup>-asws</sup> number is the number of captains of Musa<sup>-as</sup> Bin Imran<sup>-as'</sup>.

ثُمَّ تَلَا ص هَذِهِ آيَةَ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ثُمَّ قَالَ أ تَقْدِرُ يَا ابْنَ عَبَّاسٍ أَنَّ اللَّهَ يُقْسِمُ بِالسَّمَاءِ ذَاتِ الْبُرُوجِ وَ يَعْنِي بِهِ السَّمَاءَ وَ بُرُوجَهَا

Then he<sup>-saww</sup> recited this Verse: **(I Swear) by the sky with the constellations [85:1]**, then said: 'Do you think, O Ibn Abbas, that Allah<sup>-azwj</sup> Swore by the sky with the constellation and Meant by it the sky and its constellations?'

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا ذَلِكَ قَالَ أَمَا السَّمَاءُ فَأَنَا وَ أَمَا الْبُرُوجُ فَأَلَيْمَةُ بَعْدِي أَوْهَمَ عَلَيَّ وَ آخِرُهُمُ الْمَهْدِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

I said, 'O Rasool-Allah<sup>-saww</sup>! So, what is that?' He<sup>-saww</sup> said: 'As for the sky, it is me<sup>-saww</sup>, and as for the constellation, it is the Imams<sup>-asws</sup> after me<sup>-saww</sup>. Their<sup>-asws</sup> first is Ali<sup>-asws</sup>, and their<sup>-asws</sup> last is Al-Mahdi<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all'.<sup>57</sup>

أَقُولُ رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيَّاشٍ فِي مُفْتَضَلِ الْأَنْبِيَاءِ عَلَى الْإِنْبِيَاءِ عَشْرَ كَثِيرًا مِنَ الْأَخْبَارِ الْمُتَقَدِّمَةِ بِأَسَانِيدٍ تَرَكَّنَاهَا حَدْرًا مِنَ التَّكْرَارِ وَ الْإِكْتَارِ وَ أَوْزَدْنَا بَعْضَهَا فِي بَابِ الرَّجْعَةِ وَ رَوَى عَنِ ابْنِ عُقْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مُسْتَوْرِدٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ عَبْدِ الْعَزِيزِ بْنِ حُضَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ ص يَكُونُ بَعْدِي اثْنَا عَشَرَ خَلِيفَةً مِنْ قُرَيْشٍ ثُمَّ تَكُونُ فِتْنَةٌ دَوْرَةً

I (Majlisi) am saying, 'It is reported by Ahmad Bin Muhammad Bin Ayyash in (the book) 'Muqzab Al-Aser', regarding the text upon the twelve, there are a lot of Hadeeth preceded by the chains of its ways, be cautious of the repetition and the numerousness, and we will be referring to some of these in the chapter on Raj'at. And it is reported from Ibn Uqdah, from Abdullah Bin Ahman Bin Mustawrid, from Mukhawwal, from Muhammad Bin Bakr, from Ziyad Bin Al-Munzir, from Abdul Aziz Bin Khuzeir, from Abdullah Bin Abu Awfa who said,

'Rasool-Allah<sup>-saww</sup> said: 'There will happen to be after me<sup>-saww</sup>, twelve caliphs from Quraysh, then rotating Fitna would occur'.

قَالَ قُلْتُ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص قَالَ نَعَمْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قَالَ وَ إِنَّ عَلَى أَبِي يَوْمَئِذٍ بُرْسٌ حَزْرٌ.

He (the narrator) said, 'I said, 'You heard it from Rasool-Allah<sup>-saww</sup>? He said, 'Yes, I heard it from Rasool-Allah<sup>-saww</sup>'. He said, 'And upon my father on that day was a woollen cap''.<sup>58</sup> (Non-Shia source)

وَ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ سَعِيدِ الْمَالِكِيِّ عَنْ أَحْمَدَ بْنِ سَعِيدِ الْمَالِكِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيِّ عَنْ يَحْيَى بْنِ مَعِينٍ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ لَيْثِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ عَنْ رَبِيعَةَ بْنِ سَيْفٍ قَالَ كُنَّا عِنْدَ سَيْفِ الْأَصْمَعِيِّ فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَكُونُ خَلْفِي اثْنَا عَشَرَ خَلِيفَةً.

And from Al-Hassan Bin Ahmad Bin Saeed Al-Maliky, from Ahmad Bin Saeed Al-Maliky, from Ahmad Bin Abdul Jabbar Al-Sowfy, from Yahya Bin Maeen, from Abdullah Bin Salih, from Lays Bin Sa'ad, from Khalid Bin Yazeed,

<sup>57</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 234 a

<sup>58</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 234 b

from Saeed, Bin Abu Hilal, from Rabie Bin Sayd who said, 'We were in the presence of Sayd Al-Asmaie. He said, 'I heard Abdullah Bin Amro Bin Al-Aas saying,

'I heard Rasool-Allah<sup>-sawww</sup> saying: 'There will happen to be twelve caliphs behind me<sup>-sawww</sup>'.<sup>59</sup>

وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْخُرَاسَانِيِّ عَنْ أَحْمَدَ بْنِ عُبَيْدِ بْنِ نَاصِحٍ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ آدَمَ عَنْ أَبِيهِ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ سَلْمَانَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَ وَالْحُسَيْنِ بْنِ عَلِيٍّ عَ عَلَى فِجْدِهِ إِذْ تَفَرَّسَ فِي وَجْهِهِ وَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ سَيِّدٌ مِنْ سَادَةِ وَأَنْتَ إِمَامٌ ابْنُ إِمَامٍ أَحُو إِمَامٍ أَبُو أَيْمَةٍ تِسْعَةٍ تَأْسِعُهُمْ قَائِمُهُمْ إِمَامُهُمْ أَعْلَمُهُمْ أَحْكَمُهُمْ أَفْضَلُهُمْ.

And it is reported, from Abdullah Bin Is'haq Al-Khurasani, from Ahmad Bin Ubeyd Bin Nasih, from Ibrahim Bin Al-Hassan Bin Yazeed, from Muhammad Bin Adam, from his father, from Shahr Bin Howshab,

'From Salman<sup>-ra</sup> having said, 'We were with Rasool-Allah<sup>-sawww</sup>, and Al-Husayn<sup>-asws</sup> was upon his<sup>-sawww</sup> thigh, when he<sup>-sawww</sup> stared in his<sup>-asws</sup> face and said: 'O Abu Abdullah<sup>-asws</sup>! You<sup>-asws</sup> are a chief from the chiefs, and you<sup>-asws</sup> are an Imam<sup>-asws</sup> son<sup>-asws</sup> of an Imam<sup>-asws</sup>, brother<sup>-asws</sup> of an Imam<sup>-asws</sup>, father<sup>-asws</sup> of nine Imams<sup>-asws</sup>, their<sup>-asws</sup> ninth being their<sup>-asws</sup> Qaim<sup>-asws</sup>, their<sup>-asws</sup>, Imam<sup>-asws</sup>, their<sup>-asws</sup> most learned, their<sup>-asws</sup> wisest, their<sup>-asws</sup> superior''.<sup>60</sup>

وَعَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ الْقَاضِي عَنْ سَلْمَانَ بْنِ حَرْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِنَّ اللَّهَ اخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ وَمِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَمِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَاخْتَارَنِي وَعَلِيًّا وَاخْتَارَ مِنْ عَلِيِّ الْحَسَنَ وَالْحُسَيْنَ وَاخْتَارَ مِنَ الْحُسَيْنِ حُجَّةَ الْعَالَمِينَ تَأْسِعُهُمْ قَائِمُهُمْ أَعْلَمُهُمْ أَحْكَمُهُمْ.

And from Muhammad Bin Usman, from Ismail Bin Is'haq the judge, from Suleyman Bin Harb, from Hammad Bin Zayd, from Amro Bin Dinar, from Jabir Al-Ansari who said,

'Rasool-Allah<sup>-sawww</sup> said: 'Allah<sup>-azwj</sup> Chose from the days, the day of Friday, and from the nights, Night of Pre-determination (Laylat Al-Qadr), and from the months, Month of Ramazan, and He<sup>-azwj</sup> Chose me<sup>-sawww</sup> and Ali<sup>-asws</sup>, and Chose from Ali<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and Chose from Al-Husayn<sup>-asws</sup> Divine Authorities of the worlds, their<sup>-asws</sup> ninth being their<sup>-asws</sup> Qaim<sup>-asws</sup>, their<sup>-asws</sup> most learned, their<sup>-asws</sup> wisest''.<sup>61</sup>

وَعَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ سَنَةَ أَرْبَعٍ وَمِائَتَيْنِ عَنْ سَعِيدِ بْنِ عَزْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِنَّ اللَّهَ اخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ وَمِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَمِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَاخْتَارَ مِنَ النَّاسِ الْأَنْبِيَاءَ وَاخْتَارَ مِنَ الْأَنْبِيَاءِ الرَّسُلَ وَاخْتَارَنِي مِنَ الرَّسُلِ وَاخْتَارَ مِنِّي عَلِيًّا وَاخْتَارَ مِنْ عَلِيِّ الْحَسَنَ وَالْحُسَيْنَ

And from Ahmad Bin Muhammad Bin Yahya Al-Attar, from Abdullah Bin Ja'far Al-Himeyri, from Ahmad Bin Hilal, from Muhammad Bin Abu Umeyr, in the year two hundred and forty, from Saeed Bin Gazwan, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said: 'Allah<sup>-azwj</sup> Chose from the days, the day of Friday, and from the months, the Month of Ramazan, and from the nights, Night of Pre-determination (Laylat Al-Qadr), and Chose from the people, the Prophets<sup>-as</sup>, and Chose from the Prophets<sup>-as</sup>, the Rasools<sup>-as</sup>, and Chose me<sup>-sawww</sup>

<sup>59</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 234 c

<sup>60</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 234 d

<sup>61</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 234 e

from the Rasools<sup>-as</sup>, and Chose from me<sup>-saww</sup>, Ali<sup>-asws</sup>, and Chose from Ali<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.

وَ اِخْتَارَ مِنَ الْحُسَيْنِ الْأَوْصِيَاءَ يَنْفُونَ عَنِ التَّنْزِيلِ تَحْرِيفَ الضَّالِّينَ وَ اِتِّخَالَ الْمُبْطِلِينَ وَ تَأْوِيلَ الْجَاهِلِينَ تَأْسِغُهُمْ بَاطِنُهُمْ ظَاهِرُهُمْ قَائِمُهُمْ وَ هُوَ أَفْضَلُهُمْ.

And He<sup>-azwj</sup> Chose from Al-Husayn<sup>-asws</sup>, the successors<sup>-asws</sup>. They<sup>-asws</sup> will be negating from the Revelation, alternations of the strayers, and the plagiarism of the nullifiers, and interpretation of the ignoramuses. Their<sup>-asws</sup> ninth is their<sup>-asws</sup> hidden, their<sup>-asws</sup> apparent, their<sup>-asws</sup> Qaim<sup>-asws</sup>, and he<sup>-asws</sup> is their<sup>-asws</sup> most superior".<sup>62</sup>

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<sup>62</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 41 H 234 f

## CHAPTER 42 – TEXT OF AMIR AL-MOMINEEN<sup>-asws</sup> UPON THEM<sup>-asws</sup>

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي مُحَمَّدٍ الْعِفَارِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَا يَزَالُ فِي وُلْدِي مَأْمُونٌ مَأْمُونٌ.

(The book) 'Qurb Al-Asnad' – Muhammad Bin Isa, from Abu Muhammad Al-Ghifary,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'There will not cease to be among my<sup>-asws</sup> sons<sup>-asws</sup>, a secured one, a secured one'.<sup>63</sup>

2- ن، عيون أخبار الرضا عليه السلام أَمِيرُ الْمُؤْمِنِينَ ع عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: سئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عَثْرَتِي مِنَ الْعِزَّةِ

(The book) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' – Al-Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Giyas Bin Ibrahim,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> was asked about the meaning of the words of Rasool-Allah<sup>-saww</sup>: 'I<sup>-saww</sup> am leaving behind among you all the two weighty things – Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family<sup>-asws</sup>'. Who are the 'family'?'

فَقَالَ أَنَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ التَّسْعَةُ مِنْ وُلْدِ الْحُسَيْنِ تَأْسِعُهُمْ مَهْدِيُهُمْ وَ قَائِمُهُمْ – لَا يُفَارِقُونَ كِتَابَ اللَّهِ وَ لَا يُفَارِقُهُمْ حَتَّى يَرُدُّوا عَلَى رَسُولِ اللَّهِ ص حَوْضَهُ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the nine Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, ninth of them<sup>-asws</sup> being their<sup>-asws</sup> Qaim<sup>-asws</sup>. They<sup>-asws</sup> will not be separated from the Book of Allah<sup>-azwj</sup> nor will it separated from them<sup>-asws</sup>, until they return to Rasool-Allah<sup>-saww</sup> at his<sup>-saww</sup> the Fountain'.<sup>64</sup>

3- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عِيسَى عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ الرَّازِيِّ عَنْ أَبِي جَعْفَرِ الثَّانِي ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لِابْنِ عَبَّاسٍ إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَ إِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَ لِذَلِكَ الْأَمْرُ وَ لَا تَبْعَدُ رَسُولَ اللَّهِ ص

(The book) 'Al-Khisaaal' – Ibn Al-Mutawakkal, from Muhammad Al-Attar, from Ibn Isa, from Al-Hassan Bin Al-Abbas Bin Al-Hareysh Al-Razy,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>: 'Amir Al-Momineen<sup>-asws</sup> said to Ibn Abbas: 'The Night of Pre-determination (Laylat Al-Qadr) is during every year, and the affairs of the year descend during that night, and for those affairs there are governors after Rasool-Allah<sup>-saww</sup>'.

فَقَالَ ابْنُ عَبَّاسٍ مَنْ هُمْ قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صَلْبِي أَيْمَةٌ مُخَدَّثُونَ.

<sup>63</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 1

<sup>64</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 2

Ibn Abbas said, 'Who are they?' He<sup>-asws</sup> said: 'I<sup>-asws</sup>, and eleven from my<sup>-asws</sup> Sulb, Imams<sup>-asws</sup>, Narrated ones (by Allah<sup>-azwj</sup>)'.<sup>65</sup>

4- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام أبي عن سعد بن ابن أبي الخطاب عن الحكم بن مسكين عن صالح بن عتبة عن جعفر بن محمد ع قال: أتى يهودي أمير المؤمنين ع و سألته عن مسائل فكان فيما سأله أخبرني كم هذه الأمة من إمام هدى لا يضربهم من خذلهم

(The books) 'Ikmal Al-Deen' (and) 'Uyoon Akhbar Al-Reza<sup>-asws</sup> – From Sa'ad, from Ibn Abu Al-Khattab, from Al-hakam Bin Miskeen, from Salih Bin Uqbah,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'A Jew came to Amir Al-Momineen<sup>-asws</sup> and asked him<sup>-asws</sup> about issues. It was among what he asked him<sup>-asws</sup>, 'Inform me, how many Imams<sup>-asws</sup> are there for this community, guides who are not harmed by the ones abandoning them<sup>-asws</sup>?'

قَالَ اثْنَا عَشَرَ إِمَامًا قَالَ صَدَقْتَ وَ اللَّهُ إِنَّهُ لَبِخَطِّ هَارُونَ وَ إِمْلَاءِ مُوسَى الْخَيْرِ.

He<sup>-asws</sup> said: 'Twelve Imams<sup>-asws</sup>'. He said, 'You<sup>-asws</sup> speak the truth. It is so in the handwriting of Haroun<sup>-as</sup> and dictation of Musa<sup>-as</sup> – the Hadeeth'.<sup>66</sup>

5- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد بن محمد العطار و أحمد بن إدريس جميعاً عن البرقي و ابن يزيد و ابن هاشم جميعاً عن ابن فضال عن أمّ بن محرز عن محمد بن سماعة عن إبراهيم بن أبي يحيى المدني عن أبي عبد الله ع قال: لَمَّا بَايَعَ النَّاسُ عُمَرَ بَعْدَ مَوْتِ أَبِي بَكْرٍ أَتَاهُ رَجُلٌ مِنْ شَبَابِ الْيَهُودِ وَ هُوَ فِي الْمَسْجِدِ الْحَرَامِ فَسَلَّمَ عَلَيْهِ وَ النَّاسُ حَوْلَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ دُلَّنِي عَلَى أَعْلَمِكُمْ بِاللَّهِ وَ بِرَسُولِهِ وَ بِكِتَابِهِ وَ بِسُنَّتِهِ

(The book) 'Ikmal Al-Deen' – My father and Ibn Al-Waleed, both together from Sa'ad and Muhammad Al-Attar, and Ahmad Bin Idrees, altogether from Al-Barqy, and Ibn Yazeed, and Ibn Hashim, altogether from Ibn Fazzal, from Ayman Bin Muhriz, from Muhammad Bin Sama'at, from Ibrahim Bin Abu Yahya Al-Madany,

'From Abu Abdullah<sup>-asws</sup> having said: 'When the people pledged allegiance to Umar after the death of Abu Bakr, a man from the Jewish youths came to him, and he was in the Sacred Masjid. He greeted unto him, and the people were around him. He said, 'O commander of the faithful! Point me upon your most learned with Allah<sup>-azwj</sup>, and with His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and with His<sup>-azwj</sup> Book, and with His<sup>-azwj</sup> Sunnah!'

فَأَوْمَأَ بِيَدِهِ إِلَى عَلِيٍّ ع فَقَالَ هَذَا فَتَحَوَّلَ الرَّجُلُ إِلَى عِنْدِ عَلِيٍّ ع فَسَأَلَهُ أَنْتَ كَذَلِكَ فَقَالَ نَعَمْ فَقَالَ إِنِّي أَسْأَلُكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أ فَلا قُلْتَ عَنْ سَبْعِ

He gestured by his hand towards Ali<sup>-asws</sup> and said, 'This one!' The man moved to the presence of Ali<sup>-asws</sup> and asked him<sup>-asws</sup>, 'Are you<sup>-asws</sup> like that?' He<sup>-asws</sup> said: 'Yes'. He said, 'I ask you<sup>-asws</sup> about three, and three, and one'. Amir Al-Momineen<sup>-asws</sup> said: 'Why don't you say, seven (instead)?'

فَقَالَ الْيَهُودِيُّ لَهُ إِنَّمَا أَسْأَلُكَ عَنْ ثَلَاثٍ فَإِنْ أَصَبْتَ فِيهِنَّ سَأَلْتُكَ عَنْ ثَلَاثٍ بَعْدَهُنَّ وَ إِنْ لَمْ تُصِبْ لَمْ أَسْأَلْكَ

<sup>65</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 3

<sup>66</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 4

The Jew said to him<sup>-asws</sup>, 'But rather, I shall ask you<sup>-asws</sup> about three, then if I get the correct answer regarding these, I shall ask you<sup>-asws</sup> about three (more) after these, and if you<sup>-asws</sup> are not correct, I will not ask you<sup>-asws</sup>'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَحْبِرْبِي إِنْ أَجَبْتِكَ بِالصَّوَابِ وَ الْحَقِّ تَعْرِفُ ذَلِكَ وَ كَانَ الْقَيُّ مِنْ عُلَمَاءِ الْيَهُودِ وَ أَحْبَارِهَا يَرُونَ أَنَّهُ مِنْ وُلْدِ هَارُونَ بْنِ عِمْرَانَ أَحْيَى  
مُوسَى ع قَالَ نَعَمْ

Amir Al-Momineen said: 'Inform me<sup>-asws</sup>! If I<sup>-asws</sup> were to answer you with the correctness and the truth, will you recognise that?' And the youth was from the scholars of the Jews and their Rabbis. They are reporting that he was from the sons of Haroun Bin Imran<sup>-as</sup>, brother<sup>-asws</sup> of Musa<sup>-as</sup>. He said, 'Yes'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنْ أَجَبْتِكَ بِالْحَقِّ وَ الصَّوَابِ لَتَسْلِمَنَّ وَ لَتَدَعَنَّ الْيَهُودِيَّةَ فَحَلَفَ لَهُ الْيَهُودِيُّ وَ قَالَ لَهُ مَا جِئْتِكَ إِلَّا مُرْتَاداً  
لِدِينِ الْإِسْلَامِ فَقَالَ يَا هَارُونِيُّ سَلْ عَمَّا بَدَا لَكَ تُخْبِرُ

Amir Al-Momineen<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! If I<sup>-asws</sup> were to answer you with the truth and the correctness, you will become a Muslim and leave Judaism'. The Jew took an oath to him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'I did not come except to turn to the religion of Al-Islam'. He<sup>-asws</sup> said: 'O Harouny (of the lineage of Haroun<sup>-as</sup>)! Ask about whatever comes to you, you will be informed'.

قَالَ أَحْبِرْبِي عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ وَ عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ

He said, 'Inform me about the first tree grown (planted) upon the surface of the earth, and about the first spring to have burst forth upon the surface of the earth, and about the first stone to be placed upon the surface of the earth'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَّا سُؤْلُكَ عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهَا الرِّثْيُونُ وَ كَذَّبُوا وَ إِنَّمَا هِيَ النَّخْلَةُ مِنَ الْعَجْوَةِ هَبَطَ بِهَا  
آدَمُ ع مَعَهُ مِنَ الْجَنَّةِ فَعَرَسَهَا وَ أَصْلُ النَّخْلِ كُلِّهِ مِنْهَا

Amir Al-Momineen<sup>-asws</sup> said: 'As for your question about the first three to have grown (planted) upon the surface of the earth, the Jews are claiming that it is the olive, and they are lying, and rather it is the date tree of Al-Ajwa. Adam<sup>-as</sup> came with it from the Paradise and planted it. And the origin of the date trees, all of them are from it.

وَ أَمَّا قَوْلُكَ عَنْ أَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهَا الْعَيْنُ الَّتِي بَيْنَ الْمَقْدِسِ وَ تَحْتَ الْحَجَرِ وَ كَذَّبُوا هِيَ عَيْنُ الْحَيَوَانَ الَّتِي مَا  
انْتَهَى إِلَيْهَا أَحَدٌ إِلَّا حَيِيَ وَ كَانَ الْخَضِرُ عَ عَلَى مُقَدِّمَةِ ذِي الْقَرْنَيْنِ عَ فَطَلَبَ عَيْنَ الْحَيَاةِ فَوَجَدَهَا الْخَضِرُ عَ وَ شَرِبَ مِنْهَا وَ لَمْ يَجِدْهَا ذُو الْقَرْنَيْنِ

And as for your words about the first spring to have burst forth upon the surface of the earth, the Jews are claiming that it is the spring which is as Bayt Al-Maqdis and beneath the rock, and they are lying. It is 'Al-Haywan' which no one has ended up to it except he is living, and Al-Khizr<sup>-as</sup> was upon the forefront. Zulqarnayn<sup>-as</sup> had sought the spring of life, but Al-Khizr<sup>-as</sup> found it and drank from it, and Zulqarnayn could not find it.

وَأَمَّا قَوْلُكَ عَنْ أَوَّلِ حَجَرٍ وَضِعَ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهُ الْحَجَرُ الَّذِي بَيْنَتِ الْمَقْدِسِ وَكَذَّبُوا إِنَّمَا هُوَ الْحَجَرُ الْأَسْوَدُ هَبَطَ بِهِ آدَمُ مَعَهُ مِنَ الْجَنَّةِ فَوَضَعَهُ فِي الرُّكْنِ وَالنَّاسُ يَسْتَلِمُونَهُ وَكَانَ أَشَدَّ بَيَاضاً مِنَ النَّجْلِ فَاسْوَدَّ مِنْ خَطَايَا بَنِي آدَمَ

And as for your words about the first stone to be placed upon the surface of the earth, the Jews are claiming it is the rock which is at Bayt Al-Maqdis, and they are lying. But rather, it is the Black Stone which Adam<sup>-as</sup> had descended with from the Paradise, and he<sup>-as</sup> place it in the corner (of the Kaaba), and the people are kissing it. And it used to be intensely whiter than the snow, but it darkened from the sins of the children of Adam<sup>-as</sup>.

قَالَ فَأَخْبِرْنِي كَمْ هَذِهِ الْأُمَّةُ مِنْ إِمَامٍ هَدَى هَادِينَ مَهْدِيَّيْنَ لَا يَضُرُّهُمْ خِذْلَانُ مَنْ خَذَلَهُمْ وَأَخْبِرْنِي أَيْنَ مَنْزِلُ مُحَمَّدٍ مِنَ الْجَنَّةِ وَمَنْ مَعَهُ مِنَ أُمَّتِهِ فِي الْجَنَّةِ

He said, 'Inform me, how many Imams<sup>-asws</sup> would there be for this community, guiding, Guided, not being harmed by the abandonment of the one abandoning them<sup>-asws</sup>? And inform me, where is the house of Muhammad<sup>-saww</sup> from the Paradise? And who from the community would be with him<sup>-saww</sup> in the Paradise?'

قَالَ لَهُ أَمَّا قَوْلُكَ كَمْ هَذِهِ الْأُمَّةُ مِنْ إِمَامٍ هَدَى هَادِينَ مَهْدِيَّيْنَ لَا يَضُرُّهُمْ خِذْلَانُ مَنْ خَذَلَهُمْ فَإِنَّ هَذِهِ الْأُمَّةَ اثْنَيْ عَشَرَ إِمَاماً هَادِينَ مَهْدِيَّيْنَ - لَا يَضُرُّهُمْ خِذْلَانُ مَنْ خَذَلَهُمْ

He<sup>-asws</sup> said: 'As for your words, 'How many Imams<sup>-asws</sup> would there be for this community, guiding, Guided, not being harmed by the abandonment of the one abandoning them<sup>-asws</sup>', for this community there are twelve Imams<sup>-asws</sup>, guiding, Guided, not being harmed by the abandonment of the one abandoning them<sup>-asws</sup>.

وَأَمَّا قَوْلُكَ أَيْنَ مَنْزِلُ مُحَمَّدٍ فِي الْجَنَّةِ فَفِي أَشْرَفِهَا وَأَفْضَلِهَا جَنَّةَ عَدْنٍ وَأَمَّا قَوْلُكَ وَمَنْ مَعَ مُحَمَّدٍ مِنَ أُمَّتِهِ فِي الْجَنَّةِ فَهَؤُلَاءِ الْإِثْنَا عَشَرَ أُمَّةً أُهْدَى

And as for your words, 'Where is the house of Muhammad<sup>-saww</sup> from the Paradise?', so it is in its noblest and most superior, Garden of Eden. And as for your words, 'And who from the community would be with him<sup>-saww</sup> in the Paradise?', so it would be those twelve Imams<sup>-asws</sup>, the guides'.

قَالَ الْفَتَى صَدَقْتَ فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّهُ لَمَكْتُوبٌ عِنْدِي بِإِنْفَالِ مُوسَى وَحَطِّ هَارُونَ ع يَبْدِهِ

The youth said, 'You<sup>-asws</sup> speak the truth. By Allah<sup>-azwj</sup>, Who, there is no god except He<sup>-azwj</sup>! It is written with me by the dictation of Musa<sup>-as</sup> and writing of Haroun<sup>-as</sup> by his<sup>-as</sup> hand'.

قَالَ أَخْبِرْنِي كَمْ يَعْيشُ وَصِيُّ مُحَمَّدٍ ص بَعْدَهُ وَهَلْ يَمُوتُ مَوْتاً أَوْ يُقْتَلُ قَتْلًا

He said, 'Inform me, for how long would the successor<sup>-asws</sup> of Muhammad<sup>-saww</sup> live after him<sup>-saww</sup>, and will his<sup>-asws</sup> death would be a (natural) death, or will he<sup>-asws</sup> be killed a killing?'

فَقَالَ ع لَهُ وَتَجَلَّ يَا يَهُودِيَّيْ أَنَا وَصِيُّ مُحَمَّدٍ أَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً لَا أَزِيدُ يَوْمًا وَلَا أَنْقُصُ يَوْمًا ثُمَّ يُبْعَثُ أَشْقَاهَا شَقِيْقُ عَاقِرٍ نَاقَةٍ تَمُودُ فَيَضْرِبُنِي ضَرْبَةً فِي فَرْقِي فَيُخَضَّبُ مِنْهَا لِحْيَتِي

He<sup>-asws</sup> said to him: ‘Woe be unto you, O Jew! I<sup>-asws</sup> am the successor<sup>-asws</sup> of Muhammad<sup>-saww</sup>. I<sup>-asws</sup> shall live after him<sup>-saww</sup> for thirty years, neither increasing a day nor decreasing by a day. Then its wretched one would be sent, more wretched than the slayer of the she-camel of Samood. He will strike me<sup>-asws</sup> a strike on my<sup>-asws</sup> head, and dye my<sup>-asws</sup> beard from it’.

ثُمَّ بَكَى عُ بَكَاءً شَدِيداً قَالَ فَصَرَخَ الْفَتَى وَ قَطَعَ كُتَيْبِجَهُ وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنْتَ وَ صِي رَسُولُ اللَّهِ

Then he<sup>-asws</sup> cried with intense crying. The youth shrieked and cut his religious pendant and said, ‘I testify that there is no god except Allah<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and you<sup>-asws</sup> are a successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>’.

قَالَ أَبُو جَعْفَرٍ الْعَبْدِيُّ يَزْفَعُهُ قَالَ هَذَا الرَّجُلُ الْيَهُودِيُّ أَقْرَبُ لَهُ مَنْ بِالْمَدِينَةِ أَنَّهُ أَعْلَمُهُمْ وَ كَانَ أَبُوهُ كَذَلِكِ فِيهِمْ.

Abu Ja’far<sup>-asws</sup> said, Al-Abdy has raised it, he<sup>-asws</sup> said: ‘This Jew, the ones at Al-Medina acknowledge to him that he was from their scholars, and his father was like that among them’.<sup>67</sup>

بيان: قوله ع لا أزيد يوماً أقول فيه إشكال لأن وفاة الرسول ص كان في صفر و شهادته ع في شهر رمضان و كان ما بينهما ثلاثين سنة إلا خمسة أشهر و أياما فكيف يستقيم قوله ع لا أزيد يوماً و لا أنقص يوماً و يمكن دفعه بأن مبني الثلاثين على التقريب

**Explanation:** - ‘His<sup>-asws</sup> words: ‘Neither increasing by a day’, I (Majlisi) am saying, there is difficulty, because the expiry of the Rasool<sup>-saww</sup> was during Safar, and his<sup>-asws</sup> martyrdom was during the Month of Ramazan, and there was thirty years less five months and some days between the two. So, how can his<sup>-asws</sup> words: ‘Neither increasing by a day nor decreasing by a day’, stand, and it is possible to defend it that it is built upon the approximation’.

6- ك، إكمال الدين ماجيلوي عن محمد بن الهيثم عن البرقي عن أبيه عن عبد الله بن القاسم عن حبان السراج عن داود بن سليمان العسائي عن أبي الطغيب قال: شهدت جنازة أبي بكر يوم مات و شهدت عمر يوم بوع و علي ع جالس ناحية إذ أقبل غلام يهودي عليه ثياب حسنة و هو من ولد هارون ع حتى قام على رأس عمر فقال يا أمير المؤمنين أنت أعلم هذه الأمة بكتابتهم و أمر نبيهم

(The book) ‘Ikmal Al-Deen’ – Majaylawiya, from Muhammad Bin Al-Haysam, from Al-Barqy, from his father, from Abdullah Bin Al-Qasim, from Hayyan Al-Sarraj, from Dawood Bin Suleyman Al-Gassany, from Abu uAl Tufeyl who said,

‘I attended the funeral of Abu Bakr on the day he died, and I attended the day Umar was pledged allegiance to and Ali<sup>-asws</sup> was seated in a corner, when a Jewish youth came. Upon him were good clothing and he was from the sons of Haroun<sup>-as</sup>, until he stood by the head of Umar. He said, ‘O commander of the faithful! Are you the most learned of this community with their Book and the matters of their Prophet<sup>-saww</sup>?’

قَالَ فَطَاطًا عُمَرُ رَأْسَهُ فَقَالَ إِيَّاكَ أَعْنِي وَ أَعَادَ عَلَيْهِ الْقَوْلَ فَقَالَ عُمَرُ مَا ذَاكَ قَالَ إِيَّيْ جِئْتُكَ مُرْتَادًا لِنَفْسِي شَاكًا فِي دِينِي فَقَالَ دُونَكَ هَذَا الشَّابُّ قَالَ وَ مَنْ هَذَا الشَّابُّ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ أَبُو الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ وَ زَوْجُ فَاطِمَةَ ابْنَةِ رَسُولِ اللَّهِ ص

<sup>67</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 5

He (the narrator) said, 'Umar lowered his head, so he said, 'Is it you I mean', and he reiterated the words upon him. Umar said to him, 'Why is that?' He said, 'I have come to you investigating for myself as I am doubting in my religion'. He said, 'Besides you there is this youth'. He said, 'And who is this youth?' He said, 'This is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, a cousin of Rasool-Allah<sup>-sawww</sup>, and this is the father of Al-Hassan<sup>-asws</sup> and Al-Hassan<sup>-asws</sup>, two (grand) sons<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and this is the husband of (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>'.

فَأَقْبَلَ الْيَهُودِيُّ عَلَى عَلِيٍّ ع فَقَالَ كَذَا أَنْتَ قَالَ نَعَمْ- فَقَالَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ قَالَ فَتَبَسَّمَ عَلِيٌّ ع ثُمَّ قَالَ يَا يَهُودِيُّ مَا مَعَكَ أَنْ تَقُولَ سَبْعًا قَالَ أَسْأَلَكَ عَنْ ثَلَاثٍ فَإِنْ عَلِمْتَهُنَّ سَأَلْتُكَ عَمَّا بَعْدَهُنَّ وَ إِنْ لَمْ تَعْلَمْهُنَّ عَلِمْتُ أَنَّهُ لَيْسَ لَكَ عِلْمٌ

The Jew turned towards Ali<sup>-asws</sup> and he said, 'Are you<sup>-asws</sup> like that?' He<sup>-asws</sup> said: 'Yes'. He said, 'I want to ask you<sup>-asws</sup> about three and three and one'. Amir Al-Momineen<sup>-asws</sup> smiled and said: 'O Jew! What is preventing you from saying 'seven'? He said, 'I shall ask you<sup>-asws</sup> about three, and if you<sup>-asws</sup> let me know, I shall ask about what is after these, and if you<sup>-asws</sup> do not know these, I shall know that there isn't any knowledge for you<sup>-asws</sup>'.

فَقَالَ عَلِيٌّ ع فَإِنِّي أَسْأَلُكَ بِاللَّيْلِ الَّذِي بَعَثَكَ إِنْ أَنَا أَجَبْتُكَ عَنْ كُلِّ مَا تُرِيدُ لَتَدَعَنَّ دِينَكَ وَ لَتَدْخُلَنَّ فِي دِينِي فَقَالَ مَا جِئْتُ إِلَّا لِذَلِكَ قَالَ فَسَلْ

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> ask you by the god Who Sent you! If I<sup>-asws</sup> were to answer you regarding everything what you want, will you leave your religion and enter into my<sup>-asws</sup> Religion?' He said, 'I have not come here except for that'. He<sup>-asws</sup> said: 'So Ask'.

قَالَ فَأَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ قَطْرَةٍ هِيَ وَ أَوَّلِ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ عَيْنٍ هِيَ وَ أَوَّلِ شَيْءٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ أَيُّ شَيْءٍ هُوَ

He said, 'Inform me about the first drop of blood which dripped upon the surface of the earth, which drop was it? And the first spring which gushed upon the surface of the earth, which spring was it? And the first thing which vibrated upon the surface of the earth, which was it?'

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ أَخْبِرْنِي عَنِ الثَّلَاثِ الْأُخْرَى عَنْ مُحَمَّدٍ كَمْ بَعْدَهُ مِنْ إِمَامٍ عَادِلٍ وَ فِي أَيِّ جَنَّةٍ يَكُونُ وَ مِنْ السَّائِكِينَ مَعَهُ فِي جَنَّتِهِ

Amir Al-Momineen<sup>-asws</sup> answered him, saying to him: 'Inform me about the other three'. (He said), 'Inform me about Muhammad<sup>-sawww</sup>, how many just Imams<sup>-asws</sup> are there for him<sup>-sawww</sup>, and in which Garden is he<sup>-sawww</sup> existing, and who is settled with him<sup>-sawww</sup> in his<sup>-sawww</sup> Garden?'

قَالَ يَا يَهُودِيُّ إِنَّ لِمُحَمَّدٍ مِنَ الْخُلَفَاءِ اثْنَيْ عَشَرَ إِمَامًا عَدْلًا- لَا يَضُرُّهُمْ مَنْ خَدَّهُمْ وَ لَا يَسْتَوْجِحُونَ لِخِلَافٍ مَنْ خَالَفَهُمْ وَ إِيَّاهُمْ أَتَيْتُ فِي الدِّينِ مِنَ الْجِبَالِ الرَّوَاسِي فِي الْأَرْضِ وَ إِنَّ مَسْكَنَ مُحَمَّدٍ ص فِي جَنَّةٍ عَدِنَ مَعَهُ أَوْلِيَاكَ الْإِثْنَا عَشَرَ إِمَامًا الْعُدُولَ-

He<sup>-asws</sup> said: 'O Jew! For Muhammad<sup>-sawww</sup> there are twelve just Imams<sup>-asws</sup>. Neither the abandoners harm them<sup>-asws</sup> nor would they<sup>-asws</sup> be feeling terrified by the opposition of the ones who oppose them<sup>-asws</sup>, and they<sup>-asws</sup> are firmer in the Religion than the tall mountains in the earth; and Muhammad<sup>-sawww</sup> would be dwelling in his<sup>-sawww</sup> Garden and with him<sup>-sawww</sup> would be those twelve just Imams<sup>-asws</sup>'.

قَالَ صَدَقْتُ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُهَا فِي كُتُبِ أَبِي هَارُونَ كَتَبَهُ بِيَدِهِ وَ إِفْلَاءِ عَمِّي مُوسَى قَالَ أَخْبِرْنِي عَنِ الْوَاحِدَةِ أَخْبِرْنِي عَنِ وَصِيِّ مُحَمَّدٍ كَمْ يَعِيشُ بَعْدَهُ وَ هَلْ يَمُوتُ مَوْتًا أَوْ يُقْتَلُ قِتْلًا

He said, 'You<sup>-asws</sup> speak the truth. By Allah<sup>-azwj</sup> Who, there is no god except for Him<sup>-azwj</sup>, I have found it in the Book of my father Haroun. He<sup>-as</sup> wrote it by his<sup>-as</sup> own hand and Musa<sup>-as</sup> my<sup>-as</sup> uncle dictated it. Inform me about the one (last question). Inform me about the successor<sup>-asws</sup> of Muhammad<sup>-saww</sup>, how long would he<sup>-asws</sup> live from after him<sup>-saww</sup>, and would he<sup>-asws</sup> be dying or would he<sup>-asws</sup> be murdered?'

فَقَالَ يَا هَارُونِيَّ يَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً لَا يَزِيدُ يَوْمًا وَ لَا يَنْقُصُ يَوْمًا ثُمَّ يُضْرَبُ هَاهُنَا بِعَظْمٍ قَرْنَهُ فَيُخَضَّبُ هَذِهِ مِنْ هَذَا

He<sup>-asws</sup> said: 'O Harouny! He<sup>-asws</sup> would live from after him<sup>-saww</sup> for thirty years, not increasing by a day nor reducing by a day'. Then he<sup>-asws</sup> would be struck (by the sword) over here, meaning upon his<sup>-asws</sup> forehead (and said): 'This (beard) would be dyed from this (head)'.

فَصَاحَ الْهَارُونِيُّ وَ قَطَعَ كُسَيْبِيحَهُ وَ هُوَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ أَنَّكَ وَصِيُّ الَّذِي يَنْبَغِي أَنْ تُفَوْقَ وَ لَا تُفَاقَ وَ أَنْ تُعْظَمَ وَ لَا تُسْتَضْعَفَ

He (the narrator) said, 'The Harouny shrieked and cut off his religious pendant and he was saying, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and you<sup>-asws</sup> are his<sup>-saww</sup> successor<sup>-asws</sup>, who it is befitting you<sup>-asws</sup> should be above and not have anyone above you<sup>-asws</sup>, and that you<sup>-asws</sup> should be revered and not be weakened'.

قَالَ ثُمَّ مَضَى بِهِ عَ إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعَالِمَ الدِّينِ.

He (the narrator) said, 'Then Ali<sup>-asws</sup> (went away) with him to his<sup>-asws</sup> house and taught him the knowledge of the Religion".<sup>68</sup>

عم، إعلام الوری عن الكلبی عن عده من أصحابه عن أحمد بن محمد بن خالد عن أبيه مثله إلى قوله فأخبرني عن أول قطرة قطرت على وجه الأرض أي قطرة هي و أول عين فاضت على وجه الأرض أي عين هي و أول شجر اهتر على وجه الأرض أي شجر هو

'(The book) 'I'lam Al-Wara' – From Al-Kulayni, from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from his father – up to his words, 'Inform me about the first drop to drip upon the surface of the earth, which drop was it, and the first spring to burst forth upon the surface of the earth, which spring is it, and the first tree to have shook upon the surface of the earth, which tree is it?'

فَقَالَ يَا هَارُونِيَّ أَمَا أَنْتُمْ فَتَقُولُونَ أَوْلَ قَطْرَةٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ حَيْثُ قَتَلَ أَحَدُ ابْنِي آدَمَ صَاحِبَهُ وَ لَيْسَ كَذَلِكَ وَ لَكِنَّهُ حَيْثُ طَمِثَتْ حَوَاءُ وَ قَبِلَ أَنْ تَلِدَ ابْنَيْهَا

He<sup>-asws</sup> said: 'O Harouny! As for you (Jews), you are saying the first drop dripped upon the surface of the earth was when one of the sons of Adam<sup>-as</sup> killed his companion (brother), and

<sup>68</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 6 a

it isn't like that, but it was when Hawwa<sup>-as</sup> menstruated and before she<sup>-as</sup> had given birth to her<sup>-as</sup> son.

وَأَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلَ عَيْنٍ فَاصَتْ عَلَى وَجْهِ الْأَرْضِ الْعَيْنُ الَّتِي بَيْتِ الْمَقْدِسِ وَ لَيْسَ هُوَ كَذَلِكَ وَ لَكِنَّهَا عَيْنُ الْحَيَاةِ الَّتِي وَقَفَتْ عَلَيْهَا مُوسَى وَ فَتَاهُ وَ مَعَهُمَا التُّونُ الْمَالِحُ فَسَقَطَ فِيهَا فَحْيِي وَ هَذَا الْمَاءُ لَا يُصِيبُ مَيْتًا إِلَّا حَيِيَ

And as for you (Jews), you are saying the first spring to have burst forth upon the surface of the earth is the sprig which is at Bayt Al-Maqdis, and it isn't like that, but it is the spring of life which Musa<sup>-as</sup> and his<sup>-as</sup> youth had paused at, and with them was the salted fish. It dropped into it and was revived. And this is the water, no deceased would attain from it except it would live.

وَأَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلَ شَجَرٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ الشَّجَرَةُ الَّتِي كَانَتْ مِنْهَا سَفِينَةُ نُوحٍ وَ لَيْسَ هُوَ كَذَلِكَ وَ لَكِنَّهَا النَّخْلَةُ الَّتِي أَهْبَطَتْ مِنَ الْجَنَّةِ وَ هِيَ الْعَجْوَةُ وَ مِنْهَا تَفَرَّعَ كُلُّ مَا تَرَى مِنْ أَنْوَاعِ النَّخْلِ

And as for you (Jews), you are saying the first tree to have shook upon the surface of the earth is the tree from which was (built) the ship of Noah<sup>-as</sup>, and it isn't like that. But is it the date tree which was brought down from the Paradise, and it is Al-Ajwa, and from it branched out all what you see from the types of date trees'.

فَقَالَ صَدَقْتَ وَ اللَّهُ الْإِلَهِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لِأَجِدُ هَذَا فِي كُتُبِ أَبِي هَارُونَ كِتَابَتُهُ بِيَدِهِ وَ إِمْلَأْ عَنِّي مُوسَى ع

He said, 'You<sup>-asws</sup> speak the truth. By Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>! I do find this in the books of my father<sup>-as</sup> Haround, written by his<sup>-as</sup> hand and dictated by my uncle<sup>-as</sup> Musa<sup>-as</sup>'.

ثُمَّ قَالَ أَحْبَبْتَنِي عَنِ الثَّلَاثِ الْأُخْرَى وَ ذَكَرَ مِنْهُ إِلَى آخِرِ الْحَبْرِ.

Then he said, 'Inform me about the other three' – and he mentioned similar up to the end of the Hadeeth".<sup>69</sup>

7- ك، إكمال الدين أبي عن الحُمَيْرِيِّ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ أَبِي بَحْجَى الْمَدِينِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ يَهُودِيٌّ إِلَى عُمَرَ فَسَأَلَهُ عَنْ مَسَائِلَ فَأَرْشَدَهُ إِلَى عَلِيٍّ ع فَقَالَ لَهُ عَلِيُّ ع سَلْ قَالَ أَحْبَبْتَنِي كَمْ بَعْدَ نَبِيِّكُمْ مِنْ إِمَامٍ عَدْلٍ وَ فِي أُمَّيِّ جَنَّةٍ هُوَ وَ مَنْ يَسْكُنُ مَعَهُ فِي جَنَّتِهِ

(The book) 'Ikmal Al-Deen' – My father, from Al-Himeyri, from Muhammad Bin Isa, from Abdul Rahman Bin Abu Hashim, from Abu Yahya Al-Madany,

'From Abdullah<sup>-asws</sup> having said: 'A Jew came to Umar<sup>-asws</sup> and asked him about issues. He guided him to Ali<sup>-asws</sup>. Ali<sup>-asws</sup> said to him: 'Ask'. He said, 'Inform me, how many just Imams are there after your Prophet<sup>-saww</sup>? And in which Garden is he<sup>-saww</sup>? And who would be dwelling with him<sup>-saww</sup> in his<sup>-saww</sup> Garden?'

<sup>69</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 6 b

قَالَ لَهُ عَلِيٌّ ع يَا هَارُونِي لِمُحَمَّدٍ ص بَعْدَهُ اثْنَا عَشَرَ إِمَامًا عَدْلًا - لَا يَضُرُّهُمْ خِدْلَانُ مَنْ خَدَّهُمْ وَ لَا يَسْتَوْجِسُونَ خِلَافَ مَنْ خَالَفَهُمْ أَثَبْتُ فِي دِينِ اللَّهِ مِنَ الْجِبَالِ الرَّوَاسِي وَ مَنْزِلُ مُحَمَّدٍ فِي جَنَّةِ عَدْنٍ وَ الَّذِينَ يَسْكُنُونَ مَعَهُ هَؤُلَاءِ الْإِثْنَا عَشَرَ

Ali<sup>-asws</sup> said to him: ‘O Harouny! For Muhammad<sup>-saww</sup>, after him<sup>-saww</sup>, there are twelve just Imams<sup>-asws</sup>. The abandonment of the one abandoning them<sup>-asws</sup> would not harm them<sup>-asws</sup>, nor would they<sup>-asws</sup> be lonely due to the opposition of the ones opposing them<sup>-asws</sup>. They<sup>-asws</sup> are more affirmed in the religion of Allah<sup>-azwj</sup> than the tall mountains; and the house of Muhammad<sup>-saww</sup> is in the Garden of Eden, and the ones to dwelling with him<sup>-saww</sup> would be those twelve’.

فَأَسْلَمَ الرَّجُلُ وَ قَالَ أَنْتَ أَوْلَى بِحَدِّ الْمَجْلِسِ مِنْ هَذَا أَنْتَ الَّذِي تَفُوقُ وَ لَا تُفَاقُ وَ تَعْلُو وَ لَا تُعَلَى.

The man became a Muslim and said, ‘You<sup>-asws</sup> are foremost with this seat than this one (Umar). You<sup>-asws</sup> are the one who should be above, not having others above him<sup>-asws</sup>, and exalted, not being exalted upon’.<sup>70</sup>

8- غط، الغيبة للشيخ الطوسي جماعة عن عدو من أصحابنا عن الكليني عن محمد بن يحيى عن محمد بن الحسين عن مسعدة بن زياد عن أبي عبد الله ع

(The book) ‘Al-Ghayba’ of the sheikh Al-Tusi – A group, from a number of our companions, from Al-Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Mas’adah Bin Ziyad,

‘From Abu Abdullah<sup>-asws</sup>.

وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدِينِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنْتُ حَاضِرًا لَمَّا هَلَكَ أَبُو بَكْرٍ وَ اسْتُخْلِفَ عُمَرُ أَقْبَلَ يَهُودِيٍّ مِنْ عُظَمَاءِ يَثْرِبَ يَزْعُمُ يَهُودَ الْمَدِينَةِ أَنَّهُ أَعْلَمُ أَهْلَ زَمَانِهِ حَتَّى دُفِعَ إِلَيَّ عُمَرُ فَقَالَ لَهُ يَا عُمَرُ إِنِّي جِئْتُكَ أُرِيدُ الْإِسْلَامَ فَإِنْ أَحْبَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ فَأَنْتَ أَعْلَمُ أَصْحَابَ هَذَا الْكِتَابِ وَ السُّنَّةِ وَ جَمِيعَ مَا أُرِيدُ أَنْ أَسْأَلَ عَنْهُ

And Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Yahya Al-Madany, from Abu Haround Al-Abdy, from Abu Saeed Al-Khudry who said,

‘I was present when Abu Bakr died, and Umar became caliph. A Jew from the great ones of Yasrib (old name of Medina) came. The Jews of Al-Medina claimed that he was most learned of his time, until he was pushed to Umar. He said to him, ‘O Umar! I have come intending Al-Islam, for if you were to inform me about what I am asking about, then you are most learned of the companions of this Book and the Sunnah, and entirety of what I want to ask about’.

قَالَ فَقَالَ عُمَرُ إِنِّي لَسْتُ هُنَاكَ لَكِنِّي أُرِيدُكَ إِلَى مَنْ هُوَ أَعْلَمُ أُمَّنَا بِالْكِتَابِ وَ السُّنَّةِ وَ جَمِيعَ مَا قَدْ تَسْأَلُ عَنْهُ وَ هُوَ ذَاكَ وَ أَوْمَأَ إِلَى عَلِيٍّ ع فَقَالَ لَهُ الْيَهُودِيُّ يَا عُمَرُ إِنْ كَانَ هَذَا كَمَا تَقُولُ فَمَا لَكَ وَ بَيْعَةَ النَّاسِ وَ إِنَّمَا ذَاكَ أَعْلَمُكُمْ

He (the narrator) said, ‘Umar said, ‘I am not over there (with that status), but I shall guide you to one who is most learned of our community with the Book, and the Sunnah, and the entirety of what you have asked about, and he<sup>-asws</sup> is that one!’ – and he gestured towards Ali<sup>-asws</sup>. The

<sup>70</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 7

Jew said to him, 'O Umar! If this one was like what you are saying, so what is the matter for you and the allegiances of the people, and rather that one is most learned?'

فَرَبَّرَهُ عُمَرُ ثُمَّ إِنَّ الْيَهُودِيَّ قَامَ إِلَى عَلِيٍّ ع فَقَالَ أَنْتَ كَمَا ذَكَرَ عُمَرُ فَقَالَ وَ مَا قَالَ عُمَرُ فَأَخْبِرُهُ قَالَ فَإِنْ كُنْتُ كَمَا قَالَ عُمَرُ سَأَلْتُكَ عَنْ أَشْيَاءَ أُرِيدُ أَنْ أَعْلَمَ هَلْ يَعْلَمُهَا أَحَدٌ مِنْكُمْ فَأَعْلَمَ أَنْتُمْ فِي دَعْوَاكُمْ حَيْرَ الْأُمَمِ وَ أَعْلَمُهَا صَادِقُونَ وَ مَعَ ذَلِكَ أَدْخُلُ فِي دِينِكُمْ الْإِسْلَامَ

Umar rebuked him. Then the Jews stood up to Ali<sup>-asws</sup> and said, 'Are you<sup>-asws</sup> like what Umar has mentioned?' He<sup>-asws</sup> said: 'And what did he say?' He informed him<sup>-asws</sup>. He said, 'I shall ask you<sup>-asws</sup> about things I want to know. Does anyone from you know? So, I shall come to know that you (Muslims) in your claim are best of the communities, and I shall know that they are truthful, and along with that, I shall enter into your religion Al-Islam'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَعَمْ أَنَا كَمَا ذَكَرَ لَكَ عُمَرُ سَلْ عَمَّا بَدَا لَكَ أَخْبِرْكَ عَنْهُ إِنْ شَاءَ اللَّهُ

Amir Al-Momineen<sup>-asws</sup> said: 'Yes, I<sup>-asws</sup> am like what Umar has mentioned to you. Ask about whatever comes to you, I<sup>-asws</sup> shall inform you about it, if Allah<sup>-azwj</sup> so Desires'.

قَالَ أَخْبِرْنِي عَنْ ثَلَاثَةٍ وَ ثَلَاثَةٍ وَ وَاحِدَةٍ قَالَ لَهُ عَلِيٌّ ع يَا يَهُودِيَّ لِمَ لَمْ تَقُلْ أَخْبِرْنِي عَنْ سَبْعٍ فَقَالَ الْيَهُودِيُّ إِنَّكَ إِنْ أَخْبَرْتَنِي بِالثَّلَاثِ مِنَ الثَّلَاثِ وَ إِلَّا كَفَّمْتُ وَ إِنْ أَجَبْتَنِي فِي هَذِهِ السَّبْعِ فَأَنْتَ أَعْلَمُ أَهْلَ الْأَرْضِ وَ أَفْضَلُهُمْ وَ أَوْلَى النَّاسِ بِالنَّاسِ

He said, 'Inform me about three, and three, and one'. Ali<sup>-asws</sup> said to him: 'O Jew! Why? Why did you not say, 'Inform me about seven?' The Jew said, 'You<sup>-asws</sup>, if you<sup>-asws</sup> were to inform me with the three, I shall ask you about the (other) three, or else I shall stop, and if you<sup>-asws</sup> were to answer me regarding these seven, then you<sup>-asws</sup> are most learned of the people of the earth, and their superior, and foremost of the people with the people'.

فَقَالَ سَلْ عَمَّا بَدَا لَكَ يَا يَهُودِيَّ قَالَ أَخْبِرْنِي عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ شَجَرَةٍ غُرِسَتْ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ فَأَخْبِرُهُ أَمِيرُ الْمُؤْمِنِينَ ع

He said, 'Ask about whatever comes to you, O Jew!' He said, 'Inform me about the first stone to be placed upon the surface of the earth, and the first tree to be planted upon the surface of the earth, and the first spring to burst forth upon the surface of the earth'. Amir Al-Momineen<sup>-asws</sup> informed him.

ثُمَّ قَالَ لَهُ الْيَهُودِيُّ فَأَخْبِرْنِي عَنْ هَذِهِ الْأُمَّةِ كَمْ لَهَا مِنْ إِمَامٍ هَدَى وَ أَخْبِرْنِي عَنْ نَبِيِّكُمْ مُحَمَّدٍ أَيْنَ مَنْزِلُهُ فِي الْجَنَّةِ وَ أَخْبِرْنِي مَنْ مَعَهُ فِي الْجَنَّةِ

Then the Jew said to him<sup>-asws</sup>, 'Inform me about this community, how many guiding Imams<sup>-asws</sup> are there for it? And inform me about your Prophet<sup>-sawww</sup>, Muhammad<sup>-sawww</sup>, where is his<sup>-sawww</sup> house in the Paradise? And inform me, who would be with him<sup>-sawww</sup> in the Paradise?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِهَذِهِ الْأُمَّةِ اثْنَيْ عَشَرَ إِمَامًا هَدَى مِنْ ذُرِّيَةِ نَبِيِّهَا وَ هُمْ مِنِّي وَ أَمَّا مَنْزِلُ نَبِيِّنَا ص فِي الْجَنَّةِ فَهِيَ أَفْضَلُهَا وَ أَشْرَفُهَا جَنَّةُ عَدْنِ وَ أَمَّا مَنْ مَعَهُ فِي مَنْزِلِهِ مِنْهَا فَهَؤُلَاءِ الْإِثْنَا عَشَرَ مِنْ ذُرِّيَّتِهِ وَ أُمَّهَاتِهِمْ وَ جَدَّتُهُمْ أُمَّ أُمَّهَاتِهِمْ وَ دَرَارِيُّهُمْ لَا يَشْرِكُهُمْ فِيهَا أَحَدٌ.

Amir Al-Momineen<sup>-asws</sup> said: 'For this community, there are twelve guiding Imams<sup>-asws</sup> from the offspring of its Prophet<sup>-sawww</sup>, and they<sup>-asws</sup> are from me<sup>-asws</sup>; and as for the house of our

Prophet<sup>-saww</sup> in the Paradise, it is its superior and its noblest Grade of Eden and as for the ones to be with him<sup>-saww</sup> in his<sup>-saww</sup> house from it, it would be those twelve from his<sup>-saww</sup> offspring, and their<sup>-asws</sup> mothers<sup>-as</sup> and their grandmothers<sup>-as</sup>, mothers<sup>-as</sup> of their<sup>-asws</sup> mothers<sup>-as</sup>, and their<sup>-asws</sup> offspring. No one else would participate in it with them<sup>-asws</sup>".<sup>71</sup>

9- كِتَابُ الْمُفْتَضَبِ، لِابْنِ عِيَّاشٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ زِيَادِ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْبِيِّ عَنْ هِلَالِ بْنِ عُقْبَةَ عَنْ حَيَّانَ بْنِ أَبِي بَشْرٍ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي الطَّمِيلِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ لَيْلَةُ الْقَدْرِ فِي كُلِّ سَنَةٍ يَنْزِلُ فِيهِ عَلَى الْوَصَاةِ بَعْدَ رَسُولِ اللَّهِ ص مَا يَنْزِلُ قَبْلَ لَيْلَةِ وَمِنْ الْوَصَاةِ يَا أَمِيرَ الْمُؤْمِنِينَ

The book 'Al-Muqtazab' of Ibn Ayyash – From Ahmad Bin Muhammad Bin Ziyad Al-Qattan, from Muhammad Bin Ghalib Al-Zaby from Hilal Bin Uqbah, from Hayyan Bin Abu Bishr, from Marouf Bin Kharbuz, from Abu Al-Tufayl who said,

'I heard Ali<sup>-asws</sup> saying: 'On the Night of Pre-destination (Laylat Al-Qadr), there descends upon the successors<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup> what descends'. It was said to him<sup>-asws</sup>, 'And who are the successors<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>?'

قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صَلْبِي هُمُ الْأَيْمَةُ الْمُحَدَّثُونَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup>, and eleven from my<sup>-asws</sup> Sulb, they<sup>-asws</sup> are the Imams<sup>-asws</sup> the ones narrated to (by Allah<sup>-azwj</sup>)'.

قَالَ مَعْرُوفٌ فَلَقِيْتُ أَبَا عَبْدِ اللَّهِ مَوْلَى ابْنِ عَبَّاسٍ بِمَكَّةَ - فَحَدَّثَنِي بِهَذَا الْحَدِيثِ فَقَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ بِذَلِكَ وَ يَقْرَأُ - وَ مَا أُرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَبِيٍّ وَ لَا رَسُولٍ وَ لَا مُحَدَّثٍ وَ قَالَ هُمْ وَ اللَّهُ الْمُحَدَّثُونَ.

Marouf (the narrator) said, 'I met Abdullah, a slave of Ibn Abbas, at Makkah. I narrated to him with this Hadeeth. He said, 'I heard Ibn Abbas narrating with that, and he recited: **And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]**, and he said, 'By Allah<sup>-azwj</sup>! They<sup>-asws</sup> are the Muhaddith (ones narrated to by Allah<sup>-azwj</sup>)'.<sup>72</sup>

<sup>71</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 8

<sup>72</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 42 H 9

## CHAPTER 43 – TEXTS OF AL-HASSANAIN<sup>-asws</sup> (AL-HASSAN<sup>-asws</sup> AND AL-HUSAYN<sup>-asws</sup>) UPON THEM<sup>-asws</sup>

1- نص، كفاية الأثر علي بن محمد عن محمد بن عمر الجعابي عن أحمد بن واقد عن إبراهيم بن عبد الله عن عبد الله بن عبد الحميد عن أبي ضمرة عن عباية عن الأصمغ قال سمعت الحسن بن علي ع يقول الأئمة بعد رسول الله ص اثنا عشر - [تسعة] من صلب أخي الحسين و منهم مهدي هذه الأمة.

(The book) 'Kifayat Al-Aser' – Ali Bin Muhammad, from Muhammad Bin Umar Al-Jiany, from Ahmad Bin Waqid, from Ibrahim Bin Abdullah, from Abdullah Bin Abdul Hameed, from Abu Zamrah, from Abayah, from Al-Asbagh who said,

'I heard Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> saying: 'The Imams<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup> are twelve, nine being from the Sulb of my<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, and from them<sup>-asws</sup> is Mahdi<sup>-asws</sup> of this community'.<sup>73</sup>

2- نص، كفاية الأثر الحسين بن علي رحمه الله عن هارون بن موسى عن محمد بن همام عن جعفر بن محمد بن مالك الفزاري عن الحصيني بن علي عن فورات بن أحنف عن جابر بن يزيد الجعفي عن محمد بن علي الباقر عن علي بن الحسين زين العابدين ع قال قال الحسن بن علي ع قال الأئمة بعد رسول الله ص عدد نقباء بني إسرائيل و منّا مهدي هذه الأمة.

(The book) 'Kifayat Al-Aser' – Al-Husayn Bin Ali, from Haroun Bin Musa, from Muhammad Bin Hammam, from Ja'far Bin Muhammad Bin Malik Al-Fazary, from Al-Husayn Bin Ali, from Furat Bin Ahnaf, from Jabir Bin Yazeed Al-Jufy,

'From Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'The Imams<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup> are of the number of captains of the children of Israel, and from us<sup>-asws</sup> is Mahdi<sup>-asws</sup> of this community'.<sup>74</sup>

3- نص، كفاية الأثر محمد بن الحسين بن الحسين بن أيوب عن محمد بن الحسين البرزقري عن أحمد بن محمد الهمداني عن القاسم بن محمد بن حماد عن غياث بن إبراهيم عن إسماعيل بن أبي زياد عن يونس بن أرقم عن أبان بن أبي عياش عن سليمان القصري قال: سألت الحسن بن علي ع عن الأئمة فقال عدد شهور الحول.

(The book) 'Kifayat Al-Aser' – Muhammad Bin Al-Hassan Bin Al-Husayn Bin Ayoub, from Muhammad Bin Al-Husayn Al-Bazufari, from Ahmad Bin Muhammad Al-Hamdani, from Al-Qasim Bin Muhammad Bin Hammad, from Giyas Bin Ibrahim, from Ismail Bin Abu Ziyad, from Yunus Bin Arqam, from Aban Bin Abu Ayyash, from Suleyman Al-Qasry who said,

'I asked Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> about the Imamate. He<sup>-asws</sup> said: 'Number of the months of the year'.<sup>75</sup>

<sup>73</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 43 H 1

<sup>74</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 43 H 2

<sup>75</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 43 H 3

4- نص، كفاية الأثر المُعَاظَافَا بِنُ زَكَرِيَّا عَنِ ابْنِ عُفْدَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ جَعْدَةَ بِنِ الرَّبِيعِ عَنْ عِمْرَانَ بْنِ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنِ يَحْيَى بْنِ جَعْدَةَ بْنِ هُبَيْرَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَأَلَهُ رَجُلٌ عَنِ الْأَيِّمَةِ فَقَالَ عَدَدَ نَقَبَاءِ بَنِي إِسْرَائِيلَ تِسْعَةً مِنْ وُلْدِي آخِرُهُمُ الْقَائِمُ

(The book) 'Kifayat Al-Aser' – Al-Muafa Bin Zakariya, from Ibn Uqda, from Ahmad Bin Al-Hassan Bin Saeed, from his father, from Ja'ada Bin Al-Zubeyr, from Imran Bin Yaquoun Bin Abdullah, from Yahya Bin Ja'da Bin Hubeyra,

'From Al-Husayn Bin Ali<sup>-asws</sup>, and a man had asked him<sup>-asws</sup> about the Imams<sup>-asws</sup>. He<sup>-asws</sup> said: 'Number of the captains of the children of Israel, nine being from my<sup>-asws</sup> sons and their<sup>-asws</sup> last one is Al-Qaim<sup>-asws</sup>.

وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَبْشُرُوا ثُمَّ أَبْشُرُوا ثَلَاثَ مَرَّاتٍ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ حَدِيقَةٍ أُطْعِمَ مِنْهَا فَوْجٌ عَاماً ثُمَّ أُطْعِمَ مِنْهَا فَوْجٌ عَاماً آخِرُهَا فَوْجاً يَكُونُ أَغْرَضَهَا بَحْرًا وَ أَعْمَقُهَا طُولًا وَ فَرْعًا وَ أَحْسَنَهَا جَنِّي

And I have heard Rasool-Allah<sup>-saww</sup> saying: 'Receive glad tidings! Then receive glad tidings!' – three time. But rather, an example of my<sup>-saww</sup> Household is like an example of a garden a general army eats from it, then a general army eats from it (multitudes) to its end, an army its width is of an ocean, and its depth is long and branched out and its shield is excellent.

وَ كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوْلَاهَا وَ اثْنَا عَشَرَ مِنْ بَعْدِي مِنَ السُّعْدَاءِ أُولَى الْأَلْبَابِ وَ الْمَسِيحُ ابْنُ مَرْيَمَ آخِرُهَا وَ لَكِنَّ يَهْلِكُ فِيهَا بَيْنَ ذَلِكَ تَبِيحُ الْمَرْجِ لَيْسُوا مِنِّي وَ لَسْتُ مِنْهُمْ.

And how can a community be destroyed and I<sup>-saww</sup> am its beginning, and twelve from after me<sup>-saww</sup> are from the chiefs of the ones of understanding, and the Messiah<sup>-as</sup> Bin Maryam<sup>-as</sup> is their last. But, destruction would be among what is between that, is lewdness and trouble. They aren't from me<sup>-saww</sup> and I<sup>-saww</sup> am not from them".<sup>76</sup>

5- نص، كفاية الأثر علي بن الحسين الكوفي عن محمد بن محمد بن محمود عن أحمد بن عبد الله الدهلي عن أبي حفص الأعشى عن عنبسة بن الأزهري عن يحيى بن عقيل عن يحيى بن نعمان قال: كنت عند الحسين ع إذ دخل عليه رجل من العرب مثليماً أسمراً شديد السمرة فسلم فرد عليه الحسين ع فقال يا ابن رسول الله مسألة فقال هات

(The book) 'Kifayat Al-Aser' – Ali Bin Al-Husayn, from Muhammad Bin Al-Husayn Al-Kufy, from Muhammad Bin Madmoun, from Ahmad Bin Abdullah Al-Zuhly, from Abu Hafs Al-A'ash, from Anbasah Bin Al-Azhar, from Yahya Bin Aqeel, from Yahya Bin Numan who said,

'I was in the presence of Al-Husayn<sup>-asws</sup> when a man from the Arabs entered to see him<sup>-asws</sup>, veiled, very dark brown complexion. He greeted, and Al-Husayn<sup>-asws</sup> returned the greetings unto him. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is an issue'. He<sup>-asws</sup> said: 'Give!'

قَالَ كَمْ بَيْنَ الْإِيمَانِ وَ الْبَيِّنِ قَالَ أَرْبَعُ أَصَابِعَ قَالَ كَيْفَ قَالَ الْإِيمَانُ مَا سَمِعْنَاهُ وَ الْبَيِّنُ مَا رَأَيْنَاهُ وَ بَيْنَ السَّمْعِ وَ الْبَصَرِ أَرْبَعُ أَصَابِعَ

He said, 'How much is there between the Eman and the certainty?' He<sup>-asws</sup> said: 'Four fingers'. He said, 'How?' He<sup>-asws</sup> said: 'The Eman is what we hear, and the certainty is what we see, and between the ears and the eyes are four fingers'.

<sup>76</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 43 H 4

قَالَ فَكَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ قَالَ دَعْوَةٌ مُسْتَجَابَةٌ قَالَ فَكَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ مَسِيرَةٌ يَوْمٍ لِلشَّمْسِ

He said, 'How much is there between the sky and the earth?' He<sup>-asws</sup> said: 'A supplication answered'. He said, 'How much is there between the east and the west'. He<sup>-asws</sup> said: 'A travel distance of a day for the sun'.

قَالَ فَمَا عِزُّ الْمَرْءِ قَالَ اسْتِعْنَاؤُهُ عَنِ النَّاسِ قَالَ فَمَا أَقْبَحُ شَيْءٍ قَالَ الْفُسُوقُ فِي الشَّيْخِ قَبِيحٌ وَ الْحِدَّةُ فِي السُّلْطَانِ قَبِيحَةٌ وَ الْكُذِبُ فِي ذِي الْحَسَبِ قَبِيحٌ وَ الْبُخْلُ فِي ذِي الْعَنَاءِ وَ الْحِرْصُ فِي الْعَالِمِ

He said, 'So what is the honour of a man?' He<sup>-asws</sup> said: 'His being needless from the people'. He said, 'What is the ugliest thing?' He said, 'The mischief in the old man is ugly, and the sharpness in the ruler is ugly, and the lies in the one with (noble) ancestry is ugly, and the stinginess in the one with riches is ugly, and the greed in the scholar'.

قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ عَدَدِ الْأَيْمَةِ بَعْدَ رَسُولِ اللَّهِ ص قَالَ اثْنَا عَشَرَ عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ قَالَ فَسَمِّهِمْ لِي

He said, 'You<sup>-asws</sup> speak the truth, O Ibn Rasool-Allah<sup>-saww</sup>! Inform me about the number of Imams<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup>'. He<sup>-asws</sup> said: 'Twelve, number of captains of the children of Israel'. He said, 'Name them to me'.

قَالَ فَأَطْرَقَ الْحُسَيْنُ ع ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ نَعَمْ أَخِي يَا أَخَا الْعَرَبِ إِنَّ الْإِمَامَ وَ الْحَلِيفَةَ بَعْدَ رَسُولِ اللَّهِ ص أَبِي أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع وَ الْحَسَنُ وَ أَنَا وَ تِسْعَةٌ مِنْ وُلْدِي مِنْهُمْ عَلِيٌّ ابْنِي وَ بَعْدَهُ مُحَمَّدٌ ابْنُهُ وَ بَعْدَهُ جَعْفَرٌ ابْنُهُ

He (the narrator) said, 'Al-Husayn<sup>-asws</sup> lowered his<sup>-asws</sup> head, then raised his<sup>-asws</sup> head and said: 'Yes, I shall inform you, O Arab brother. The Imam<sup>-asws</sup> and the caliph after Rasool-Allah<sup>-saww</sup> is my<sup>-asws</sup> father<sup>-asws</sup> Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and I<sup>-asws</sup>, and nine from my<sup>-asws</sup> sons<sup>-asws</sup>; from them<sup>-asws</sup> is my<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after him<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and after him<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup>.

وَ بَعْدَهُ مُوسَى ابْنُهُ وَ بَعْدَهُ عَلِيٌّ ابْنُهُ وَ بَعْدَهُ مُحَمَّدٌ ابْنُهُ وَ بَعْدَهُ عَلِيٌّ ابْنُهُ وَ بَعْدَهُ الْحَسَنُ ابْنُهُ وَ بَعْدَهُ الْحَلْفُ الْمَهْدِيُّ هُوَ التَّاسِعُ مِنْ وُلْدِي يَقُومُ بِالذِّينِ فِي آخِرِ الزَّمَانِ

And after him<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, and after him<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after him<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and after him<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after him<sup>-asws</sup> is his<sup>-asws</sup> son Al-Hassan<sup>-asws</sup>, and after him<sup>-asws</sup> is the replacement Al-Mahdi<sup>-asws</sup>. He<sup>-asws</sup> is the ninth from my<sup>-asws</sup> sons<sup>-asws</sup>. He<sup>-asws</sup> stand with the religion at the end of times'.

قَالَ فَقَامَ الْأَعْرَابِيُّ وَ هُوَ يَقُولُ-

فَلَهُ بَرِيقٌ فِي الْجُدُودِ  
وَ جَدُّهُ خَيْرُ الْجُدُودِ

مَسَحَ النَّبِيُّ جَبِينَهُ-  
أَبَوَاهُ مِنْ أَعْلَى قُرَيْشِ

The Bedouin stood up and he was saying (a couplet), ‘The Prophet<sup>-saww</sup> wiped his<sup>-asws</sup> forehead, for him<sup>-asws</sup> was a shine in the cheeks. His<sup>-asws</sup> fathers are from the high Quraysh, and his<sup>-asws</sup> grandfather<sup>-asws</sup> is best of the grandfathers’<sup>77</sup>.

6- ن، عيون أخبار الرضا عليه السلام الحمداني عن علي بن أبيه عن الهروي عن وكيع عن الربيع بن سعد عن عبد الرحمن بن سابط قال قال الحسين بن علي بن أبي طالب ع منا اثنا عشر مهدياً أولهم أمير المؤمنين علي بن أبي طالب و آخرهم التاسع من ولدي و هو القائم بالحق يحيي الله تعالى به الأرض بعد موتها و يظهر به دين الحق على الدين كله و لو كره المشركون

(The book) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup> – Al-Hamdany, from Ali, from his father, from Al-Harqy, from Wakie, from Al-Rabie Bin Sa’ad, from Abdul Rahman Bin Saleyt who said,

‘Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘From us<sup>-asws</sup> there are twelve Guided ones. The first of them<sup>-asws</sup> is Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and their<sup>-asws</sup> last one is the ninth from my<sup>-asws</sup> sons<sup>-asws</sup>, and he<sup>-asws</sup> is one rising with the truth. Allah<sup>-azwj</sup> Exalted will Revive the earth after its death, and He<sup>-azwj</sup> will Cause the religion of truth to prevail by him<sup>-asws</sup> **upon all the Religions, and even if the Polytheists dislike it [9:33]**.

لَهُ غَيْبَةٌ بَرَزَتْ فِيهَا قَوْمٌ وَ يَنْبُتُ عَلَى الدِّينِ فِيهَا آخِرُونَ فَيُؤَدُّونَ وَ يُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَا إِنَّ الصَّابِرِ فِي غَيْبَتِهِ عَلَى الْأَذَى وَ التَّكْذِيبِ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص.

From him<sup>-asws</sup> would be an occultation during it a people would renege and another would be affirmed upon the religion. They would be hurt and it would be said to them, **‘When will this Promise (be fulfilled) if you were truthful?’ [34:29]**. But, the one patient upon the harm and the belying during his<sup>-asws</sup> occultation would be at the status of the fighter with the sword in front of Rasool-Allah<sup>-saww</sup><sup>78</sup>.

<sup>77</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 43 H 5

<sup>78</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 43 H 6

## CHAPTER 44 – TEXT OF ALI<sup>-asws</sup> BIN AL-HUSAYN<sup>-asws</sup> UPON THEM<sup>-asws</sup>

1- ج، الإحتجاج عن أبي حمزة الثمالي عن أبي خالد الكابلي قال: دخلت على سيدي علي بن الحسين زين العابدين ع فقلت له يا ابن رسول الله ص أخبرني بالذين فرض الله طاعتهم و موذتهم و أوجب على عباده الإفتداء بهم بعد رسول الله ص

(The book) 'Al-Ihtijaj' – From Abu Hamza Al-Sumali, from Abu Khalid Al-Kabuly who said,

'I entered to see my Master Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me of the ones Allah<sup>-azwj</sup> has Obligated and their<sup>-asws</sup> cordiality, and Obligated upon His<sup>-azwj</sup> servants, being led by them<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup>'.

فقال لي يا كنكر إن أولي الأمر الذين جعلهم الله أئمة للناس و أوجب عليهم طاعتهم أمير المؤمنين علي بن أبي طالب ثم الحسن ثم الحسين ابنا علي بن أبي طالب ثم انتهى الأمر إلينا

He<sup>-asws</sup> said to me: 'O Kankar! The Masters<sup>-asws</sup> of the Command (UI Al-Amr) are those Allah<sup>-azwj</sup> had Made to be Imams<sup>-asws</sup> for the people, and He<sup>-azwj</sup> Obligated upon them obedience to them<sup>-asws</sup> – Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup> two sons of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, then the command ended up to us<sup>-asws</sup>'.

ثم سكت فقلت له يا سيدي روي لنا عن أمير المؤمنين ع أنه قال- لا تخلو الأرض من حجة لله على عباده فمن الحجة و الإمام بعدك

Then he<sup>-asws</sup> was silent, so I said to him<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! It has been reported to us that Amir Al-Momineen<sup>-asws</sup> said: 'The earth cannot be vacant from a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> servants. So, who is the Divine Authority and the Imams<sup>-asws</sup> after you<sup>-asws</sup>?'

فقال ابني محمد و اسمه في التوراة باقر ينظر العلم بقرأ هو الحجة و الإمام بعدي و من بعد محمد ابنة جعفر و اسمه عند أهل السماء الصادق

He<sup>-asws</sup> said: 'My<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and his<sup>-asws</sup> name in the Torah is 'Baqir'. He<sup>-asws</sup> will expound the knowledge with an expounding. He<sup>-asws</sup> is the Divine Authority and the Imam<sup>-asws</sup> after me<sup>-asws</sup>; and from after Muhammad<sup>-asws</sup> would be his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup>, and his<sup>-asws</sup> name in the presence of the inhabitants of the sky is 'Al-Sadiq''.

فقلت له يا سيدي كيف صار اسمه الصادق و كلكم صادقون

I said to him<sup>-asws</sup>, 'O my Master<sup>-asws</sup>! How did his<sup>-asws</sup> name come to be 'Al-Sadiq' (the truthful), and all of you (Imams<sup>-asws</sup>) are truthful?'

قال حدثني أبي عن أبيه عليهما السلام أن رسول الله ص قال إذا ولد ابني جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب فسموه الصادق فإن الخامس الذي من ولده الذي اسمه جعفر يدعي الإمامة اجزاء على الله

He<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> said: 'When there would be coming (to the world) of my<sup>-saww</sup> son Ja'far<sup>-asws</sup> Bin

Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, then name him<sup>-asws</sup> as 'Al-Sadiq' (the truthful), for the fifth from his<sup>-asws</sup> sons whose name would be Ja'far would claim the Imamate, being audacious upon Allah<sup>-azwj</sup> and lying upon Him<sup>-azwj</sup>.

وَ كَذِبًا عَلَيْهِ فَهُوَ عِنْدَ اللَّهِ جَعْفَرُ الْكَذَّابِ الْمُفْتَرِي عَلَى اللَّهِ الْمُدَّعِي لِمَا لَيْسَ لَهُ بِأَهْلِ الْمُخَالِفِ عَلَى أَبِيهِ وَ الْحَاسِدُ لِأَخِيهِ ذَلِكَ الَّذِي يَكْشِفُ سِرَّ اللَّهِ عِنْدَ غَيْبَةِ وَلِيِّ اللَّهِ

So, in the Presence of Allah<sup>-azwj</sup> is 'Ja'far Al-Kazzab' (Ja'far the liar), the fabricator upon Allah<sup>-azwj</sup>, the claimant of what isn't for him, with (help of) the adversaries against his father (10<sup>th</sup> Imam<sup>-asws</sup>), and the envier to his brother (11<sup>th</sup> Imam<sup>-asws</sup>). He is the one who will uncover the secrets of Allah<sup>-azwj</sup> during the occultation of a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>.

ثُمَّ بَكَى عَلَيَّ ابْنُ الْحُسَيْنِ بُكَاءً شَدِيداً ثُمَّ قَالَ كَأَنِّي بِجَعْفَرِ الْكَذَّابِ وَ قَدْ حَمَلَ طَاعِيَةَ زَمَانِهِ عَلَى تَفْتِيشِ أَمْرِ وَلِيِّ اللَّهِ وَ الْمُعَيَّبِ فِي حِفْظِ اللَّهِ وَ التَّوَكُّلِ بِحَرَمِ أَبِيهِ جَهْلاً مِنْهُ بِوَلَادَتِهِ وَ حِرْصاً عَلَى قَتْلِهِ إِنْ ظَفَرَ بِهِ وَ طَمَعاً فِي مِيرَاثِ أَبِيهِ حَتَّى يَأْخُذَهُ بِغَيْرِ حَقِّهِ

Then Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> cried intensely, then said, 'It is as if I<sup>-asws</sup> am with Ja'far the liar and he has been instructed by the tyrant of his time to investigate the matter of the Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, and the one hidden in the Protection of Allah<sup>-azwj</sup>, relying with a wife of his father<sup>-asws</sup>, being ignorant of him<sup>-asws</sup> being blessed to, and eager upon killing him<sup>-asws</sup> if he is victorious with him<sup>-asws</sup>, and coveting regarding inheritance of his father, until he seized it without his right'.

قَالَ أَبُو خَالِدٍ فُقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّ ذَلِكَ لَكَائِفٌ قَالَ إِي وَ رَبِّي إِنَّ ذَلِكَ لَمَكْتُوبٌ عِنْدَنَا فِي الصَّحِيفَةِ الَّتِي فِيهَا ذِكْرُ الْمُحَنِ الَّتِي تَجْرِي عَلَيْنَا بَعْدَ رَسُولِ اللَّهِ

Abu Khalid said, 'I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! Even that would happen?' He<sup>-asws</sup> said: 'Yes, by my<sup>-asws</sup> Lord<sup>-azwj</sup>! That is written with us<sup>-asws</sup> in the parchment in which is mention of the Trials which would flow upon us<sup>-asws</sup> after Rasool-Allah<sup>-sawww</sup>'.

قَالَ أَبُو خَالِدٍ فُقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ صَ ثُمَّ يَكُونُ مَاذَا قَالَ ثُمَّ تَمْتَدُّ الْعَيْبَةُ بِوَلِيِّ اللَّهِ الثَّانِي عَشَرَ مِنْ أَوْصِيَاءِ رَسُولِ اللَّهِ وَ الْأَيْمَةِ بَعْدَهُ

Abu Khalid said, 'I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! Then what is that which would happen?' He<sup>-asws</sup> said: 'Then the occultation would stretch with the Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, the twelfth from the successors<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and the Imams<sup>-asws</sup> from after him<sup>-sawww</sup>'.

يَا بَا خَالِدِ إِنَّ أَهْلَ زَمَانِ غَيْبَتِهِ وَ الْقَائِلِينَ بِإِمَامَتِهِ وَ الْمُتَنْظِرِينَ لِظُهُورِهِ عَ أَفْضَلُ مِنْ أَهْلِ كُلِّ زَمَانٍ لِأَنَّ اللَّهَ تَعَالَى ذِكْرُهُ أَعْطَاهُمْ مِنَ الْعُقُولِ وَ الْأَفْهَامِ وَ الْمَعْرِفَةِ مَا صَارَتْ بِهِ الْعَيْبَةُ عَنْهُمْ بِمِثْرَةِ الْمُشَاهَدَةِ وَ جَعَلَهُمْ فِي ذَلِكَ الزَّمَانِ بِمِثْرَةِ الْمُجَاهِدِينَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَ بِالسِّنْفِ أَوْلِيَاكَ الْمُخْلِصُونَ حَقّاً وَ شِبَعْتَنَا صِدْقاً وَ الدُّعَاءُ إِلَى دِينِ اللَّهِ سِرّاً وَ جَهْراً

O Abu Khalid! The people of the era of his<sup>-asws</sup> occultation and ones speaking with his<sup>-asws</sup> Imamate, and the ones waiting for his<sup>-asws</sup> appearance are superior than the people of every era, because Allah<sup>-azwj</sup>, Exalted is his<sup>-asws</sup> Mention. They will be Granted, from the intellect and understanding and the recognition, the occultation from them would become at the status of witnessing (the Imam<sup>-asws</sup>) due to it, and during that era, they would be made to be at the

status of the fighters with the sword in front of Rasool-Allah<sup>-saww</sup>. They are the truly sincere ones, and our<sup>-asws</sup> true Shias, and the callers to the religion of Allah<sup>-azwj</sup> secretly and openly’.

وَقَالَ عَ انْتَظِرِ الْفَرَجَ مِنْ أَكْثَرِ الْفَرَجِ.

And he<sup>-asws</sup> said: ‘Awaiting the relief is mightier than the relief itself’.<sup>79</sup>

2- نص، كفاية الأثر الحسينيُّ بنُ عليٍّ عن هارونَ بنِ موسى عن الحسينِ بنِ حمَّدانَ عن عُثْمَانَ بنِ سَعِيدٍ عن مُحَمَّدِ بنِ مِهْرَانَ عن مُحَمَّدِ بنِ إِسْمَاعِيلِ الحُسَيْنِيِّ عن خَالِدِ بنِ الْمُفَلَّسِ عن نُعَيْمِ بنِ جَعْفَرٍ عن أَبِي حَمْرَةَ الثُّمَالِيِّ عن أَبِي خَالِدِ الكَابُلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بنِ الحُسَيْنِ ع وَهُوَ جَالِسٌ فِي مَجْرَاهِ فَجَلَسْتُ حَتَّى انْتَهَى وَاقْبَلَ عَلِيَّ يَوْجِهَهُ بِمَسْحِ يَدِهِ عَلَى لِحْيَتِهِ فَقُلْتُ يَا مَوْلَايَ أَخْبِرْنِي كَمْ يَكُونُ الْأَئِمَّةُ بَعْدَكَ قَالَ ع ثَمَانِيَّةٌ

(The book) ‘Kifayat Al-Aser’ – Al-Husayn Bin Ali, from Haroun Bin Musa, from Al-Husayn Bin Hamdan, from Usman Bin Saeed, from Muhammad Bin Mninhran, from Muhammad Bin Ismail Al-Hasany, from Khalid Bin Al-Mufallasi, from Nuerym Bin Ja’far, from Abu Hamza Al-Sumali, from Abu Khalid Al-Kabuly who said,

‘I entered to see Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and he<sup>-asws</sup> was seated in his<sup>-asws</sup> prayer niche. I sat down until he<sup>-asws</sup> turned and faced towards me with his<sup>-asws</sup> face, wiping his<sup>-asws</sup> hand upon his<sup>-asws</sup> beard. I said, ‘O my Master<sup>-asws</sup>! Inform me, how many Imams<sup>-asws</sup> will there happen to be after you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘Eight’.

فُلْتُ وَ كَيْفَ ذَلِكَ قَالَ ع لِأَنَّ الْأَئِمَّةَ بَعْدَ رَسُولِ اللَّهِ اثْنَا عَشَرَ إِمَامًا عَدَدَ الْأَسْبَاطِ ثَلَاثَةَ مِنَ الْمَاضِينَ أَنَا الرَّابِعُ وَ ثَمَانِيَّةٌ مِنْ وُلْدِي أئِمَّةٌ أَبْرَارٌ مِنْ أَحِبَّانَا وَ عَمِلَ بِأَقْرَبِنَا كَانَ مَعَنَا فِي السَّنَامِ الْأَعْلَى وَ مَنْ أَبْغَضَنَا وَ رَدَّنَا أَوْ رَدَّ وَاحِدًا مِنَّا فَهُوَ كَافِرٌ بِاللَّهِ وَ آيَاتِهِ.

I said, ‘And how is that so?’ He<sup>-asws</sup> said: ‘Because the Imams<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup> are twelve, being a number of the tribes (of children of Israel) from the past. I<sup>-asws</sup> am the fourth, and eight from my<sup>-asws</sup> sons<sup>-asws</sup> would be Imams<sup>-asws</sup> of the righteous. One who loves us<sup>-asws</sup> and works by our<sup>-asws</sup> instructions would be with us<sup>-asws</sup> in the lofty peaks, and one who hates us<sup>-asws</sup> and rejects us<sup>-asws</sup>, or rejects one of us<sup>-asws</sup>, he would be a disbeliever in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Signs’.<sup>80</sup>

3- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عن جَعْفَرِ بنِ مُحَمَّدِ العَلَوِيِّ عن عَلِيِّ بنِ الحُسَيْنِ بنِ عَلِيِّ بنِ عُمَرَ بنِ عَلِيِّ بنِ الحُسَيْنِ عن حُسَيْنِ بنِ زَيْدِ عَن عَمِّهِ عُمَرَ بنِ عَلِيِّ عن أَبِيهِ عَلِيِّ بنِ الحُسَيْنِ ع قَالَ: كَانَ يَقُولُ ع ادْعُوا لِي ابْنِي الْبَاقِرَ وَ قُلْتُ لِابْنِي الْبَاقِرِ يَعْنِي مُحَمَّدًا فَقُلْتُ لَهُ يَا أَبَتِ وَ لِمَ سَمَّيْتَهُ الْبَاقِرَ

(The book) ‘Kifayat Al-Aser’ – Abu Al-Mufazzal Al-Shaybani, from Ja’far Bin Muhammad Al-Alawy, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali Bin Al-Husayn, from Husayn Bin Zayd, from his uncle Umar Bin Ali,

‘From his father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> used to say: ‘Call my<sup>-asws</sup> son<sup>-asws</sup> Al-Baqir for me<sup>-asws</sup>’, and ‘I<sup>-asws</sup> said to my<sup>-asws</sup> son<sup>-asws</sup> Al-Baqir<sup>-asws</sup>’ – meaning Muhammad<sup>-asws</sup>. I said to him<sup>-asws</sup>, ‘O father<sup>-asws</sup>! And why do you<sup>-asws</sup> name him<sup>-asws</sup> as ‘Al-Baqir’?’

<sup>79</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 44 H 1

<sup>80</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 44 H 2

قَالَ فَتَبَسَّمَ وَ مَا رَأَيْتُهُ يَتَبَسَّمُ قَبْلَ ذَلِكَ ثُمَّ سَجَدَ لِلَّهِ تَعَالَى طَوِيلًا فَسَمِعْتُهُ ع يَقُولُ فِي سُجُودِهِ- اللَّهُمَّ لَكَ الْحَمْدُ سَيِّدِي عَلَى مَا أَنْعَمْتَ بِهِ عَلَيْنَا أَهْلَ الْبَيْتِ يُعِيدُ ذَلِكَ مِرَارًا

He (the narrator) said, 'He<sup>-asws</sup> smiled, and I had not seen him<sup>-asws</sup> smile before that. Then he<sup>-asws</sup> performed Sajdah for Allah<sup>-azwj</sup> the Exalted, prolonged. I heard him saying in his<sup>-asws</sup> Sajdah: 'O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise, my Master<sup>-azwj</sup>, upon what You<sup>-azwj</sup> have favoured with upon us<sup>-asws</sup> People<sup>-asws</sup> of the Household' – repeating that repeatedly.

ثُمَّ قَالَ يَا بُنَيَّ إِنَّ الْإِمَامَةَ فِي وُلْدِهِ إِلَى أَنْ يَقُومَ قَائِمُنَا ع فَيَمْلُؤُهَا قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَ جَوْرًا وَ إِنَّهُ الْإِمَامُ وَ أَبُو الْأَيْمَةِ مَعْدِنُ الْحَلِيمِ وَ مَوْضِعُ الْعِلْمِ يُبْتِغَرُ بَقْرًا وَ اللَّهُ هُوَ أَشْبَهُ النَّاسِ بِرَسُولِ اللَّهِ ص وَ اللَّهُ هُوَ أَشْبَهُ النَّاسِ بِرَسُولِ اللَّهِ ص

Then he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! The Imamate would be in his<sup>-asws</sup> sons<sup>-asws</sup> up to the rising of our<sup>-asws</sup> Qaim<sup>-asws</sup>. He<sup>-asws</sup> will fill it (earth) with fairness and justice like what it had been filled with injustice and tyranny. And he (Al-Baqir<sup>-asws</sup>) is the Imam<sup>-asws</sup>, father<sup>-asws</sup> of the Imams<sup>-asws</sup>, mine of the wisdom and place of the knowledge, splitting it open with a splitting. By Allah<sup>-azwj</sup>! He<sup>-asws</sup> is the most resembling of the people with Rasool-Allah<sup>-sawww</sup>.

فَقُلْتُ فَكَمْ الْأَيْمَةُ بَعْدَهُ قَالَ سَبْعَةٌ وَ مِنْهُمْ الْمَهْدِيُّ الَّذِي يَقُومُ بِالَّذِينَ فِي آخِرِ الزَّمَانِ.

I said, 'So, how many Imams<sup>-asws</sup> would there be after him<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Seven, and from them<sup>-asws</sup> is the Mahdi<sup>-asws</sup> who will be standing with the religion at the end of times'.<sup>81</sup>

4- نص، كفاية الأثر علي بن الحسين بن محمد بن الحسين بن علي بن إسحاق إجازة أرسلها إلى محمد بن أحمد بن سليمان عن عبد الله بن عمر البلوي عن إبراهيم بن عبد الله بن العلاء عن أبيه عن زيد بن علي بن الحسين ع قال: بينا أبي مع بعض أصحابه إذ قام إليه رجل فقال يا ابن رسول الله هل عهد إليكم نبيكم كم يكون بعده أئمة قال نعم اثنا عشر عدد نبياء بني إسرائيل.

(The book) 'Kifayat Al-Aser' – Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn, from Ali Bin Is'haq, a permit he had sent to Muhammad Bin Ahmad Bin Suleyman, from Abdullah Bin Umar Al-Balwy, from Ibrahim Bin Abdullah Bin Al-A'ala, from his father,

'From Zayd son of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'While my father<sup>-asws</sup> was with one of his<sup>-asws</sup> companions when a man stood up to him<sup>-asws</sup> and said, 'Did your Prophet<sup>-sawww</sup> pact to you all how many Imams<sup>-asws</sup> there would happen to be after him<sup>-sawww</sup>?' He<sup>-asws</sup> said: 'Yes, twelve, being a number of the captains of the children of Israel'.<sup>82</sup>

5- نص، كفاية الأثر الحسين بن محمد بن سعيد بن علي بن عبد الله الخديجي عن الحسين بن جعفر عن الحسين بن الحسن الفزاري الأشقر عن محمد بن كثير بنع الهروي عن محمد بن عبيد الله الفزاري عن الحسين بن علي بن الحسين ع قال: سأل رجل أبي ع عن الأئمة فقال اثنا عشر سبعة من صلح هذا و وضع يده على كتف أخي محمد.

(The book) 'Kifayat Al-Aser' – Al-Husayn Bin Muhammad Bin Saeed, from Ali Bin Abdullah Al-Khaddji, from Al-Husayn Bi Ja'far, from Al-Husayn Bin Al-Hassan Al-Fazary Al-Ashqar, from Muhammad Bin Kaseer, Baya'a Al-Harwy, from Muhammad Bin Ubeydullah Al-Fazari,

<sup>81</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 44 H 3

<sup>82</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 44 H 4

'From Al-Husayn son of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said, 'A man asked my father<sup>-asws</sup> about the Imams<sup>-asws</sup>. He<sup>-asws</sup> said: 'Twelve, seven from the Sulb of this one<sup>-asws</sup>' – and he<sup>-asws</sup> place his<sup>-asws</sup> hand upon a shoulder of my<sup>-asws</sup> brother<sup>-asws</sup> Muhammad<sup>-asws</sup>''<sup>83</sup>

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<sup>83</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 44 H 5

CHAPTER 45 – TEXTS OF AL-BAQIR<sup>-asws</sup> UPON THEM<sup>-asws</sup>

1- نص، كفاية الأثر المُعَاظَفَا بُنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ مَرْزِيَدَ الْأَزْهَرِيِّ عَنْ مُحَمَّدِ بْنِ مَالِكِ بْنِ الْأَبْرَدِ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ غَالِبِ الْمُجَنَّبِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: إِنَّ الْأَئِمَّةَ بَعْدَ رَسُولِ اللَّهِ ص كَعَدَدِ نُقَبَاءِ بَنِي إِسْرَائِيلَ وَكَانُوا اثْنَيْ عَشَرَ الْقَائِرُ مَنْ وَالَاهُمْ وَ الْهَالِكُ مَنْ عَادَاهُمْ

(The book) 'Kifaya Al-Aser' – Al-Muafa Bin Zakariya, from Muhammad Bin Mazeed Al-Azhary, from Muhammad Bin Malik Bin Al-Abtrad, from Muhammad Bin Fuzeyl, from Ghalib Al-Juhny,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'The Imams<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup> are like the number of captains of the children of Israel, and they were twelve. The successful is the one who befriends them<sup>-asws</sup>, and destroyed is the one who is inimical to them<sup>-asws</sup>.

وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ نَظَرْتُ فَإِذَا عَلَى سَاقِ الْعَرْشِ مَكْتُوبٌ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيِّ وَ نَصَرْتُهُ بِعَلِيِّ

And my<sup>-asws</sup> father<sup>-asws</sup> has narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When there was an ascension with me<sup>-saww</sup> to the sky, I<sup>-saww</sup> looked around, and there, upon the Base of the Throne was inscribed: "There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. I<sup>-azwj</sup> Support him<sup>-saww</sup> with Ali<sup>-asws</sup> and Help him<sup>-saww</sup> with Ali<sup>-asws</sup>".

وَرَأَيْتُ فِي مَوَاضِعَ عَلِيًّا عَلِيًّا عَلِيًّا وَ مُحَمَّدًا مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْحُجَّةَ فَعَدَدُهُمْ إِذَا هُمْ اثْنَا عَشَرَ

And I<sup>-saww</sup> saw in places (written) – 'Ali', 'Ali', 'Ali', and 'Muhammad', 'Muhammad', and 'Ja'far', and 'Musa', and 'Al-Hassan', and 'Al-Hassan', and 'Al-Husayn', and 'Al-Hujjat'. I<sup>-saww</sup> counted them and there, they were twelve'.

فَقُلْتُ يَا رَبِّ مَنْ هَؤُلَاءِ الَّذِينَ أَرَاهُمْ قَالَ يَا مُحَمَّدُ هَذَا نُورٌ وَصِيَّتِكَ وَ سِنِّطِكَ وَ هَذِهِ أَنْوَارُ الْأَئِمَّةِ مِنْ ذُرِّيَّتِهِمْ بِحِمِّ أَثِيمٍ وَ بِحِمِّ أَعَاقِبِ.

I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! Who are they<sup>-asws</sup>, those I<sup>-saww</sup> see them<sup>-asws</sup>?' He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! This is a Noor of your<sup>-saww</sup> successor<sup>-asws</sup>, and your<sup>-saww</sup> two grandsons<sup>-asws</sup>, and these are Noors of the Imams<sup>-asws</sup> from your<sup>-saww</sup> offspring. By them<sup>-asws</sup> I<sup>-saww</sup> shall Reward, and by them<sup>-asws</sup> I<sup>-azwj</sup> shall Punish (their<sup>-asws</sup> enemies)!"<sup>84</sup>

2- نص، كفاية الأثر أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْعُلَوِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ هَيْبِكِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنِ الْوَرْدِ بْنِ كُمَيْتٍ عَنْ أَبِيهِ الْكُمَيْتِ بْنِ أَبِي الْمُسْتَهَلِّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي قَدْ قُلْتُ فِيكُمْ أُنْبِيَاءًا أَفْتَادُنْ لِي فِي إِنْشَادِهَا فَقَالَ إِنَّهَا أَيَّامُ الْبَيْضِ قُلْتُ فَهَوُ فِيكُمْ خَاصَّةٌ قَالَ هَاتِ

(The book) 'Kifayat Al-Aser' – Abu Al-Mufazzal Al-Shaybani, from Ja'far Bin Muhammad Al-Alawy, from Ubeydullah Bin Ahmad Bin Naheyk, from Ibn Abu Umeyr, from Al-hassan Bin Atiyah, from Umar Bin Yazeed, from Al-Ward Bin Kumeyt, from his father Al-Kumeyr Bin Abu Al-Mustahil who said,

<sup>84</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 1

'I entered to see my Master<sup>-asws</sup> Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have said (composed) couplets about you<sup>-asws</sup> all. Will you<sup>-asws</sup> permit me in reciting these?' He<sup>-asws</sup> said: 'But, these are the 'white days' (13<sup>th</sup> to 15<sup>th</sup> Ramazan)'. I said, 'It is regarding you (Imams<sup>-asws</sup>) in particular'. He<sup>-asws</sup> said: 'Give'.

فَأَنْشَأْتُ أَقُولُ-

أَضْحَكُنِي الدَّهْرُ وَ أُنْكَايَنِي- وَأَضْحَكُنِي الدَّهْرُ وَ أُنْكَايَنِي-  
لِتَسْعَةَ بِالطَّفِّ قَدْ غُوْدِرُوا- صَارُوا جَمِيعاً رَهْنًا أَكْفَانٍ-

I prosed saying, 'The times made me laugh and made me cry, and the times are with changes and the colours, for nine at Al-Taff (Karbala) who were betrayed (and) they all became pledged to their shrouds'.

فَبَكَى عَ وَ بَكَى أَبُو عَبْدِ اللَّهِ عَ وَ سَمِعْتُ جَارِيَةً تُبْكِي مِنْ وَرَاءِ الْحِجَابِ فَلَمَّا بَلَغْتُ إِلَى قَوْلِي-

وَ سِتَّةٌ لَا يُتَجَازَى بِهِمْ- وَ سِتَّةٌ لَا يُتَجَازَى بِهِمْ-  
تُمْ عَلَيَّ الْحَزَنُ مَوْلَاهُمْ- بَنُو عَقِيلٍ خَيْرٌ فُرْسَانٍ  
دَكَّرَهُمْ هَبَّيْحَ أَحْزَانِي-

He<sup>-asws</sup> cried, and Abu Abdullah<sup>-asws</sup> cried, and I heard the maid crying from behind the curtain. When I reached to my words, 'And the six, there was not recompense with them, the sons of Aqeel, best of the horsemen. Then Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) best of their Masters<sup>-asws</sup>, their mention stirs my grief'.

فَبَكَى ثُمَّ قَالَ عَ مَا مِنْ رَجُلٍ دَكَّرْنَا أَوْ دَكَّرْنَا عِنْدَهُ يُخْرِجُ مِنْ عَيْنَيْهِ مَاءً وَ لَوْ مِثْلَ جَنَاحِ الْبُعُوضَةِ إِلَّا بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ وَ جَعَلَ ذَلِكَ الدَّمْعَ حِجَاباً بَيْنَهُ وَ بَيْنَ النَّارِ

He<sup>-asws</sup> cried, then said: 'There is no man who mentions us<sup>-asws</sup>, or we are mentioned in his presence, water (a tear) comes out from his eyes, and even if it is like the wing of a mosquito, except Allah<sup>-azwj</sup> would Construct for him a building in the Paradise, and Made that tear to be a veil between him and the Fire'.

فَلَمَّا بَلَغْتُ إِلَى قَوْلِي-

مَنْ كَانَ مَسْرُوراً بِمَا مَسَّكُمْ- مَنْ كَانَ مَسْرُوراً بِمَا مَسَّكُمْ-  
فَقَدْ دَلَلْتُمْ بَعْدَ عَرِّ فَمَا- أَوْ شَامِتاً يَوْماً مِنَ الْآنِ  
أَدْفَعُ ضَيْمًا حِينَ يَغْشَانِي-

When I reached to my words, 'One who was cheerful with what has touched (afflicted) you<sup>-asws</sup> all, or gloats a day from now, so he has humiliated you<sup>-asws</sup> after honour. I have not pushed away any grief when it overcame me'.

أَخَذَ بِيَدِي ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِلْكَفْمِيَّتِ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

He<sup>-asws</sup> held my hand, then said: ‘O Allah<sup>-azwj</sup>! Forgive for Al-Kumeyt whatever has preceded from his sins and whatever is delayed’.

فَلَمَّا بَلَغْتُ إِلَى قَوْلِي -

يُفُومَ مَهْدِيكُمْ الثَّانِي -

مَنْ يَفُومَ الْحَقُّ فِيكُمْ مَتَى -

When I reached to my words, ‘When will the truth be established among you<sup>-asws</sup> all! When will your<sup>-asws</sup> Mahdi<sup>-asws</sup> the second be rising!’

قَالَ سَرِيعًا إِنَّ شَاءَ اللَّهُ سَرِيعًا ثُمَّ قَالَ يَا أَبَا الْمُسْتَهْلِ إِنَّ قَائِمَنَا هُوَ التَّاسِعُ مِنْ وُلْدِ الْحُسَيْنِ ع لِأَنَّ الْأَيْمَةَ بَعْدَ رَسُولِ اللَّهِ ص اثْنَا عَشَرَ الثَّانِي عَشَرَ هُوَ الْقَائِمُ ع

He<sup>-asws</sup> said: ‘Quickly, if Allah<sup>-azwj</sup> so Desires’. Then he<sup>-asws</sup> said: ‘O Abu Al-Mustaheel! Our<sup>-asws</sup> Qaim<sup>-asws</sup>, he<sup>-asws</sup> is the ninth from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, because the Imams<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup> are twelve, he<sup>-asws</sup> is Al-Qaim<sup>-asws</sup>’.

قُلْتُ يَا سَيِّدِي فَمَنْ هَؤُلَاءِ الْإِثْنَا عَشَرَ قَالَ أَوْلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ بَعْدَهُ الْحَسَنُ وَ الْحُسَيْنُ ع وَ بَعْدَ الْحُسَيْنِ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ أَنَا ثُمَّ بَعْدِي هَذَا وَ وَضَعَ يَدَهُ عَلَى كَتِفِ جَعْفَرٍ

I said, ‘O my Master<sup>-asws</sup>! So, who are these twelve?’ He<sup>-asws</sup> said: ‘First of them<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and after him<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and after Al-Husayn<sup>-asws</sup>, Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and I<sup>-asws</sup>. Then after me<sup>-asws</sup> is this one<sup>-asws</sup> – and he<sup>-asws</sup> placed his<sup>-asws</sup> hand on a shoulder of Ja’far<sup>-asws</sup>’.

قُلْتُ فَمَنْ بَعْدَ هَذَا قَالَ ابْنُهُ مُوسَى وَ بَعْدَ مُوسَى ابْنُهُ عَلِيُّ وَ بَعْدَ عَلِيِّ ابْنُهُ مُحَمَّدٌ وَ بَعْدَ مُحَمَّدٍ ابْنُهُ عَلِيُّ وَ بَعْدَ عَلِيِّ ابْنُهُ الْحَسَنُ وَ هُوَ أَبُو الْقَائِمِ الَّذِي يَخْرُجُ فَيَمْلَأُ الدُّنْيَا قِسْطًا وَ عَدْلًا كَمَا مَلِئَتْ ظُلْمًا وَ جَوْرًا وَ يَشْفِي صُدُورَ شِيعَتِنَا

I said, ‘So, from after this one<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘His<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, and after Musa<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after Ali<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and after Muhammad<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after Ali<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> is father<sup>-asws</sup> of Al-Qaim<sup>-asws</sup> who fill emerge and fill the world with fairness and justice, just as it would have been filled with injustice and tyranny and heal the chests of our<sup>-asws</sup> Shias’.

قُلْتُ فَمَتَى يَخْرُجُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لَقَدْ سُئِلَ رَسُولُ اللَّهِ ص عَنْ ذَلِكَ فَقَالَ إِنَّمَا مَثَلُهُ كَمَثَلِ السَّاعَةِ لَا تَأْتِيكُمْ إِلَّا بَعَثَةً.

I said, ‘So, when will he<sup>-asws</sup> emerge, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?’ He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> had been asked about that. He<sup>-saww</sup> had said: ‘But rather, his<sup>-asws</sup> example is like an example of the Hour, **It will not come to you except suddenly**. [7:187]’<sup>85</sup>

3- ل، الخصال أَبِي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ غَزْوَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَكُونُ تِسْعَةُ أَهْمَةٍ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع تَأْسِعُهُمْ قَائِمُهُمْ.

<sup>85</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 2

(The book) 'Al-Khisaal' – My father, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Gazwan, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'There will happen to be nine Imams<sup>-asws</sup> after Al-Husayn Bin Ali<sup>-asws</sup>, ninth of them<sup>-asws</sup> being their<sup>-asws</sup> Qaim<sup>-asws</sup>'.<sup>86</sup>

4- ن، عيون أخبار الرضا عليه السلام ل، الخصال أبي عن علي بن إبراهيم عن البطحبي و ابن أبي الخطاب معاً عن محمد بن الفضل عن الثمالي عن أبي جعفر ع قال: إن الله عز وجل أرسل محمداً إلى الجن والإنس وجعل من بعده اثني عشر وصياً منهم من سبق ومنهم من بقي وكل وصي جرت به سنة والأوصياء الذين من بعد محمد ص على سنة أوصياء عيسى ع وكانوا اثني عشر وكان أمير المؤمنين ع على سنة المسيح.

(The books) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' (and) 'Al-Khisaal' – My father, from Ali Bin Ibrahim, from Al-Yaqteeny and Ibn Abu Al-Khattab, both together from Muhammad Bin Al-Fuzeyl, from Al-Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah Mighty and Majestic Sent Muhammad<sup>-saww</sup> to the Jinn and the human beings, and Made twelve successors<sup>-asws</sup> to be from after him<sup>-saww</sup>, from them<sup>-asws</sup> is one who preceded and from them<sup>-asws</sup> is one who remains, and every successor<sup>-asws</sup>, a Sunnah flowed him<sup>-asws</sup>, and the successors<sup>-asws</sup>, those who are from after Muhammad<sup>-saww</sup> are upon the Sunnah of successors of Isa<sup>-as</sup>, and they were twelve, and Amir Al-Momineen<sup>-asws</sup> was upon the Sunnah of the Messiah'.<sup>87</sup>

5- ن، عيون أخبار الرضا عليه السلام ل، الخصال ابن مسرور عن ابن عامر عن المعلّى عن الوشاء عن أبان بن عثمان عن زُرارة قال سمعتُ أبا جعفر ع يقول نحن اثنا عشر إماماً منهم حسنٌ وحسينٌ ثم الأئمة من ولد الحسين ع.

(The books) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' (and) 'Al-Khisaal' – Ibn Masrour, from Ibn Aamir, from Al-Moallah, from Al-Washa, from Aban Bin Usman, from Zurara who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'We<sup>-asws</sup> are twelve Imams<sup>-asws</sup>, from them<sup>-asws</sup> are Hassan<sup>-asws</sup> and Husayn<sup>-asws</sup>, then the Imams<sup>-asws</sup> from sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>'.<sup>88</sup>

6- ن، عيون أخبار الرضا عليه السلام ل، الخصال ماجيلويه عن الكلبيني عن أبي علي الأشعري عن الحسين بن عبيد الله عن الحشاب عن علي بن سماعه عن علي بن الحسين بن رباط عن أبيه عن ابن أذينة عن زُرارة قال سمعتُ أبا جعفر ع يقول اثنا عشر إماماً من آل محمد كلهم محدثون بعد رسول الله ص وعلي بن أبي طالب ع منهم.

(The books) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' (and) 'Al-Khisaal' – Majaylawiya, from Al-Kulayni, from Abu Ali Al-Ash'ari, from Al-Husayn Bin Ubeydullah, from Al-Khashab, from Ali Bin Sama'at, from Ali Bin Al-Hassan Bin Rabaat, from his father, from Ibn Uzina, from Zurara who said,

'I head Abu Ja'far<sup>-asws</sup> saying: 'Twelve Imams<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, all of them<sup>-asws</sup> are 'Muhaddisoun' (ones narrated to by Allah<sup>-azwj</sup>), after Rasool-Allah<sup>-saww</sup>, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is from them<sup>-asws</sup>'.<sup>89</sup>

<sup>86</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 3

<sup>87</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 4

<sup>88</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 5

<sup>89</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 6

7- ن، عيون أخبار الرضا عليه السلام ل، الخصال ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنِ الصَّفَّارِ عَنِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ ع فِي مَنْزِلِهِ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ اثْنَا عَشَرَ مُحَدَّثًا

(The books) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' (and) 'Al-Khisaal' – Majaylawiya, from Muhammad Al-Attar, from Al-Saffar, from Abdullah Bin Al-Salt, from Usman Bin Isa, from Sama'at who said,

'I and Abu Baseer, and Muhammad Bin Imran, a slave of Abu Ja'far<sup>-asws</sup> were in his house, and Muhammad Bin Imran said, 'I heard Abu Abdullah<sup>-asws</sup> saying: 'We<sup>-asws</sup> are twelve Imams<sup>-asws</sup>, Muhaddith(s) (ones narrated to by Allah<sup>-azwj</sup>').

فَقَالَ لَهُ أَبُو بَصِيرٍ بِاللَّهِ لَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ ع فَحَلَفَهُ مَرَّةً أَوْ مَرَّتَيْنِ فَحَلَفَ أَنَّهُ سَمِعَهُ قَالَ أَبُو بَصِيرٍ لَكَيْتِي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ ع.

Abu Baseer said to him, 'By Allah<sup>-azwj</sup>! You have heard than from Abu Abdullah<sup>-asws</sup>?' He swore to him once or twice on oath that he had heard it. Abu Baseer said, 'But I have heard it from Abu Ja'far<sup>-asws</sup>'<sup>90</sup>.

8- غط، الغيبة للشيخ الطوسي جماعة عن عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ الْكَلْبِيِّ عَنِ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ عَنِ الْحُسَيْنِ بْنِ سَمَاعَةَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْإِثْنَا عَشَرَ الْإِمَامُ مِنْ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدَّثٌ وَوُلْدُ رَسُولِ اللَّهِ ص وَ وُلْدُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع - فَرَسُولُ اللَّهِ وَ عَلِيٌّ هُمَا الْوَالِدَانِ ع.

(The book) 'Al-Ghayba' of the sheykh Al-Tusi – A group, from a number of our companions, from Al-Kulayni, from Abu Ali Al-Ashary, from Al-husayn Bin Abdullah, from Al-Hassan Bin Musa Al-Khashab, from Al-Hassan Bin Sama'at, from Ali Bin Al-Hassan Bin rabat, from Ibn Uzina, from Zurara who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'Twelve Imams<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, all of them<sup>-asws</sup> are Muhaddith(s) – sons<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and son of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> both are their<sup>-asws</sup> fathers<sup>-asws</sup>'<sup>91</sup>.

9- ني، الغيبة للنعماني عليُّ بْنُ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ الرَّازِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيِّ الْكُوفِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ يُوسُفَ عَنِ مُحَمَّدِ بْنِ عِيسَى عَنِ عَبْدِ الرَّزَّاقِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ فَضَيْلِ الرَّسَّانِ عَنِ أَبِي حَمْرَةَ التُّمَالِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع ذَاتَ يَوْمٍ فَلَمَّا تَفَرَّقَ مَنْ كَانَ عِنْدَهُ قَالَ لِي يَا بَا حَمْرَةَ مِنَ الْمُحْتَمُونَ الَّذِي لَا تَبْدِيلَ لَهُ عِنْدَ اللَّهِ قِيَامٌ قَائِمًا فَمَنْ شَكَّ فِيمَا أَقُولُ لَقِيَّ اللَّهُ وَ هُوَ بِهِ كَافِرٌ وَ لَهُ جَاحِدٌ

(The book) 'Al-Ghayba' of Al-Numani – Ali Bi Al-Husayn, from Muhammad Bin Yahya Al-Attar, from Muhammad Bin Al-Hassan Al-Razy, from Muhammad Bin Ali Al-Kufy, from Ibrahim Bin Muhammad Bin Yusuf, from Muhammad Bin Isa, from Abdul Razzak, from Muhammad Bin Sinan, from Fuzeyl Al-Rassan, from Abu Hamza Al-Sumali who said,

'I was in the presence of Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup> one day, when the ones in his<sup>-asws</sup> presence differed. He<sup>-asws</sup> said to me: 'O Abu Hamza! From the inevitable which there is no change for it in the Presence of Allah<sup>-azwj</sup>, is rising of our<sup>-asws</sup> Qaim<sup>-asws</sup>. So, the one who doubts in what I<sup>-asws</sup> saying, would meet Allah<sup>-azwj</sup> while he is a Kafir with Him<sup>-azwj</sup> and a rejector to Him<sup>-azwj</sup>'.

<sup>90</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 7

<sup>91</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 8

ثُمَّ قَالَ يَا بَإِي وَأُمِّي الْمُسَمَّى بِاسْمِي وَ الْمُكْتَى بِكُنْيَتِي السَّابِعُ مِنْ بَعْدِي بِأَبِي مَنْ يَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلِئْتُ ظُلْمًا وَ جَوْرًا

Then he<sup>-asws</sup> said: 'By my<sup>-asws</sup> father<sup>-asws</sup> and my<sup>-asws</sup> mother<sup>-as</sup>! The one<sup>-asws</sup> named with my<sup>-asws</sup> name, and the one<sup>-asws</sup> titled with my<sup>-asws</sup> teknonym, is the seventh from after me<sup>-asws</sup>. By my<sup>-asws</sup> father<sup>-asws</sup>! He<sup>-asws</sup> is the one who will fill the earth with justice and fairness like what it would have been filled with injustice and tyranny'.

وَ قَالَ يَا بَا حَمَزَةَ مَنْ أَدْرَكَهُ فَلَمْ يُسَلِّمْ لَهُ فَمَا سَلَّمَ لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ قَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَأْوَاهُ النَّارُ وَ يُنْسَى مَثْوَى الظَّالِمِينَ

And he<sup>-asws</sup> said: 'O Abu Hamza! One who comes across him<sup>-asws</sup> and does not submit to him<sup>-asws</sup>, so he has not submitted to Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, and **It is such that the one who associates with Allah, so Allah would Prohibited the Paradise unto him and his abode would be the Fire, [5:72]**, and it is an evil abode for the unjust.

وَ أَوْضَحُ مِنْ هَذَا بِحَمْدِ اللَّهِ وَ أَنْوَرُ وَ أُنِيرُ وَ أَزْهَرُ لِمَنْ هَدَاهُ اللَّهُ وَ أَحْسَنَ إِلَيْهِ قَوْلَ اللَّهِ تَعَالَى فِي مُحْكَمِ كِتَابِهِ- إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَطْلُمُوا فِيهِنَّ أَنْفُسَكُمْ

And clearer than this, by the Praise of Allah<sup>-azwj</sup>, and more radiant, and more manifest, and more blossoming for the Allah<sup>-azwj</sup> Guides and Favours to him, are the Words of Allah<sup>-azwj</sup> the Exalted in the Decisive of His<sup>-azwj</sup> Book: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these, [9:36]**.

وَ مَعْرِفَةُ الشُّهُورِ الْمُحَرَّمِ وَ صَفَرٍ وَ رَبِيعٍ وَ مَا بَعْدَهُ وَ الْحُرْمِ مِنْهَا وَ هِيَ جُمَادَى وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمِ- لَا يَكُونُ دِينًا قِيمًا لِأَنَّ الْيَهُودَ وَ النَّصَارَى وَ الْمَجُوسَ وَ سَائِرَ الْمِلَلِ وَ النَّاسَ جَمِيعًا مِنَ الْمُخَالِفِينَ وَ الْمُخَالَفِينَ يَغْرِفُونَ هَذِهِ الشُّهُورَ وَ يَعُدُّونَهَا بِأَسْمَائِهِمْ

And recognition of the months – Al-Muharram, and Safar, and Rabie, and what is after it, and the sacred from these, and it is Jumadie and Zul Qadah, and Zul Hijja and Al-Muharram. A religion cannot happen to be upright because the Jews and the Christians and the Magians, and rest of the nations, and the people in their entirety, from the hypocrites and the adversaries, are recognising these months and counting these with their names.

وَ إِذَا هُمْ الْأَيْمَةُ ع الْقَوْمَانِ بَدِينِ اللَّهِ وَ الْحُرْمِ مِنْهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الَّذِي اشْتَقَّ اللَّهُ تَعَالَى لَهُ اسْمًا مِنْ اسْمِهِ الْعَلِيِّ كَمَا اشْتَقَّ لِرَسُولِ اللَّهِ ص اسْمًا مِنْ اسْمِهِ الْمُحْمُودِ وَ ثَلَاثَةٌ مِنْ وُلْدِهِ أَسْمَاؤُهُمْ عَلِيٌّ- عَلِيُّ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُوسَى وَ عَلِيُّ بْنُ مُحَمَّدٍ فَصَارَ لِهَذَا الْاسْمِ الْمُشْتَقِّ مِنْ اسْمِ اللَّهِ تَعَالَى حُرْمَةٌ بِهِ.

And rather, they<sup>-asws</sup> are the Imams<sup>-asws</sup>, the ones standing with the religion of Allah<sup>-azwj</sup>, and the sacred from these are Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, the one<sup>-asws</sup> for whom Allah<sup>-azwj</sup> Derived a name for him<sup>-asws</sup> from His<sup>-azwj</sup> Name 'Al-Ali', just as He<sup>-azwj</sup> had Derived for Rasool-Allah<sup>-saww</sup>, a name from His<sup>-azwj</sup> Names, 'Al-Mahmoud'; and three from his<sup>-asws</sup> sons<sup>-asws</sup>, their names are 'Ali' – Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin

Muhammad<sup>-asws</sup>. Thus, for this name (Ali), the Derivation from a Name of Allah<sup>-azwj</sup> the Exalted, became Sanctified with it".<sup>92</sup>

10- بي، الغيبة للنعماني الكليني عن علي عن أبيه عن ابن أبي عمير عن ابن غزوان عن أبي بصير عن أبي جعفر الباقر ع قال: يَكُونُ تِسْعَةُ أَتَمَّةٍ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع تَأْسِغُهُمْ قَائِمُهُمْ.

(The book) 'Al-Ghayba' of Al-Numani – Al-Kulayni, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Gazwan, from Abu Baseer,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'There will happen to be nine Imams<sup>-asws</sup> after Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, ninth of them<sup>-asws</sup> being their<sup>-asws</sup> Qaim<sup>-asws</sup>'.<sup>93</sup>

11- بي، الغيبة للنعماني مُحَمَّدُ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنِ الْيَمُطِينِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلَبِيِّ عَنِ الْبَطَائِنِيِّ قَالَ كُنْتُ مَعَ أَبِي بَصِيرٍ وَ مَعَنَا مَوْلَى لِأَبِي جَعْفَرٍ الْبَاقِرِ ع فَقَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مِنَّا اثْنَا عَشَرَ مُحَدَّثًا السَّابِعُ مِنْ وُلْدِي الْقَائِمُ فَقَامَ إِلَيْهِ أَبُو بَصِيرٍ فَقَالَ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مُنْذُ أَرْبَعِينَ سَنَةً قَبْلَ هَذَا الْكَلَامِ.

(The book) 'Al-Ghayba' of Al-Numani – Al-Himeyri, from his father, from Al-Yaqteeni, from Al-Nazr, from Yahya Al-Halby, from Al-Batainy who said,

'I was with Abu Baseer and with us was a slave of Abu Ja'far<sup>-asws</sup>. He said, 'I heard Abu Ja'far<sup>-asws</sup> saying: 'From us<sup>-asws</sup>, there are twelve Muhaddith(s). The seventh from my<sup>-asws</sup> sons<sup>-asws</sup> is Al-Qaim<sup>-asws</sup>'. Abu Baseer stood up to him and said, 'I testify that I have heard Abu Ja'far<sup>-asws</sup> saying for forty years, before this speech".<sup>94</sup>

<sup>92</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 9

<sup>93</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 10

<sup>94</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 45 H 11

باب 46 ما ورد من النصوص عن الصادق عليه السلام صلى الله عليهم أجمعين

## CHAPTER 46 – WHAT HAS BEEN REFERRED FROM THE TEXTS FROM AL-SADIQ<sup>-asws</sup> UPON THEM<sup>-asws</sup>

1- ب، قرب الإسناد السِنْدِيُّ بُنِ مُحَمَّدٍ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ثُمَّ قُلْتُ لَهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ ص كَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ ثُمَّ كَانَ أَمِيرَ الْمُؤْمِنِينَ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ ع رَحِمَكَ اللَّهُ

(The book) 'Qurb Al-Asnad' – Al-Sindy Bin Muhammad, from Safwan Al-Jammal who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>'. Then I said, 'I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. He<sup>-saww</sup> was a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures. Then it was Amir Al-Momineen<sup>-asws</sup>, and he<sup>-asws</sup> was a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures'. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on you!'

ثُمَّ كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ ع رَحِمَكَ اللَّهُ

(I said), 'Then it was Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he<sup>-asws</sup> was a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures'. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on you!'

ثُمَّ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ ع رَحِمَكَ اللَّهُ

(I said), 'Then it was Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he<sup>-asws</sup> was a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures'. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on you!'

ثُمَّ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ وَكَانَ مُحَمَّدُ بْنُ عَلِيٍّ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ وَأَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ فَقَالَ رَحِمَكَ اللَّهُ.

Then it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and he<sup>-asws</sup> was a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> was a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures, and you<sup>-asws</sup> are a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures'. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on you!'<sup>95</sup>

2- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الْقَطَّانُ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بَهْلُولٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْهَدَدِيلِ وَ سَأَلْتُهُ عَنِ الْإِمَامَةِ فِيمَنْ تَجِبُ وَ مَا عَلَامَةُ مَنْ تَجِبُ لَهُ الْإِمَامَةُ

(The book) 'Ikmal Al-Deen' (and) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' – Al-Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul who said,

'It is narrated to me by Abdullah Bin Abu Bahloul and I had asked him about the Imamate, regarding who is it Obligated, and what is a sign of the one for whom the Imamate is Obligated.

<sup>95</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 1

فَقَالَ إِنَّ الدَّلِيلَ عَلَى ذَلِكَ وَ الحُجَّةَ عَلَى الْمُؤْمِنِينَ وَ الْقَائِمَ بِأُمُورِ الْمُسْلِمِينَ وَ النَّاطِقَ بِالْقُرْآنِ وَ الْعَالِمَ بِالْأَحْكَامِ أَلْحُو نَبِيِّ اللَّهِ وَ خَلِيفَتَهُ عَلَى أُمَّتِهِ وَ وَصِيَّهُ عَلَيْهِمْ وَ وَلِيُّهُ الَّذِي كَانَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

He said, 'The evidence upon that and the argument upon the Momineen, and the one standing with the affairs of the Muslims, and the speaker with the Quran, and the scholar with the judgments of the brother<sup>-asws</sup> of Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, and caliph upon his<sup>-saww</sup> community, and his<sup>-saww</sup> successor<sup>-asws</sup> upon them, and his<sup>-saww</sup> guardian who was from him<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>.

المُفْرُوضُ الطَّاعَةَ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ- يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ الْمُؤَصِّفُ بِقَوْلِهِ عَزَّ وَ جَلَّ- إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

The one<sup>-asws</sup> of Obligated obedience due to the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, the one<sup>-asws</sup> described by the Words of Mighty and Majestic: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].**

الْمَدْعُو إِلَيْهِ بِالْوَلَايَةِ الْمُتَّبَعُ لَهُ الْإِمَامَةُ- يَوْمَ غَدِيرِ حُمٍ بِقَوْلِ الرَّسُولِ صَ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَلَسْتُ أَوَّلِي بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ قَالُوا بَلَى قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْكُمْ مَوْلَاهُ- اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ اعِنْ مَنْ أَعَانَهُ

The one<sup>-asws</sup> called to his<sup>-asws</sup> Wilayah, the one<sup>-asws</sup> the Imamate was affirmed for him<sup>-asws</sup> on the day of Ghadeer Khumm. Rasool-Allah<sup>-saww</sup> said on behalf of Allah<sup>-azwj</sup> Mighty and Majestic: 'Am I<sup>-saww</sup> not foremost with you all than you are with yourselves?' How many said, 'Yes'? He<sup>-saww</sup> said: 'So, the one whose Master I<sup>-saww</sup> was so Ali<sup>-asws</sup> is his Master. O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup>, and be Inimical to the one being inimical to him<sup>-asws</sup>, and Help the one who helps him<sup>-asws</sup> and Abandon the one who abandons him<sup>-asws</sup>, and Assist the one who assists him<sup>-asws</sup>!'

وَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ أَفْضَلُ الْوَصِيِّينَ وَ خَيْرُ الْخَلْقِ أَجْمَعِينَ بَعَدَ رَسُولِ اللَّهِ صَ وَ بَعْدَهُ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ الْحُسَيْنُ عَ سِبْطًا رَسُولِ اللَّهِ صَ وَ ابْنًا خَيْرَةَ النَّسَوَانِ

And Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is Emir of the Momineen, and Imam<sup>-asws</sup> of the pious, and guide of the resplendent, and superior of the successors<sup>-as</sup>, and best of the created being in their entirety after Rasool-Allah<sup>-saww</sup>; and after him<sup>-asws</sup> is Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>, two grandsons<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and sons<sup>-asws</sup> of the best of women.

ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ جَعْفَرٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ مُحَمَّدُ بْنُ الْحَسَنِ عَ إِلَى يَوْمِنَا هَذَا وَاحِدًا بَعْدَ وَاحِدٍ وَ هُمْ عِتْرَةُ الرَّسُولِ صَ الْمَعْرُوفُونَ بِالْوَصِيَّةِ وَ الْإِمَامَةِ-

Then Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Al-Hassan<sup>-asws</sup>, up to this day of ours. This is one<sup>-asws</sup> after one<sup>-asws</sup>, and

they<sup>-asws</sup> are family<sup>-asws</sup> of the Rasool<sup>-saww</sup>, the well-known as being with the successorship and the Imamate.

لَا تَخْلُو الْأَرْضُ مِنْ حُجَّةٍ مِنْهُمْ فِي كُلِّ عَصْرِ وَ زَمَانٍ وَ فِي كُلِّ وَقْتٍ وَ أَوَانٍ وَ هُمْ الْعُرْوَةُ الْوُثْقَى وَ أَيْمَةُ الْهُدَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا

The earth cannot be vacant from a Divine Authority from them<sup>-asws</sup> during every era and period, and during every time and season, and they<sup>-asws</sup> are the Firmest Handhold, and the Imams<sup>-asws</sup> of guidance, and the Divine Authorities upon the inhabitants of the world, until Allah<sup>-azwj</sup> Causes the earth and the ones upon it to be inherited.

وَ كُلُّ مَنْ خَالَفَهُمْ ضَالٌّ مُضِلٌّ تَارِكٌ لِلْحَقِّ وَ الْهُدَى وَ هُمْ الْمَعْبُورُونَ عَنِ الْقُرْآنِ وَ النَّاطِقُونَ عَنِ الرَّسُولِ ص مَنْ مَاتَ وَ لَا يَعْرِفُهُمْ مَاتَ مِيتَةً جَاهِلِيَّةً

And everyone who opposes them<sup>-asws</sup> strays, straying from the path of truth and guidance, and they<sup>-asws</sup> are the providers of lessons about the Quran, and the speakers on behalf of the Rasool<sup>-saww</sup>. One who dies and does not recognise them<sup>-asws</sup>, dies a death of the pre-Islamic period.

وَ دِينُهُمُ الْوَرَعُ وَ الْعَمَّةُ وَ الصِّدْقُ وَ الصَّلَاحُ وَ الْإِجْتِهَادُ وَ آدَاءُ الْأَمَانَةِ إِلَى الْبِرِّ وَ الْقَاجِرِ وَ طَوْلُ السُّجُودِ وَ قِيَامُ اللَّيْلِ وَ اجْتِنَابُ الْمَحَارِمِ وَ انْتِظَارُ الْفَرَجِ بِالصَّبْرِ وَ حُسْنُ الصُّحْبَةِ وَ حُسْنُ الْجَوَارِ.

And their<sup>-asws</sup> religion is the devoutness, and the chastity, and the truthfulness, and the correctness, and the striving, and paying the entrustments to the righteous and the immoral, and prolonged Sajdahs, and standing at night (for Salat), and shunning the Prohibitions, and awaiting the relief with the patience, and excellent companionship, and goodly neighbourliness".<sup>96</sup>

3- ك، إكمال الدين ماجيلوييه وَ ابْنُ الْمُتَوَكِّلِ مَعَا عَنْ مُحَمَّدِ الْعَطَّارِ وَ الصَّفَّارِ مَعَا عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ يَمْتَرِلُ بِمَكَّةَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ اثْنَا عَشَرَ مَهْدِيًّا فَقَالَ لَهُ أَبُو بَصِيرٍ تَاللَّهِ لَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ ع فَحَلَفَ مَرَّةً أَوْ مَرَّتَيْنِ أَنَّهُ سَمِعَ ذَلِكَ مِنْهُ فَقَالَ أَبُو بَصِيرٍ لَكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ ع.

(The book) 'Ikmal Al-Deen' – Majaylawiya and Ibn Al-Mutawakkal, both together from Muhammad Al-Attar and Al-Saffar, both together from Abdullah Bin Al-Salt, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I and Abu Baseer and Muhammad Bin Imran a slave of Abu Ja'far<sup>-asws</sup> were in a house at Makkah. Muhammad Bin Imran said, 'I heard Abu Abdullah<sup>-asws</sup> saying: 'We<sup>-asws</sup> are twelve Guided ones (Mahdis)'. Abu Baseer said to him, 'By Allah<sup>-azwj</sup>! You heard that from Abu Abdullah<sup>-asws</sup>? He swore once or twice that he had heard it from him<sup>-asws</sup>. Abu Baseer said, 'But I have heard it from Abu Ja'far<sup>-asws</sup>'.<sup>97</sup>

4- ك، إكمال الدين الطالقاني عن ابن عوف عن أبي عبد الله العاصمي عن الحسين بن القاسم عن الحسن بن محمد بن سماعة عن وهيب عن دريح عن أبي حمزة عن أبي عبد الله ع أَنَّهُ قَالَ: مِنَّا اثْنَا عَشَرَ مَهْدِيًّا.

<sup>96</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 2

<sup>97</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 3

(The book) 'Ikmal Al-Deen' – Al-Talaqny, from Ibn Uqdah, from Abu Abdullah Al-Aamisy, from Al-Husayn Bin Al-Qaim, from Al-Hassan Bin Muhammad Bin Sama'at, from Wuheyb, from Zareeh, from Abu Hamza,

'From Abu Abdullah<sup>-asws</sup> having said: 'From us<sup>-asws</sup> there are twelve Guided ones (Mahdi(s))'.<sup>98</sup>

5- ك، إكمال الدين الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ كَثُومٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الدَّقَّاقِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي قَتَادَةَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ عَزْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَكُونُ بَعْدَ الْحُسَيْنِ تِسْعَةٌ أَيْمَةٌ تَأْسِغُهُمْ قَائِمُهُمْ.

(The book) 'Ikmal Al-Deen' – Al-Muzaffer Al-Alawy, from his father, from Ahmad Bin Ali bin Kulsoum, from Ali Bin Al-Hassan Al-Daqqaq, from Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Saeed Bin Guzwan, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'There will happen to be after Al-Husayn<sup>-asws</sup>, nine Imams<sup>-asws</sup>, the ninth of theirs<sup>-asws</sup> being their<sup>-asws</sup> Qaim<sup>-asws</sup>'.<sup>99</sup>

6- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ رِيَّاحٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ مَفْضَلِ بْنِ عَمْرٍو قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ تَعَالَى - إِنَّ كَذِبُوا بِالسَّاعَةِ وَ أَعْتَدْنَا لِمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا قَالَ لِي إِنَّ اللَّهَ خَلَقَ السَّنَةَ اثْنَيْ عَشَرَ شَهْرًا وَ جَعَلَ اللَّيْلَ اثْنَيْ عَشَرَ سَاعَةً وَ جَعَلَ النَّهَارَ اثْنَيْ عَشَرَ سَاعَةً وَ مِنَّا اثْنَا عَشَرَ مُحَدَّثًا وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ سَاعَةً مِنْ تِلْكَ السَّاعَاتِ.

(The book) 'Al-Ghayba' of Al-Numani – Al-Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Riyah, from Ahmad Bin Ali, from Al-Husayn Bin Ayoub, from Abdul Kareem Bin Amro, from Mufazzal Bin Umar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The Words of Allah<sup>-azwj</sup> the Exalted: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**'. He<sup>-asws</sup> said to me: 'Allah<sup>-azwj</sup> Created the year as being of twelve months, and Made the night to be of twelve hours, and Made the day to be of twelve hours, and from us<sup>-asws</sup> there are twelve Muhaddith(s) (ones narrated to by Allah<sup>-azwj</sup>, and Amir Al-Momineen<sup>-asws</sup> was an hour from those hours''.<sup>100</sup>

7- بي، الغيبة للنعماني بَعْدَ الْإِسْنَادِ عَنْ عَبْدِ الْكَرِيمِ عَنْ ثَابِتِ بْنِ شُرَيْحٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ مِنَّا اثْنَا عَشَرَ مُحَدَّثًا.

(The book) 'Al-Ghayba' of Al-Numani – By this chain from Abdul Kareem, from Sabit Bin Shureyh, from Abu Baseer who said,

'I heard Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: 'From us<sup>-asws</sup> there are twelve Muhaddith (s)'.<sup>101</sup>

8- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْفَرَشِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ ابْنِ سِنَانَ عَنْ أَبِي السَّائِبِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع اللَّيْلُ اثْنَتَا عَشْرَةَ سَاعَةً وَ النَّهَارُ اثْنَتَا عَشْرَةَ سَاعَةً وَ الشُّهُورُ اثْنَا عَشَرَ شَهْرًا وَ الْأَيْمَةُ اثْنَا عَشَرَ إِمَامًا وَ النَّبَاءُ اثْنَا عَشَرَ نَبِيًّا وَ إِنَّ عَلِيًّا سَاعَةً مِنْ اثْنَيْ عَشَرَ سَاعَةً وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَعْتَدْنَا لِمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا.

(The book) 'Al-Ghayba' of Al-Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far Al-Qurshy, from Ibn Abu Al-Khattab, from Umar Bin Aban, from Ibn Sinan, from Abu Al-Sa'aib who said,

<sup>98</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 4

<sup>99</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 5

<sup>100</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 6

<sup>101</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 7

'Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'The night is of twelve hours, and the day is of twelve hours, and the months are of twelve months, and the Imams<sup>-asws</sup> are twelve Imams<sup>-asws</sup>, and the captains (of the children of Israel) are twelve captains, and Ali<sup>-asws</sup> is an house from the twelve hours, and it is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**'.<sup>102</sup>

9- بي، الغيبة للنعماني علي بن الحسين عن محمد بن يحيى عن محمد بن الحسن الرّازي عن محمد بن علي الكوفي عن إبراهيم بن محمد بن يوسف عن محمد بن عيسى عن عبد الرّزاق عن زيد الشّحام عن أبي عبد الله ع وقال محمد بن الحسن الرّازي وحدثنا به محمد بن علي الكوفي عن محمد بن سينان عن زيد الشّحام قال: قلت لأبي عبد الله ع أيما أفضل الحسن أم الحسين قال إن فضل أولنا يلحق فضل آخرينا وفضل آخرينا يلحق فضل أولنا فكل له فضل

(The book) 'Al-Ghayba' of Al-Numani – Ali Bin Al-Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan Al-Razy, from Muhammad Bin Ali Al-Kufy, from Ibrahim Bin Muhammad Bin Yusuf, from Muhammad Bin Isa, from Abdul Razzaq, from Zayd Al-Shaham,

'From Abu Abdullah<sup>-asws</sup>.

And Muhammad Bin Al-Hassan Al-Razy said, 'And it is narrated to us with it by Muhammad Bin Ali Al-Kufi, from Muhammad Bin Sinan, from Zayd Al-Shaham who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Which of the two is superior, Al-Hassan<sup>-asws</sup> or Al-Husayn<sup>-asws</sup>? He<sup>-asws</sup> said: 'The merit of our<sup>-asws</sup> first one<sup>-asws</sup> is joined with the merit of our<sup>-asws</sup> last one<sup>-asws</sup>, and the merit of our<sup>-asws</sup> last one is joined with the merit of our<sup>-asws</sup> first. So, for each one<sup>-asws</sup>, there is merit'.

قال قلت له جعلت فداك وسبع علي في الجواب و الله ما أسألك إلا مرناداً

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Expand unto me regarding the answer. By Allah<sup>-azwj</sup>! I do not ask you<sup>-asws</sup> except out of necessity'.

فقال نحن من شجرة برأنا الله من طينة واحدة فضلنا من الله و علمنا من عند الله و نحن أمناؤه الله على خلقه و الدعاة إلى دينه و الحجاب فيما بينه و بين خلقه أزيدك يا زيد قلت نعم

He<sup>-asws</sup> said: 'We<sup>-asws</sup> are from a tree, Allah<sup>-azwj</sup> has Formed us<sup>-asws</sup> from one clay. We<sup>-asws</sup> have Merits from Allah<sup>-azwj</sup>, and our<sup>-asws</sup> knowledge is from the Presence of Allah<sup>-azwj</sup>, and we<sup>-asws</sup> are trustees upon His<sup>-azwj</sup> creatures, and the callers to His<sup>-azwj</sup> religion, and the guards (representatives) in what is between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures. Shall I<sup>-asws</sup> increase for you, O Zayd?' I said, 'Yes'.

فقال خلقنا واحد و علمنا واحد و فضلنا واحد و كلنا واحد عند الله عز و جل

He<sup>-asws</sup> said: 'We<sup>-asws</sup> are Created as one, and our<sup>-asws</sup> knowledge is one, and our<sup>-asws</sup> merits are one, and all of us<sup>-asws</sup> are one in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic'.

<sup>102</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 8

فَقُلْتُ أَحَبُّنِي بَعْدَتْكُمْ فَقَالَ نَحْنُ اثْنَا عَشَرَ هَكَذَا حَوْلَ عَرْشِ رَبِّنَا جَلَّ وَ عَزَّ فِي مُبْتَدَأِ خَلْقِنَا أَوْلْنَا مُحَمَّدًا وَ أَوْسَطْنَا مُحَمَّدًا وَ آخِرْنَا مُحَمَّدًا.

I said, 'Inform me of your<sup>-asws</sup> numbers'. He<sup>-asws</sup> said: 'We<sup>-asws</sup> are twelve, that is how it was around the Throne of our<sup>-asws</sup> Lord<sup>-azwj</sup> Majestic and Mighty in the beginning of our<sup>-asws</sup> creation. Our<sup>-asws</sup> first one is Muhammad<sup>-saww</sup>, and our<sup>-asws</sup> middle one is Muhammad<sup>-asws</sup> and our last one is Muhammad<sup>-asws</sup>'<sup>103</sup>.

10- ني، الغيبة للنعماني سلامه بِنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ عَمَرَ الْمَعْرُوفِ بِالْحَاجِيِّ عَنْ أَبِي الْقَاسِمِ الْعَلَوِيِّ الْعَبَّاسِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ أَبِي أَحْمَدَ بْنِ مُوسَى عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ الْمَدِينَةَ فَقَالَ لِي مَا الَّذِي أَبْطَأَ بِكَ يَا دَاوُدُ عَنَّا فَقُلْتُ حَاجَةٌ عَرَضَتْ بِالْكُوفَةِ فَقَالَ مَنْ خَلَّفَتْ بِهَا

(The book) 'Al-Ghayba' of Al-Numani – Salamah Bin Muhammad, from Ali Bin Umar, well known as Al-Haji, from Abu Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Al-Hasany, from Muhammad Bin Kaseer, from Abu Ahmad Bin Musa, from Dawood Bin Kaseer who said,

'I entered to see Abu Abdullah<sup>-asws</sup> at Al-Medina. He<sup>-asws</sup> said to me: 'What is that which delayed you from (coming) to us<sup>-asws</sup>, O Dawood?' I said, 'A need presented at Al-Kufa'. He<sup>-asws</sup> said: 'Whom have you left behind at it?'

فَقُلْتُ جُعِلْتُ فِدَاكَ خَلَّفْتُ بِهَا عَمَّكَ زَيْدًا تَرَكْتُهُ زَاكِبًا عَلَى فَرَسٍ مُتَقَلِّدًا سَيْفًا يُنَادِي بِأَعْلَى صَوْتِهِ سَلُونِي سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فِي جَوَانِحِي عِلْمٌ حَمٌّ قَدْ عَرَفْتُ النَّاسِخَ مِنَ الْمُنْسُوخِ وَ الْمُنَابِيهِ وَ الْقُرْآنَ الْعَظِيمَ وَ إِلَيَّ الْعِلْمُ بَيْنَ اللَّهِ وَ بَيْنِكُمْ

I said, 'May I be sacrificed for you<sup>-asws</sup>! I have left your<sup>-asws</sup> uncle Zayd behind at it, riding upon a horse, collared with a sword, calling out at the top of his voice, 'Ask me! Ask me before you lose me! In my sides there is immense knowledge. I have recognised the Abrogating from the Abrogated, and **Al-Masaany and the Magnificent Quran [15:87]**, and I am the flag between Allah<sup>-azwj</sup> and your Prophet<sup>-saww</sup>!'

فَقَالَ لِي يَا دَاوُدُ لَقَدْ دَهَبَتْ بِكَ الْمَذَاهِبُ ثُمَّ نَادَى يَا سَمَاعَةَ بِنَ مِهْرَانَ ابْنِي بَسَلَةَ الرُّطْبِ فَأَنَاهُ بَسَلَةَ فِيهَا رُطْبٌ فَتَنَاوَلَ مِنْهَا رُطْبَةً فَأَكَلَهَا وَ اسْتَحْرَجَ النَّوَاءَ مِنْ قَمِيهِ فَعَرَسَهَا فِي أَرْضٍ - فَقَلَقْتُ وَ أَنْبَتْتُ وَ أَطْلَعْتُ وَ أَعْدَقْتُ فَضَرَبَ يَدِي إِلَى بُسْرَةٍ مِنْ عَدِي فَشَقَّقَهَا وَ اسْتَحْرَجَ مِنْهَا رِقًا أَبْيَضَ فَفَضَّهُ وَ دَفَعَهُ إِلَيَّ وَ قَالَ افْرَأْهُ

He<sup>-asws</sup> said to me: 'O Dawood! The doctrines have gone away with you'. Then he<sup>-asws</sup> called out: 'O Sama'at Bin Mihran! Bring me<sup>-asws</sup> a basket of dates!' He brought him<sup>-asws</sup> a basket wherein were dates. He<sup>-asws</sup> took a date from it and ate it, and he<sup>-asws</sup> extracted the seed from his<sup>-asws</sup> mouth and planted it in the ground. It split and grew, and it became tall and bore fresh dates. He<sup>-asws</sup> struck his<sup>-asws</sup> hand to a bunch of fresh dates and tore it and brought out a white parchment from it, and opened it and handed it to me and said: 'Read it!'

فَقَرَأْتُهُ وَ إِذَا فِيهِ سَطْرَانِ السَّطْرِ الْأَوَّلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ النَّبِيُّ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ

I read it, and in it were two lines. The first was: "There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>". And the second was: **Surely, the number of months in the**

<sup>103</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 9

**Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36].**

أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ - الْحَسَنُ بْنُ عَلِيٍّ الْحُسَيْنِيُّ بْنُ عَلِيٍّ عَلِيٍّ جَعْفَرُ بْنُ مُحَمَّدٍ مُوسَى بْنُ جَعْفَرٍ - عَلِيُّ بْنُ مُوسَى مُحَمَّدُ بْنُ عَلِيٍّ عَلِيٍّ بْنُ مُحَمَّدٍ - الْحَسَنُ بْنُ عَلِيٍّ الْحَلْفُ الْحُجَّةُ

Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the replacement Al-Hujjat<sup>-asws</sup>.

ثُمَّ قَالَ يَا دَاوُدُ أَتَدْرِي مَتَى كُتِبَ هَذَا فِي هَذَا قُلْتُ اللَّهُ أَعْلَمُ وَرَسُولُهُ وَأَنْتُمْ قَالُوا قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِالْقِيَامِ.

Then he<sup>-asws</sup> said: 'O Dawood! Do you know when this was written in this?' I said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and you<sup>-asws</sup> are more knowing'. He<sup>-asws</sup> said: 'Before Allah<sup>-azwj</sup> Created Adam<sup>-as</sup>, by two thousand years"<sup>104</sup>

11- في الغيبة للنعمانى علي بن الحسين عن محمد بن يحيى عن محمد بن الحسين الرازي عن محمد بن علي عن محمد بن سنان عن داود بن كثير الرحبي قال: قلت لأبي عبد الله جعفر بن محمد ع جعلت فداك أحبرني عن قول الله عز وجل - السابغون السابغون أولئك المقربون

(The book) 'Al-Ghayba' of Al-Numani – Ali Bin Al-Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn Al-Razy, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Dawood Bin Kaseer Al-Raqy who said,

'I said to Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**

قَالَ نَطَقَ اللَّهُ بِهَذَا يَوْمَ ذَرَأَ الْخَلْقَ فِي الْمِيثَاقِ وَقَبْلَ أَنْ يَخْلُقَ الْخَلْقَ بِالْقِيَامِ فَمُلْتُ لِي ذَلِكَ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Spoke with this on the day the creatures were particles during the Covenant, and before He<sup>-azwj</sup> had Created the creatures, by two thousand years'. I said, 'Explain that to me'.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ خَلَقَهُمْ مِنْ طِينٍ وَرَفَعَ لَهُمْ نَارًا فَقَالَ ادْخُلُوهَا فَكَانَ أَوَّلَ مَنْ دَخَلَهَا مُحَمَّدٌ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ تِسْعَةٌ مِنَ الْأَيْمَةِ إِمَامٌ بَعْدَ إِمَامٍ ثُمَّ اتَّبَعَهُمْ بِشِيَعَتِهِمْ فَهَمُ وَ اللَّهُ السَّابِغُونَ.

He<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic Wanted to Create the creatures, He<sup>-azwj</sup> Created them from clay, and Raised a fire for them. He<sup>-azwj</sup> Said: "Enter it!" The first ones to enter it were Muhammad<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and nine from the Imams<sup>-asws</sup>, Imam<sup>-asws</sup> after an Imam<sup>-asws</sup>. Then their<sup>-asws</sup> Shias followed them. So, by Allah<sup>-azwj</sup>, they are the foremost!"<sup>105</sup>

<sup>104</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 10

<sup>105</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 11

12- بي، الغيبة للنعماني أحمد بن محمد بن أحمد بن يعقوب عن أبيه عن القاسم بن هشام عن ابن محبوب عن إبراهيم الكرخي قال: دخلت على أبي عبد الله جعفر بن محمد ع وأبي عنده جالس إذ دخل أبو الحسن موسى وهو غلام فمضت إليه فقبلته وجلست

(The book) 'I entered to see Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and my father was seated in his<sup>-asws</sup> presence, when Abu Al-Hassan Musa<sup>-asws</sup> entered, and he<sup>-asws</sup> was a boy. I stood up to him<sup>-asws</sup> and kissed him<sup>-asws</sup> and sat down.

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا إِبْرَاهِيمَ أَمَا إِنَّهُ صَاحِبُكَ مِنْ بَعْدِي أَمَا لِيَهْلِكَنَّ فِيهِ أَقْوَامٌ وَ يَسْعُدُ آخَرُونَ- فَلَعَنَ اللَّهُ قَاتِلَهُ وَ ضَاعَفَ عَلَيَّ رُوحَهُ الْعَذَابِ

Abu Abdullah<sup>-asws</sup> said to me: 'O Ibrahim! As for him<sup>-asws</sup>, he<sup>-asws</sup> is your Master<sup>-asws</sup> from after me<sup>-asws</sup>. But a people would be destroyed regarding him<sup>-asws</sup> and another would be fortunate. So, may Allah<sup>-azwj</sup> Curse his<sup>-asws</sup> killer and Doubt the Punishment upon his soul.

أَمَّا لِيُخْرِجَنَّ اللَّهُ مِنْ صُلْبِهِ خَيْرَ أَهْلِ الْأَرْضِ فِي زَمَانِهِ سَمِيَّ جَدِّهِ وَ وَارِثَ عِلْمِهِ وَ أَخْكَامِهِ وَ قَضَايَاهُ وَ مَعْدِنَ الْإِمَامَةِ وَ رَأْسَ الْحِكْمَةِ يَقْتُلُهُ جَبَّارٌ بَنِي فُلَانٍ بَعْدَ عَجَائِبِ طَرِيقَةٍ حَسَدًا لَهُ وَ لَكِنَّ اللَّهَ بَالِغُ أَمْرِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

But there shall be emerging from his<sup>-asws</sup> Sulb, best of the people of the earth in his<sup>-asws</sup> era having a name of his<sup>-asws</sup> grandfather<sup>-saww</sup>, and inheritor of his<sup>-saww</sup> knowledge and his<sup>-saww</sup> judgments, and Mine of the Imamate, and head of wisdom. A tyrant of the clan of so and so would kill him<sup>-asws</sup> after strange (matters), oddities, out of envy to him<sup>-asws</sup>, but **Allah would Accomplish His Command. [65:3]** and even if the Polytheists dislike it.

وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ تَكْمِيلَةَ اثْنَيْ عَشَرَ إِمَامًا مَهْدِيًّا اخْتَصَّهُمُ اللَّهُ بِكَرَامَتِهِ وَ أَحْلَاهُمْ دَارَ قُدْسِهِ الْمُنتَظَرِ لِلثَّانِي عَشَرَ مِنْهُمْ كَالشَّاهِرِ سَيْفُهُ بَيْنَ يَدَيْهِ بَلَن كَالشَّاهِرِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص

And Allah<sup>-azwj</sup> will Extract from his<sup>-asws</sup> Sulb to complete twelve Imams<sup>-asws</sup>, Guided. Allah<sup>-azwj</sup> would Specialise them<sup>-asws</sup> with His<sup>-azwj</sup> Benevolence and permit for them<sup>-asws</sup> the house of His<sup>-azwj</sup> Holiness. The ones waiting for the twelfth of them<sup>-asws</sup> is like the one unsheathing his sword in front of him<sup>-asws</sup>, but like the one unsheathing his sword in front of Rasool-Allah<sup>-saww</sup>.

يَدْبُ عَنْهُ وَ دَخَلَ رَجُلٌ مِنْ مَوَالِي بَنِي أُمَيَّةَ فَانْقَطَعَ الْكَلَامُ فَعُدْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع إِخْدَى عَشْرَةَ مَرَّةً أُرِيدُ أَنْ يَسْتَنِمَّ الْكَلَامَ فَمَا قَدَرْتُ عَلَى ذَلِكَ فَلَمَّا كَانَ قَابِلُ السَّنَةِ الثَّانِيَةِ دَخَلْتُ عَلَيْهِ وَ هُوَ جَالِسٌ

He<sup>-asws</sup> quietened from it, and a man from the loyalists of the clan of Umayya entered, and the speech was cut off. I returned to Abu Abdullah<sup>-asws</sup> eleven times intending that he<sup>-asws</sup> completes the speech but was not able upon that. When it was the next year, I entered to see him<sup>-asws</sup> and he<sup>-asws</sup> was seated.

فَقَالَ يَا إِبْرَاهِيمَ هُوَ الْمَفْرُجُ لِلْكَرْبِ عَنْ شِيعَتِهِ بَعْدَ ضَنْكَ شَدِيدٍ وَ بَلَاءٍ طَوِيلٍ وَ جُوعٍ وَ حَوْفٍ فَطَوَّبِي لِمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ حَسْبُكَ يَا إِبْرَاهِيمَ

He<sup>-asws</sup> said: 'O Ibrahim! He<sup>-asws</sup> is the reliever of the distress from his<sup>-asws</sup> Shias after severe narrowness, and prolonged afflictions, and hunger, and fear. So, beatitude is for one who comes across that time. (This) should suffice you, O Ibrahim'.

قَالَ فَمَا رَجَعْتُ بِشَيْءٍ إِلَّا مِنْ هَذَا لِقَلْبِي وَ لَا أَقْرَ لِعَيْنِي.

He said, 'I had not returned with anything from cheering to me than this for my heart, nor anything more delighting to my eyes'.<sup>106</sup>

13- بي، الغيبة للنعماني الكليني عن علي بن محمد عن سهل عن ابن شنون عن الأصم عن كرام قال: حلفت فيما بيني وبين نفسي أن لا أكل طعاماً بنهاراً أبداً حتى يقوم قائم آل محمد فدخلت على أبي عبد الله ع فقلت له رجل من شيعتك جعل لله عليه ألا يأكل طعاماً بالنهار أبداً حتى يقوم قائم آل محمد ص

(The book) 'Ghayba' of Al-Numani – Al-Kulayni, from Ali Bin Muhammad, from Sahl, from Ibn Shamoun, from Al-Asamma, from Karram who said,

'I vowed in what is between me and myself that I will not eat any food during the daytime until the Qaim<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> rises. I entered to see Abu Abdullah<sup>-asws</sup> and I said to him<sup>-asws</sup>, 'A man from your<sup>-asws</sup> Shias has made Allah<sup>-azwj</sup> to be upon it that he will not eat any food at daytime, ever, until the Qaim<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> rises'.

فَقَالَ صُمْ يَا كَرَامُ وَلَا تَصُمْ الْعِيدَيْنِ وَلَا ثَلَاثَةَ أَيَّامِ التَّشْرِيقِ وَلَا إِذَا كُنْتَ مُسَافِراً فَإِنَّ الْحُسَيْنَ ع لَمَّا قُتِلَ عَجَّتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ عَلَيْهَا وَقَالُوا يَا رَبَّنَا تَأْذُنُ لَنَا فِي هَلَاكِ الْخَلْقِ حَتَّى نَجِدَهُمْ مِنْ جَدِيدِ الْأَرْضِ بِمَا اسْتَحَلُّوا حُرْمَتَكَ وَ قَتَلُوا صَفْوَتَكَ

He<sup>-asws</sup> said: 'Fast, O Karram, and do not Fast the two Eids, nor three days of Al-Tashreek (11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Zilhajj), nor when you are travelling, for when Al-Husayn<sup>-asws</sup> was killed, the skies and the earth and the ones upon it (Angels) clamoured, and they said, 'O our Lord<sup>-azwj</sup>! Will You<sup>-azwj</sup> Permit for us in destroying the people until we cut them into pieces on the surface of the earth due to what their permitting (violation of) Your<sup>-azwj</sup> Sanctities, and they killed Your<sup>-azwj</sup> elite?'

فَأَوْحَى اللَّهُ إِلَيْهِمْ يَا مَلَائِكَتِي وَ يَا سَمَائِي وَ يَا أَرْضِي اسْكُنُوا ثُمَّ كَشَفَ حِجَاباً مِنَ الْحُجُبِ فَإِذَا خَلْفَهُ مُحَمَّدٌ وَ اثْنَا عَشَرَ وَصِيّاً لَهُ فَأَخَذَ بِيَدِ فُلَانٍ مِنْ بَيْنِهِمْ وَ قَالَ يَا مَلَائِكَتِي وَ يَا سَمَاوَاتِي وَ يَا أَرْضِي هَذَا أَنْتَصِرُ مِنْهُمْ قَالُوا ثَلَاثاً.

Allah<sup>-azwj</sup> Revealed to them: "O My<sup>-azwj</sup> Angels, and O My<sup>-azwj</sup> sky, and O My<sup>-azwj</sup> earth! Calm down!" Then He<sup>-azwj</sup> Uncovered a veil from the veils, and there behind it was Muhammad<sup>-saww</sup> and twelve successors<sup>-asws</sup> of his<sup>-saww</sup>. He<sup>-saww</sup> he a hand of so and so (Al-Qaim<sup>-asws</sup>), and He<sup>-azwj</sup> Said: 'O My<sup>-azwj</sup> Angels, and O My<sup>-azwj</sup> sky, and O My<sup>-azwj</sup> earth! I<sup>-azwj</sup> shall Triumph over them by this one<sup>-asws</sup>!' Saying it thrice".<sup>107</sup>

وَ جَاءَ فِي غَيْرِ رِوَايَةِ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ هَذَا أَنْتَصِرُ مِنْهُمْ وَ لَوْ بَعْدَ حِينٍ.

And it has come in another report of Muhammad Bin Yaquob Al-Kulayni: "By this one<sup>-asws</sup>, I<sup>-azwj</sup> shall Triumph over them, and even if it is after a while!"<sup>108</sup>

<sup>106</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 12

<sup>107</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 13 a

<sup>108</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 13 b

14- كَش، رجال الكشي جَعْفَرُ بْنُ أَحْمَدَ عَنْ نُوحِ بْنِ إِبْرَاهِيمَ الْمُحَارِبِيِّ قَالَ: وَصَفْتُ الْأَئِمَّةَ لِأَبِي عَبْدِ اللَّهِ عَ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا إِمَامٌ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنْتَ

(The book) 'Rijal Al-Kashi' – Ja'far Bin Ahmad, from Nuh Bin Ibrahim Al-Muhariby who said,

'I described the Imams<sup>-asws</sup> to Abu Abdullah<sup>-asws</sup>, I said, 'I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and that Ali<sup>-asws</sup> is an Imam<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>, then Ali<sup>-asws</sup> Bi Al-Husayn<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then you<sup>-asws</sup>'.

فَقَالَ رَحِمَكَ اللَّهُ ثُمَّ قَالَ اتَّقُوا اللَّهَ عَلَيْهِمْ بِالْوَجْهِ وَصِدْقِ الْحَدِيثِ وَآدَاءِ الْأَمَانَةِ وَعَقَةِ الْبَطْنِ وَالْفَرْجِ.

He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on you!' Then he<sup>-asws</sup> said: 'Fear Allah<sup>-azwj</sup>! Upon you is to be with the devoutness, and truthful narration, and paying the entrustments, and chastity of the belly and the private parts"<sup>109</sup>.

15- نص، كفاية الأثر علي بن الحسين عن هارون بن موسى عن محمد بن همام عن الحميري عن عمر بن علي العنبري عن داود بن كثير الرعي عن يونس بن زبيان قال: دخلت على الصادق جعفر بن محمد ع فقلت يا ابن رسول الله إني دخلت على مالك وأصحابه وعنده جماعة يتكلمون في الله فسمعت بعضهم يقول إن لله وجهاً كالوجه وبعضهم يقول له يدان واحتجوا لذلك بقول الله تبارك وتعالى بيدي استكبرت وبعضهم يقول هو كالثياب من أبناء ثلاثين سنة فما عندك في هذا يا ابن رسول الله

(The book) 'Kifayat Al-Aser' – Ali Bin Al-Husayn, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al-Himeyri, from Umar Bin Ali Al-Abdy, from Dawood Bin Kaseer Al-Raqy, from Yunus Bin Zabyan who said,

'I entered to see Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I had gone to see Malik and his companions in his presence was a group speaking regarding Allah<sup>-azwj</sup>. I heard one of them saying Allah<sup>-azwj</sup> has a face like the faces, and one of them said there is a body for Him<sup>-azwj</sup>, and they argued for that by the Words of Allah<sup>-azwj</sup> Blessed and Exalted: **by My Hands? Were you arrogant [38:75]**, and one of them said He<sup>-azwj</sup> is like the youth from the men thirty years of age. So, what is with you<sup>-asws</sup> regarding this, O son<sup>-asws</sup> Rasool-Allah<sup>-saww</sup>?'

قَالَ وَكَانَ مُتَّكِنًا فَاسْتَوَى جَالِسًا وَقَالَ اللَّهُمَّ عَفْوِكَ ثُمَّ قَالَ يَا يُونُسُ مَنْ زَعَمَ أَنَّ لِلَّهِ وَجْهًا كَالْوَجْهِ فَقَدْ أَشْرَكَ وَمَنْ زَعَمَ أَنَّ لِلَّهِ جَوَارِحَ كَجَوَارِحِ الْمَخْلُوقِينَ فَهُوَ كَافِرٌ بِاللَّهِ وَلَا تَقْبَلُوا شَهَادَتَهُ وَلَا تَأْكُلُوا ذَبِيحَتَهُ

He (the narrator) said, 'And he<sup>-asws</sup> was reclining, so he<sup>-asws</sup> sat up straight and said: 'O Allah<sup>-azwj</sup>! Your<sup>-azwj</sup> Pardon! Your<sup>-azwj</sup> Pardon!' Then he<sup>-asws</sup> said: 'O Yunus! One who claims that there is a face for Allah<sup>-azwj</sup> like the faces, so he has associated (committed Shirk), and one who claims that for Allah<sup>-azwj</sup> there are limbs like the limbs of the creatures, so he is a Kafir with Allah<sup>-azwj</sup>, and neither would his testimony be accepted nor should you eat from his slaughter.

تَعَالَى اللَّهُ عَمَّا يَصِفُهُ الْمُشْبِهُونَ بِصِفَةِ الْمَخْلُوقِينَ فَوَجْهَ اللَّهِ أَنْبِأؤُهُ وَأَوْلِيَاؤُهُ وَقَوْلُهُ خَلَقْتُ بِيَدَيَّ اسْتَكْبَرَتْ فَالْيَدُ الْقُدْرَةُ كَقَوْلِهِ تَعَالَى وَ أَيْدِكُمْ بِنَصْرِهِ

<sup>109</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 14

Exalted is Allah<sup>-azwj</sup> from what the resemblers are describing with the descriptions of the created beings. The Face of Allah<sup>-azwj</sup> are His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Guardians<sup>-asws</sup>, and His<sup>-azwj</sup> Words: ***I Created by My Hands? Were you arrogant [38:75]***. So, the 'Hand' is the Power, like Words of the Exalted: ***and Supported you with His Help [8:26]***.

فَمَنْ زَعَمَ أَنَّ اللَّهَ فِي شَيْءٍ أَوْ عَلَى شَيْءٍ أَوْ يُحْزَلُ مِنْ شَيْءٍ إِلَى شَيْءٍ أَوْ يَخْلُو مِنْهُ شَيْءٌ أَوْ يَشْعَلُ بِهِ شَيْءٌ فَقَدْ وَصَفَهُ بِصِمَةِ الْمَخْلُوقِينَ وَاللَّهُ خَالِقُ كُلِّ شَيْءٍ لَا يُقَاسُ بِالْقِيَاسِ وَلَا يُشَبَّهُ بِالنَّاسِ -

The one who claims that Allah<sup>-azwj</sup> is inside a thing, or upon a thing, or transfers from a thing to a thing, or a thing is devoid of Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is pre-occupied with a thing, so he has described Him<sup>-azwj</sup> with a description of the created beings, and Allah<sup>-azwj</sup> is Creator of all things. He<sup>-azwj</sup> cannot be compared with the comparison, nor can He<sup>-azwj</sup> be resembled with the people.

لَا يَخْلُو مِنْهُ مَكَانٌ وَلَا يَشْعَلُ بِهِ مَكَانٌ قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ ذَلِكَ اللَّهُ رَبُّنَا لَا إِلَهَ غَيْرُهُ

Neither is any place empty from Him<sup>-azwj</sup> nor is any place occupied by Him<sup>-azwj</sup>. He<sup>-azwj</sup> is near in His<sup>-azwj</sup> remoteness, remote in His<sup>-azwj</sup> nearness. That is Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup>. There is no god apart from Him<sup>-azwj</sup>.

فَمَنْ أَرَادَ اللَّهَ وَ أَحَبَّهُ وَ وَصَفَهُ بِهَذِهِ الصِّفَةِ فَهُوَ مِنَ الْمُؤَحِّدِينَ وَ مَنْ أَحَبَّهُ وَ وَصَفَهُ بِغَيْرِ هَذِهِ الصِّفَةِ فَاللَّهُ مِنْهُ بَرِيءٌ وَ نُحْنُ مِنْهُ بُرَاءٌ

The one who intends Allah<sup>-azwj</sup> and loves Him<sup>-azwj</sup> and describes Him<sup>-azwj</sup> with these attributes, so he is from the Unitarians, and one who loves Him<sup>-azwj</sup> and describes Him<sup>-azwj</sup> other than these attributes, so Allah<sup>-azwj</sup> is Disavowed from him and we<sup>-asws</sup> are disavowed from him'.

ثُمَّ قَالَ عَ إِذْ أُولَى الْأَلْبَابِ الَّذِينَ عَمِلُوا بِالْفِكْرَةِ حَتَّى وَرثُوا مِنْهُ حُبَّ اللَّهِ فَإِنَّ حُبَّ اللَّهِ إِذَا وَرثَهُ الْقَلْبُ وَ اسْتَضَاءَ بِهِ اسْرَعَ إِلَيْهِ اللَّطْفُ فَإِذَا نَزَلَ [مَنْزِلَةً] اللَّطْفِ صَارَ مِنْ أَهْلِ الْفَوَائِدِ فَإِذَا صَارَ مِنْ أَهْلِ الْفَوَائِدِ تَكَلَّمَ بِالْحِكْمَةِ فَصَارَ صَاحِبَ فِطْنَةٍ

Then he<sup>-asws</sup> said: 'The ones of understanding are those who worked with the thinking until they inherited from it the love of Allah<sup>-azwj</sup>, for the love of Allah<sup>-azwj</sup>, when the heart inherits it and is illuminated with it, the Kindness is quick to it. When he is at the status of the Kindness he becomes from the people of benefits. When he becomes from the people of benefits, he speaks with the wisdom, and becomes a person of discernment.

فَإِذَا نَزَلَ مَنْزِلَةُ الْفِطْنَةِ عَمِلَ فِي الْقُدْرَةِ فَإِذَا عَمِلَ فِي الْقُدْرَةِ عَرَفَ الْأَطْبَاقَ السَّبْعَةَ فَإِذَا بَلَغَ هَذِهِ الْمَنْزِلَةَ صَارَ يَتَقَلَّبُ فِي فِكْرِهِ بِالْطُّفِ وَ حِكْمَةٍ وَ بَيَانٍ فَإِذَا بَلَغَ هَذِهِ الْمَنْزِلَةَ جَعَلَ شَهْوَتَهُ وَ حُبَّتَهُ فِي خَالِقِهِ فَإِذَا فَعَلَ ذَلِكَ نَزَلَ الْمَنْزِلَةَ الْكُبْرَى

When he is at the status of the discernment, he works in the power. When he works in the power, he recognises the seven layers. When he reaches this status, he becomes overturning in his thoughts with the kindness, and wisdom, and explanation. When he reaches this status, he makes his desires and his love to be regarding his Creator. When he does that, he is at the greatest status.



ثُمَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ عَبْدَ اللَّهِ بْنَ سَعْدٍ دَخَلَ عَلَيْكَ بِالْأَمْسِ فَسَأَلَكَ عَمَّا سَأَلْتَهُ فَأَجَبْتَهُ بِخِلَافِ هَذَا

Then I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Abdullah Bin Sa'ad had come to see you<sup>-asws</sup> yesterday, and he had asked you<sup>-asws</sup>, and you<sup>-asws</sup> had answered him differently to this!'

فَقَالَ يَا يُونُسُ كُلُّ امْرِئٍ وَ مَا يَحْتَمِلُهُ وَ لِكُلِّ وَ قَتِ حَدِيثُهُ وَ إِنَّكَ لَأَهْلٌ لِمَا سَأَلْتَ فَاتَّخِمْهُ إِلَّا عَنْ أَهْلِهِ وَ السَّلَامُ.

He<sup>-asws</sup> said: 'O Yunus! Every person and what he can tolerate, and for every time there is its Hadeeth, and you are rightful of what you asked, therefore conceal it except from its rightful ones. And the greetings!'<sup>110</sup>

قَالَ أَبُو مُحَمَّدٍ وَ حَدَّثَنِي أَبُو الْعَبَّاسِ بْنُ عُقْدَةَ عَنِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أُحْتِ شُعَيْبِ الْعَمَرِيُّ عَنِ خَالِهِ شُعَيْبِ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ إِذْ دَخَلَ عَلَيْهِ يُونُسُ فَسَأَلَهُ وَ ذَكَرَ الْحَدِيثَ إِلَّا أَنَّهُ يَقُولُ فِي حَدِيثِ شُعَيْبِ عِنْدَ قَوْلِهِ لِيُونُسَ إِذَا أَرَدْتَ الْعِلْمَ الصَّحِيحَ فَعِنْدَنَا فَتَحْنُ أَهْلَ الذِّكْرِ الَّذِي قَالَ اللَّهُ تَعَالَى - فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

Abu Muhammad said, 'And it is narrated to me by Abu Al-Abbas Bin Uqdah, from Al-Himeyri, from Muhammad Bin Ahmad Bin Yahya, from Ibrahim Bin Is'haq, from Abdullah Bin Ahmad, from Al-Hassan Bin Ali, from a son of the sister of Shuayn Al-Aqarquqy, from his uncle Shuayb who said,

'I was in the presence of Al-Sadiq<sup>-asws</sup> when Yunus entered to see him<sup>-asws</sup>. He asked him<sup>-asws</sup> – and he mentioned the Hadeeth except that he said in a Hadeeth of Shuayb at his<sup>-asws</sup> words to Yunus: 'When you intend the correct knowledge, it is with us<sup>-asws</sup>. We<sup>-asws</sup> are the People<sup>-asws</sup> of Al-Zikr, the ones<sup>-asws</sup> Allah<sup>-azwj</sup> the Exalted Said: **ask the people of Al-Zikr if you don't know [16:43]**'<sup>111</sup>

16- نص، كفاية الأثر الحسيني بن علي عن هارون بن موسى عن محمد بن الحسن بن الصغار عن يعقوب بن يزيد عن ابن أبي عمير عن هشام بن سالم قال: كنت عند الصادق جعفر بن محمد ع إذ دخل عليه معاوية بن وهب و عبد الملك بن أعين فقال له معاوية بن وهب يا ابن رسول الله ما تقول في الخبر الذي روي أن رسول الله ص رأى ربه على أي صورة رآه و عن الحديث الذي رووه أن المؤمنين يرون ربهم في الجنة على أي صورة يرونه

(The book) 'Kifayat Al-Aser' – Al-Husayn Bin Ali, from Haroun Bin Musa, from Muhammad Bin Al-Hassan, from Al-Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I was in the presence of Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when Muawiya Bin Waheyb and Abdul Malik Bin Ayn entered to see him<sup>-asws</sup>. Muawiya Bin Waheyb said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What are you<sup>-asws</sup> saying regarding the Hadeeth which is being reported that Rasool-Allah<sup>-saww</sup> saw his<sup>-saww</sup> Lord<sup>-azwj</sup>. Which image did he<sup>-saww</sup> See Him<sup>-azwj</sup> to be, and about the Hadeeth which is being reported that the Momineen will see their Lord<sup>-azwj</sup> in the Paradise. Upon which image would they see Him<sup>-azwj</sup>?'

فَتَسَمَّ ع ثُمَّ قَالَ يَا مُعَاوِيَةَ مَا أَفْبَحَ بِالرَّجُلِ يَا ابْنَ عَلِيٍّ سَبْعُونَ سَنَةً أَوْ ثَمَانُونَ سَنَةً يَعِيشُ فِي مُلْكِ اللَّهِ وَ يَأْكُلُ مِنْ نَعِيمِهِ ثُمَّ لَا يَعْرِفُ اللَّهُ حَقَّ مَعْرِفَتِهِ

<sup>110</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 15 a

<sup>111</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 15 b

He<sup>-asws</sup> smiled, then said: 'O Muawiya! How ugly it is with the man upon whom seventy years have come, or eighty years he lived in the Kingdom of Allah<sup>-azwj</sup> and ate from His<sup>-azwj</sup> Bounties, then he does not recognise Allah<sup>-azwj</sup> as is the right of His<sup>-azwj</sup> recognition!'

ثُمَّ قَالَ ع يَا مُعَاوِيَةَ إِنَّ مُحَمَّدًا ص لَمْ يَرَ الرَّبَّ تَبَارَكَ وَ تَعَالَى بِمُشَاهَدَةِ الْعِيَانِ وَ إِنَّ الرُّؤْيَةَ عَلَى وَجْهَيْنِ رُؤْيَةُ الْقَلْبِ وَ رُؤْيَةُ الْبَصَرِ فَمَنْ عَنِ رُؤْيَةِ الْقَلْبِ فَهُوَ مُصِيبٌ وَ مَنْ عَنِ رُؤْيَةِ الْبَصَرِ فَقَدْ كَفَرَ بِاللَّهِ وَ بآيَاتِهِ لِقَوْلِ رَسُولِ اللَّهِ ص مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَقَدْ كَفَرَ

Then he<sup>-asws</sup> said: 'O Muawiya! Muhammad<sup>-saww</sup> did not see the Lord<sup>-azwj</sup> Blessed and Exalted with the witnessing of the eyes, and the sighting is upon two aspect – sighting of the heart and sighting of the eyes. So, the one who means sighting with the heart, he is correct, and one who means sighting with the eyes, he has disbelieved with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Verses, due to the words of Rasool-Allah<sup>-azwj</sup>: 'One who resembles Allah<sup>-azwj</sup> with His<sup>-azwj</sup> creatures, so he has committed Kufr'.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ فَيَقِيلُ لَهُ يَا أَخَا رَسُولِ اللَّهِ هَلْ رَأَيْتَ رَبَّنَا

And my<sup>-asws</sup> father<sup>-asws</sup> had narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> was asked, it was said to him<sup>-asws</sup>, 'O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Have you<sup>-asws</sup> seen your<sup>-asws</sup> Lord<sup>-azwj</sup>?'

فَقَالَ وَ كَيْفَ أَعْبُدُ مَنْ لَمْ أَرَهُ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْعِيَانِ وَ لَكِنَّ رَأْيَهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ وَ إِذَا كَانَ الْمُؤْمِنُ يَرَى رَبَّهُ بِمُشَاهَدَةِ الْبَصَرِ فَإِنَّ كُلَّ مَنْ جَازَ عَلَيْهِ الْبَصَرُ وَ الرُّؤْيَةُ فَهُوَ مَخْلُوقٌ وَ لَا بُدَّ لِلْمَخْلُوقِ مِنَ الْخَالِقِ فَقَدْ جَعَلْتَهُ إِذَا مُخَدَّئًا مَخْلُوقًا وَ مَنْ شَبَّهَهُ بِخَلْقِهِ فَقَدْ اتَّخَذَ مَعَ اللَّهِ شَرِيكًا

He<sup>-asws</sup> said: 'And how can I<sup>-asws</sup> worship One<sup>-azwj</sup> I<sup>-asws</sup> do not see? The eyes do not see Him<sup>-azwj</sup> with the witnessing of the eyes, but the hearts see Him<sup>-azwj</sup> with the realities of the Eman, and when the Momin visualises his Lord<sup>-azwj</sup> with the witnessing of the eyes, as for everyone the sight is allowed upon and sighting, so he (what a person visualises as god) would be a created being, and there is no escape for the created being from there being a Creator, and you would have made Him<sup>-azwj</sup> to be an occurrence, and Created being (by trying to visualise Him<sup>-azwj</sup>), and one who (visualises an Image) resembles Him<sup>-azwj</sup> with His<sup>-azwj</sup> creatures, has taken an associate with Allah<sup>-azwj</sup>.

وَيْلَهُمْ أَوْ لَمْ يَسْمَعُوا قَوْلَ اللَّهِ تَعَالَى - لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ قَوْلُهُ لَنْ تَرَانِي وَ لَكِنَّ انْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَحَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

Woe be unto them! Or, have you not heard Words of Allah<sup>-azwj</sup> the Exalted: **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103];** and His<sup>-azwj</sup> Words: **"You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me". So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, [7:143].**

وَ إِذَا طَلَعَ مِنْ نُورِهِ عَلَى الْجَبَلِ كَصَوِّهِ يُخْرَجُ مِنْ سَمِّ الْحِيَاطِ فَدَكَّتِ الْأَرْضُ وَ صَعِقَتِ الْجِبَالُ وَ خَرَّ مُوسَى صَعِقًا أَيَّ مَيْتًا - فَلَمَّا أَفَاقَ وَ رَدَّ عَلَيْهِ رُوحَهُ قَالَ سُبْحَانَكَ ثُبْتُ إِلَيْكَ مِنْ قَوْلِ مَنْ زَعَمَ أَنَّكَ تُرَى وَ رَجَعْتُ إِلَى مَعْرِفَتِي بِكَ أَنَّ الْأَبْصَارَ لَا تُدْرِكُكَ - وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ وَ أَوَّلُ الْمُقَرَّبِينَ بِأَنَّكَ تُرَى وَ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى

And rather there had emerged from His<sup>-azwj</sup> Noor to the mountain like an illumination coming out from the eye of the needle. The ground crumbled and the mountain was demolished, **and Musa fell down unconscious**. – i.e. died, **So when he awoke**, - and his<sup>-as</sup> soul returned to him<sup>-as</sup>, **he said, 'Glorious are You! I turn to You** – from the words of one who claims that You<sup>-azwj</sup> can be seen, and I<sup>-as</sup> return to my<sup>-as</sup> recognition with You<sup>-azwj</sup> that the sights cannot realise You<sup>-azwj</sup> - **and I am the first of the Momineen' [7:143]** – and the first acknowledger that You<sup>-azwj</sup> cannot be seen nor will You<sup>-azwj</sup> be seen, and You<sup>-azwj</sup> are with the high scenery”.

ثُمَّ قَالَ عِزٌّ أَفْضَلُ الْفَرَايِضِ وَ أَوْجَبَهَا عَلَى الْإِنْسَانِ مَعْرِفَةُ الرَّبِّ وَ الْإِقْرَارُ لَهُ بِالْعُبُودِيَّةِ وَ حَدُّ الْمَعْرِفَةِ أَنْ يَعْرِفَ أَنَّهُ لَا إِلَهَ غَيْرُهُ وَ لَا شَبِيهَ لَهُ وَ لَا تَطْيِيرَ لَهُ وَ أَنْ يَعْرِفَ أَنَّهُ قَدِيمٌ مُنْبَتٌ مُوْجُودٌ غَيْرُ فَقِيدٍ مُؤْصَفٌ مِنْ غَيْرِ شَبِيهِ وَ لَا مِثِيلٍ - لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

Then he<sup>-asws</sup> said: ‘The superior Impositions and the most Obligated upon the human beings is recognition of the Lord<sup>-azwj</sup> and the acknowledgment to Him<sup>-azwj</sup> with the servitude, and a limit of the recognition is that one recognises that there is no god apart from Him<sup>-azwj</sup>, nor is there any resemblance to Him<sup>-azwj</sup>, nor is there a match for Him<sup>-azwj</sup>, and that one recognises that He<sup>-azwj</sup> is Ancient, affirmed without decline, described from without any resemblance, nor any example: **There isn't anything like Him, and He is the Hearing, the Seeing [42:11]**.

وَ بَعْدَهُ مَعْرِفَةُ الرَّسُولِ صِ وَ الشَّهَادَةُ لَهُ بِالنَّبُوَّةِ وَ أَدْنَى مَعْرِفَةِ الرَّسُولِ الْإِقْرَارُ بِنُبُوَّتِهِ وَ أَنَّ مَا آتَى بِهِ مِنْ كِتَابٍ أَوْ أَمْرٍ أَوْ نَهْيٍ فَذَلِكَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

And after it is recognition of the Rasool<sup>-saww</sup> and the testifying to him<sup>-saww</sup> with the Prophet-hood, and the least recognition of the Rasool<sup>-saww</sup> is the acknowledgment with his<sup>-saww</sup> Prophet-hood, and that whatever he<sup>-saww</sup> has come with, from a Book, or command, or prohibition, so that is from Allah<sup>-azwj</sup> Mighty and Majestic.

وَ بَعْدَهُ مَعْرِفَةُ الْإِمَامِ الَّذِي بِهِ يَأْتُمُّ بِنَعْيِهِ وَ صِفَتِهِ وَ اسْمِهِ فِي خِلَالِ الْعُسْرِ وَ الْيُسْرِ وَ أَدْنَى مَعْرِفَةِ الْإِمَامِ أَنَّهُ عِدْلُ النَّبِيِّ إِلَّا دَرَجَةَ النَّبُوَّةِ وَ وَارِثُهُ وَ أَنَّ طَاعَتَهُ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِ اللَّهِ وَ التَّسْلِيمُ لَهُ فِي كُلِّ أَمْرٍ وَ الرَّدُّ إِلَيْهِ وَ الْأَخْذُ بِقَوْلِهِ

And after it is recognition of the Imam<sup>-asws</sup> who, by his is completed his<sup>-asws</sup> attributes, and his<sup>-asws</sup> description, and his<sup>-asws</sup> name in the state of difficulty and ease, and the least recognition of the Imam<sup>-asws</sup> is that he<sup>-asws</sup> is equal to the Prophet<sup>-saww</sup> except in rank of Prophet-hood, and is his<sup>-saww</sup> inheritor, and that obeying him<sup>-asws</sup> is obeying Allah<sup>-azwj</sup>, and obeying Rasool-Allah<sup>-saww</sup>, and the submission to him<sup>-asws</sup> in every instruction, and referring to him<sup>-asws</sup>, and taking with his<sup>-asws</sup> words.

وَ يَعْلَمُ أَنَّ الْإِمَامَ بَعْدَ رَسُولِ اللَّهِ صِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ بَعْدَهُ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدٌ بْنُ عَلِيٍّ ثُمَّ أَنَا ثُمَّ بَعْدِي مُوسَى ابْنِي وَ بَعْدَهُ عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ ابْنُهُ وَ بَعْدَ عَلِيٍّ ابْنُهُ وَ الْحُجَّةُ مِنْ وُلْدِ الْحَسَنِ

And he knows that the Imam<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and after him<sup>-asws</sup> is Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then I<sup>-asws</sup>, then after me<sup>-asws</sup> is my<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, and after him<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after Ali<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and after Muhammad<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after Ali<sup>-asws</sup> is his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, and the Hujjat<sup>-asws</sup> from the sons<sup>-asws</sup> of Al-Hassan<sup>-asws</sup>.

ثُمَّ قَالَ يَا مُعَاوِيَةَ جَعَلْتُ لَكَ أَصْلًا فِي هَذَا فَأَعْمَلْ عَلَيْهِ فَلَوْ كُنْتَ تَمُوتُ عَلَيَّ مَا كُنْتَ عَلَيْهِ لَكَ أَسْوَأُ الْأَحْوَالِ فَلَا يُعْرِنُكَ قَوْلُ مَنْ رَعِمَ أَنَّ اللَّهَ تَعَالَى يُرَى بِالْبَصَرِ

Then he<sup>-asws</sup> said: ‘O Muawiya! I<sup>-asws</sup> have made the roots (base) to be in this, so work upon it. If you were to die upon what you used to be upon, your state would have been worst of the states, so do not be deceived by the words of the one who claims that Allah<sup>-azwj</sup> the Exalted can be seen with the eyes’.

قَالَ وَ قَدْ قَالُوا أَعْجَبَ مِنْ هَذَا أَوْ لَمْ يَنْسُبُوا أَبِي آدَمَ إِلَى الْمَكْرُوهِ أَوْ لَمْ يَنْسُبُوا إِبْرَاهِيمَ إِلَى مَا نَسَبُوهُ أَوْ لَمْ يَنْسُبُوا دَاوُدَ عَ إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ الطَّيْرِ أَوْ لَمْ يَنْسُبُوا يُوسُفَ الصَّادِقَ إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ زُلَيْخَا أَوْ لَمْ يَنْسُبُوا مُوسَى عَ إِلَى مَا نَسَبُوهُ مِنَ الْقَتْلِ

He<sup>-asws</sup> said: ‘And they had said stranger than this! Or and did they not attribute to my<sup>-asws</sup> father<sup>-as</sup> Adam<sup>-as</sup> to the abhorrences? Or and did they not attribute to Ibrahim<sup>-as</sup> what they had attributed? Or and did they not attribute to Dawood<sup>-as</sup> what they had attributed, from the Hadeeth of the bird? Or and did they not attribute to Yusuf<sup>-as</sup> the truthful to what they had attributed, from the Hadeeth of Zuleykha? Or and did they not attribute to Musa<sup>-as</sup> to what they had attributed, from the murder?’

أَوْ لَمْ يَنْسُبُوا رَسُولَ اللَّهِ إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ زَيْدٍ أَوْ لَمْ يَنْسُبُوا عَلِيَّ بْنَ أَبِي طَالِبٍ عَ إِلَى مَا نَسَبُوهُ مِنْ حَدِيثِ الْقَطِيفَةِ إِنَّهُمْ أَرَادُوا بِذَلِكَ تَوْبِيخَ الْإِسْلَامِ لِيَرْجِعُوا عَلَى أَعْقَابِهِمْ – أَعْمَى اللَّهُ أَبْصَارَهُمْ كَمَا أَعْمَى قُلُوبَهُمْ تَعَالَى اللَّهُ عَنِ ذَلِكَ غُلُوبًا كَبِيرًا.

Or and did they not attribute to what they had attributed, from a Hadeeth of Zayd? Or and did they not attribute to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> to what they had attributed, from the Hadeeth of the garment. They had intended with that rebuke of Al-Islam to return upon their heels. Allah<sup>-azwj</sup> Blinded their sights like what He<sup>-azwj</sup> had Blinded their hearts. Exalted is Allah<sup>-azwj</sup> from that, Lofty, Greater!”<sup>112</sup>

17- نص، كفاية الأثر أحمد بن إسماعيل عن محمد بن همام عن الحيمري عن موسى بن مسلم عن مسعدة قال: كنت عند الصادق ع إذ أتاه شيخ كبير قد احتجى متكىاً على عصاه فسلم فرده أبو عبد الله ع الجواب ثم قال يا ابن رسول الله ناولني يدك أقبلها فأعطاه يده فقبلها ثم بكى فقال أبو عبد الله ع ما يبكيك يا شيخ

(The book) ‘Kifayat Al-Aser’ – Ahmad Bin Ismail, from Muhammad Bin Hammam, from Al-Himeyri, from Musa Bin Muslim, from Mas’ada who said,

‘I was in the presence of Al-Sadiq<sup>-asws</sup> when an aged old man, bent, came to him<sup>-asws</sup> leaning upon his staff. He greeted, and Abu Abdullah<sup>-asws</sup> returned the answer. Then he said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Give me your<sup>-asws</sup> hand so I can kiss it’. He<sup>-asws</sup> gave him his<sup>-asws</sup> hand, and he kissed it, then cried. Abu Abdullah<sup>-asws</sup> said: ‘What makes you cry, O sheykh?’

قَالَ جَعَلْتُ فِذَاكَ يَا ابْنَ رَسُولِ اللَّهِ أَقَمْتُ عَلَى قَائِمِكُمْ مِنْذُ مِائَةِ سَنَةٍ أَقُولُ هَذَا الشَّهْرَ وَ هَذِهِ السَّنَةُ وَ قَدْ كَبُرَتْ سِنِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجْلِي وَ لَا أَرَى فِيكُمْ مَا أَحَبُّ أَرَاكُمْ مُفْتَلِينَ مُشَرَّدِينَ وَ أَرَى عَدُوَّكُمْ يَطِيرُونَ بِالْأَجْنِحَةِ فَكَيْفَ لَا أَبْكِي

He said, ‘May I be sacrificed for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I stayed (waiting) for your<sup>-asws</sup> Qaim for one hundred years saying, ‘This month’, and ‘This year’, and my aged is old

<sup>112</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 16

and my bones are brittle, and my death has drawn near, and I do not see among you<sup>-asws</sup> what I love. I have seen you (Imams<sup>-asws</sup>), killed, becoming homeless, and I have seen your<sup>-asws</sup> enemies flying with the wings. So, how can I not cry?’

فَدَمَعَتْ عَيْنَا أَبِي عَبْدِ اللَّهِ عَ تَمَّ قَالَ يَا شَيْخُ إِنَّ اللَّهَ أَنْبَأَكَ حَتَّى تَرَى قَائِمَنَا كُنْتَ مَعَنَا فِي السَّمَاءِ الْأَعْلَى وَ إِنْ حَلَّتْ بِكَ الْمَنِيَّةُ جِئْتَ يَوْمَ الْقِيَامَةِ مَعَ ثِقَلِ مُحَمَّدٍ ص وَ نَحْنُ ثِقَلُهُ

The eyes of Abu Abdullah<sup>-asws</sup> filled with tears, then he<sup>-asws</sup> said: ‘O sheykh! May Allah<sup>-azwj</sup> Make you remain alive until you see our<sup>-asws</sup> Qaim<sup>-asws</sup>. You were with us<sup>-asws</sup> in the lofty peaks, and if the death is released with you, you will come on the Day of Qiyamah with the weighty thing of Muhammad<sup>-saww</sup>, and we<sup>-asws</sup> are his<sup>-saww</sup> weighty thing.

فَقَدْ قَالَ ص إِنِّي مُخْلِئٌ فِيكُمْ الثَّقَلَيْنِ فَتَمَسَّكُوا بِهِمَا لَنْ تَضِلُّوا- كِتَابَ اللَّهِ وَ عِيْرَتِي أَهْلَ بَيْتِي فَقَالَ الشَّيْخُ لَا أَبَالِي بَعْدَ مَا سَمِعْتُ هَذَا الْحَبْرَ

He<sup>-saww</sup> had said: ‘I<sup>-saww</sup> am leaving behind among you all the two weighty things. (If) you were to adhere with these two, you will never stray – Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family, People<sup>-asws</sup> of my<sup>-saww</sup> Household’’. The sheykh said, ‘I don’t care after what I have heard this news’.

تَمَّ قَالَ يَا شَيْخُ اعْلَمْ أَنَّ قَائِمَنَا يَخْرُجُ مِنْ صُلْبِ الْحَسَنِ وَ الْحَسَنِ يَخْرُجُ مِنْ صُلْبِ عَلِيٍّ وَ عَلِيٌّ يَخْرُجُ مِنْ صُلْبِ مُحَمَّدٍ وَ مُحَمَّدٌ يَخْرُجُ مِنْ صُلْبِ عَلِيٍّ وَ عَلِيٌّ يَخْرُجُ مِنْ صُلْبِ ابْنِي هَذَا وَ أَشَارَ إِلَى مُوسَى ع وَ هَذَا خَرَجَ مِنْ صُلْبِي وَ نَحْنُ اثْنَا عَشَرَ كُلُّنَا مَعْصُومُونَ مُطَهَّرُونَ

Then he<sup>-asws</sup> said: ‘O sheykh! Our<sup>-asws</sup> Qaim<sup>-asws</sup> will emerge from the Sulb of Al-Hassan (Al-Askari<sup>-asws</sup>), and Al-Hassan<sup>-asws</sup> will emerge from the Sulb of Ali (Al-Naqi<sup>-asws</sup>), and Ali<sup>-asws</sup> will emerge from the Sulb of Muhammad (Al-Taqi<sup>-asws</sup>), and Muhammad<sup>-asws</sup> will emerge from the Sulb of Ali (Al-Reza<sup>-asws</sup>), and Ali<sup>-asws</sup> will emerge from Sulb of this son<sup>-asws</sup> of mine<sup>-asws</sup>’ – and he indicated to Musa<sup>-asws</sup>, and this one has emerged from my<sup>-saww</sup> Sulb, and we<sup>-asws</sup> are twelve. All of us<sup>-asws</sup> are infallible, Purified’.

فَقَالَ الشَّيْخُ يَا سَيِّدِي بَعْضُكُمْ أَفْضَلُ مِنْ بَعْضٍ قَالَ لَا نَحْنُ فِي الْفَضْلِ سَوَاءٌ وَ لَكِنَّ بَعْضَنَا أَعْلَمُ مِنْ بَعْضٍ

The sheykh said, ‘O my Master<sup>-asws</sup>! Are some of you<sup>-asws</sup> superior than others?’ He<sup>-asws</sup> said: ‘No. We<sup>-asws</sup> are the same in the merits, but some of us<sup>-asws</sup> are more knowledgeable than others’.

تَمَّ قَالَ ع يَا شَيْخُ وَ اللَّهُ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ تَعَالَى ذِكْرَهُ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ قَائِمُنَا أَهْلَ الْبَيْتِ أَلَا إِنَّ شِيعَتَنَا يَتَعَمَّونَ فِي فِتْنَةٍ وَ حَيْرَةٍ فِي غَيْبِهِ هُنَاكَ يُنْبِئُ اللَّهُ عَلَى هَذَا الْمُخْلِصِينَ اللَّهُمَّ أَعْنِهِمْ عَلَى ذَلِكَ.

Then he<sup>-asws</sup> said: ‘O sheykh! By Allah<sup>-azwj</sup>! Even if there does not remain from the world except a day, Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention would Prolong that day until our<sup>-asws</sup> Qaim<sup>-asws</sup> of People<sup>-asws</sup> of the Household emerges. Indeed! Our<sup>-asws</sup> Shias will be falling into a Fitna and confusion during his<sup>-asws</sup> occultation. Over there, Allah<sup>-azwj</sup> will Affirm the sincere upon His<sup>-azwj</sup> Guidance. O Allah<sup>-azwj</sup>! Assist them upon that!’<sup>113</sup>

<sup>113</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 17

18- نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنِ الْكَلْبِيِّ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ سَلَمَةَ بْنِ الْحَطَّابِ عَنِ مُحَمَّدِ الطَّيَالِسِيِّ عَنِ ابْنِ عَمِيرَةَ وَ صَالِحِ بْنِ عُقْبَةَ جَمِيعاً عَنْ عَلْقَمَةَ بْنِ مُحَمَّدِ الْحَضْرَمِيِّ عَنِ الصَّادِقِ ع قَالَ: الْأَئِمَّةُ اثْنَا عَشَرَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَسَمَّوْهُمْ لِي قَالَ ع مِنَ الْمَاضِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنَا

(The book) 'Kifayat Al-Aser' – Abu Al-Mufazzal Al-Shaybani, from Al-Kulayni, from Muhammad Al-Attar, from Salamah Bin Al-Khattab, from Muhammad Al-Tayalasi, from Ibn Umeyra and Salih Bin Uqba, altogether from Alqamah Bin Muhammad Al-Hazramy,

'From Al-Sadiq<sup>-asws</sup> having said: 'The Imams<sup>-asws</sup> are twelve'. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Name them<sup>-asws</sup> for me'. He<sup>-asws</sup> said: 'From the past ones<sup>-asws</sup> are – Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then I<sup>-asws</sup>'.

قُلْتُ فَمَنْ بَعْدَكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ إِنِّي أَوْصَيْتُ إِلَىٰ وَلَدِي مُوسَىٰ وَ هُوَ الْإِمَامُ بَعْدِي

I said, 'So, who after you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> shall bequeath to my<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, and he<sup>-asws</sup> is the Imam<sup>-asws</sup> after me<sup>-asws</sup>'.

قُلْتُ فَمَنْ بَعْدَ مُوسَىٰ قَالَ عَلِيُّ ابْنُهُ يُدْعَى الرِّضَا يُدْفَنُ فِي أَرْضِ الْعُرْبَةِ مِنْ خُرَاسَانَ ثُمَّ بَعْدَ عَلِيٍّ ابْنُهُ مُحَمَّدٌ وَ بَعْدَ مُحَمَّدٍ عَلِيُّ ابْنُهُ وَ بَعْدَ عَلِيٍّ الْحَسَنُ ابْنُهُ وَ الْمَهْدِيُّ مِنْ وُلْدِ الْحَسَنِ ع

I said, 'So, who after Musa<sup>-asws</sup>?' He<sup>-asws</sup> said: 'His<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, called 'Al-Reza', buried in the land of estrangement from Khurasan. Then, after Ali<sup>-asws</sup>, his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and after Muhammad<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and after Ali<sup>-asws</sup>, his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, and Al-Mahdi<sup>-asws</sup> from the sons<sup>-asws</sup> of Al-Hassan<sup>-asws</sup>'.

ثُمَّ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ قَائِمَنَا إِذَا خَرَجَ يَجْتَمِعُ إِلَيْهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا عَدَدَ رِجَالِ بَدْرٍ فَإِذَا حَانَ وَقْتُ خُرُوجِهِ يَكُونُ لَهُ سَيْفٌ مَعْمُودٌ نَادَاهُ السَّيْفُ فَمُ يَا وَلِيَّ اللَّهِ فَاقْتُلْ أَعْدَاءَ اللَّهِ.

Then he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Our<sup>-asws</sup> Qaim<sup>-asws</sup>, when he<sup>-asws</sup> emerges, three hundred and thirteen men would gather to him<sup>-asws</sup>, being the number of men of (battle of) Badr. When the time of his<sup>-asws</sup> emergence comes, there will happen to be a sheathed sword for him<sup>-asws</sup>. The sword would call out: 'O Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>! Kill the enemies of Allah<sup>-azwj</sup>!'<sup>114</sup>

<sup>114</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 46 H 18

باب 47 نصوص موسى بن جعفر و سائر الأئمة صلوات الله عليهم عليهم أجمعين

## CHAPTER 47 – TEXTS OF MUSA<sup>-asws</sup> BIN JA'FAR<sup>-asws</sup> AND REST OF THE IMAMS<sup>-asws</sup> UPON THEM<sup>-asws</sup>, MAY THE GREETINGS OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> ALL

1- في الغيبة للنعماني سلامه بن مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ هَلْبَلٍ قَالَ وَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْجَبَائِي عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ أُمَيَّةَ بِنْتِ مَيْمُونِ الشَّعْبِيِّ عَنْ زِيَادِ الْقُنْدَبِيِّ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ مُوسَى بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ ع يَقُولُ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ بَيْتًا مِنْ نُورٍ جَعَلَ قَوَائِمَهُ أَرْبَعِ أَرْكَانٍ أَرْبَعَةَ أَسْمَاءٍ تَبَارَكَ وَ سُبْحَانَ وَ الْحَمْدُ وَ اللَّهُ ثُمَّ خَلَقَ أَرْبَعَةَ مِنْ أَرْبَعَةٍ وَ مِنْ أَرْبَعَةٍ أَرْبَعَةٌ ثُمَّ قَالَ جَلَّ وَ عَزَّ - إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا.

(The book) 'Al-Ghayba' of Al-Numani – Salamah Bin Muhammad, from Al-Hassan Bin Ali Bin Mahziyar, from Ahmad Bin Muhammad Al-Sayyari, from Ahmad Bin Huleyl who said, 'And it is narrated to us by Ali Bin Muhammad Bin Ubeydullah Al-Al-Jabaie, from Ahmad Bin Hilal, from Umayya Bin Maymoun Al-Shairie, from Ziyad Al-Qandy who said,

'I heard Abu Ibrahim Musa<sup>-asws</sup> Bin Ja'far Bin Muhammad<sup>-asws</sup> saying: 'For Allah<sup>-azwj</sup> Mighty and Majestic there is a House of Noor. He<sup>-azwj</sup> Made its pillars as four cornerstones, four Names – Blessed, and Glorious, and the Praise, and Allah<sup>-azwj</sup>. Then He<sup>-azwj</sup> Created four from four, and from four, four. Then the Majestic and Mighty Said: **Surely, the number of months in the Presence of Allah is twelve months [9:36]**'.<sup>115</sup>

2- نص، كفاية الأثر مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الدَّقَاقِ وَ الْوَرَّاقِ مَعَا عَنِ الصُّوَيْبِ عَنِ الرُّوَابِيِّ عَنِ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي عَلِيِّ بْنِ مُحَمَّدٍ ع فَلَمَّا بَصُرَ بِي قَالَ لِي مَرْحَبًا بِكَ يَا أَبَا الْقَاسِمِ أَنْتَ وَلِيِّنَا حَقًّا فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ دِينِي فَإِنْ كَانَ مَرْضِيًّا نَبْتُ عَلَيْهِ حَتَّى أَلْقَى اللَّهَ عَزَّ وَ جَلَّ فَقَالَ هَاتِ يَا أَبَا الْقَاسِمِ

(The book) 'Kifayat Al-Aser' – Muhammad Bin Ali, from Al-Daqqaq and Al-Waraq, both together from Al-Rowyani, from Abdul Azeem Al-Hasany who said,

'I entered to see my Master Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. When he<sup>-asws</sup> sighted me<sup>-asws</sup>, said to me: 'Welcome to you, O Abu Al-Qasim! You are our<sup>-asws</sup> friend, truly'. I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I want to present my religion to you<sup>-asws</sup>. If it is agreeable, I shall be steadfast upon it until I meet Allah<sup>-azwj</sup> Mighty and Majestic'. He<sup>-asws</sup> said: 'Give, O Abu Al-Qasim!'

فَقُلْتُ إِنِّي أَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَاحِدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ خَارِجٌ مِنَ الْحَدِّينِ حَدِّ الْإِبْطَالِ وَ حَدِّ التَّشْبِيهِ وَ إِنَّهُ لَيْسَ بِجِسْمٍ وَ لَا صُورَةٍ وَ لَا عَرَضٍ وَ لَا جَوْهَرٍ بَلْ هُوَ مَجِسَّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّورِ وَ خَالِقُ الْأَعْرَاضِ وَ الْجَوَاهِرِ وَ رَبُّ كُلِّ شَيْءٍ وَ مَالِكُهُ وَ جَاعِلُهُ وَ مُخَدِّدُهُ

I said, 'I am saying that Allah<sup>-azwj</sup> the Blessed and Exalted is One, there isn't anything like Him<sup>-azwj</sup>, outside of the limitation, limit of the invalidation and limit of the resemblance, and He<sup>-azwj</sup> is neither with a body, nor image, nor display, nor essence, but He<sup>-azwj</sup> is Maker of the

<sup>115</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 47 H 1

bodies, and Imager of the images, and Creator of the displays and the essences, and Lord<sup>-azwj</sup> of all things, and its Owner, and its Maker, and its Innovator.

وَ إِنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ خَاتَمَ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ شَرِيْعَتَهُ خَاتَمَةُ الشَّرَائِعِ وَ لَا شَرِيْعَةَ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ

And that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, being last of the Prophets<sup>-as</sup>. There is no Prophet<sup>-as</sup> after him<sup>-saww</sup> up to the Day of Qiyamah, and that his<sup>-saww</sup> Law is His<sup>-azwj</sup> last Law and there will be no Law after it up to the Day of Qiyamah.

وَ أَقُولُ إِنَّ الْإِمَامَ وَ الْخَلِيْفَةَ وَ وَلِيَّ الْأَمْرِ بَعْدَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ جَعْفَرٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنْتَ يَا مَوْلَايَ

And I am saying that the Imam<sup>-asws</sup> and the caliph, and Master<sup>-asws</sup> of the command after him<sup>-saww</sup> is Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, then Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then you<sup>-asws</sup> are my Master<sup>-asws</sup>.

فَقَالَ ع وَ مِنْ بَعْدِي الْحَسَنُ ابْنِي فَكَيْفَ لِلنَّاسِ بِالْخَلْفِ مِنْ بَعْدِهِ

He<sup>-asws</sup> said: 'And from after me<sup>-asws</sup> is my<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>. So, how would it be for the people with the replacement from after him<sup>-asws</sup>?'

قَالَ فَقُلْتُ وَ كَيْفَ ذَلِكَ يَا مَوْلَايَ قَالَ لِأَنَّهُ لَا يُرَى شَخْصُهُ وَ لَا يَحِلُّ ذِكْرُهُ بِاسْمِهِ حَتَّى يُخْرَجَ فِيمَا أَلْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا

He (the narrator) said, 'I said, 'And how is that so, O my Master<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Because he<sup>-asws</sup> as person will not be seen, nor would it be permissible to mention his<sup>-asws</sup> name until he<sup>-asws</sup> emerges. He<sup>-asws</sup> will the earth with fairness and justice like what it had been filled with tyranny and injustice''.

قَالَ فَقُلْتُ أَفَرَزْتُ وَ أَقُولُ إِنَّ وَلِيَّهُمْ وِئِيُّ اللَّهِ وَ عَدُوَّهُمْ عَدُوُّ اللَّهِ وَ طَاعَتُهُمْ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُمْ مَعْصِيَةُ اللَّهِ

He (the narrator) said, 'I said, 'I acknowledge, and I am saying that their<sup>-asws</sup> friend is a friend of Allah<sup>-azwj</sup>, and their<sup>-asws</sup> enemy is an enemy of Allah<sup>-azwj</sup>, obeying them<sup>-asws</sup> is obeying Allah<sup>-azwj</sup>, and disobeying them<sup>-asws</sup> is disobeying Allah<sup>-azwj</sup>.

وَ أَقُولُ إِنَّ الْمِعْرَاجَ حَقٌّ وَ الْمُسَاءَلَةَ فِي الْقَبْرِ حَقٌّ وَ إِنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ - وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And I am saying that the Mi'raj (Ascension) is true, and the questioning in the grave is true, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

وَ أَقُولُ إِنَّ الْفَرَائِضَ الْوَاجِبَةَ بَعْدَ الْوَلَايَةِ الصَّلَاةَ وَ الزَّكَاةَ وَ الصُّوْمَ وَ الْحُجَّ وَ الْجِهَادَ وَ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ

And I am saying that the Imposition, the Obligation after the Wilayah is the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and the enjoining with the good and the forbidding from the evil’.

فَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع يَا أَبَا الْقَاسِمِ هَذَا وَ اللَّهُ دِينُ اللَّهِ الَّذِي ارْتَضَاهُ لِعِبَادِهِ فَانْتَبِثْ عَلَيْهِ - تَبَنَّكَ اللَّهُ بِالْعَمَلِ النَّائِبِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ.

Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: ‘O Abu Al-Qasim! By Allah<sup>-azwj</sup>, this is religion of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> is Pleased with for His<sup>-azwj</sup> servants, so be affirmed upon it, may Allah<sup>-azwj</sup> Affirm you, **with the Firm Word in the life of the world and in the Hereafter, [14:27]**’.<sup>116</sup>

3- نص، كفاية الأثر علي بن محمد بن منوية [مَنْوِيَه] عَنِ الْهَمْدَانِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُؤَصِّلِيِّ عَنِ الصَّفْرِ بْنِ أَبِي دُلْفَةَ قَالَ: لَمَّا حَمَلَ الْمُتَوَكِّلُ سَيِّدَنَا أَبَا الْحَسَنِ عِ جِئْتُ أَسْأَلُ عَنْ خَبْرِهِ قَالَ فَتَنَظَّرَ إِلَيَّ حَاجِبُ الْمُتَوَكِّلِ فَأَمَرَ أَنْ أُدْخَلَ إِلَيْهِ فَقَالَ يَا صَفْرُ مَا شَأْنُكَ فَقُلْتُ خَيْرٌ أُيْهَا الْأُسْتَاذُ فَقَالَ افْعُدْ

(The book) ‘Kifayat Al-Aser’ – Ali Bin Muhammad Bin Manwiyah, from Al-Hamdany, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al-Mowsily, from Al-Saqr Bin Abu Dulaf who said,

‘When Al-Mutawakkil attacked (imprisoned) our Master<sup>-asws</sup> Abu Al-Hassan<sup>-asws</sup>, I came to ask about his<sup>-asws</sup> news. A guard of Al-Mutawakkil looked at me and instructed me to enter to see him. He said, ‘O Saqr! What is your concern?’ I said, ‘Good, O teacher!’ He said, ‘Be seated!’

قَالَ الصَّفْرُ فَأَخَذَنِي مَا تَقَدَّمَ وَ مَا تَأَخَّرَ فَقُلْتُ أَحْطَأْتُ فِي الْمَجِيءِ قَالَ فَوَحَى النَّاسَ عَنْهُ ثُمَّ قَالَ مَا شَأْنُكَ وَ فِيمَ جِئْتَ قُلْتُ بِخَيْرٍ مَا فَقَالَ لَعَلَّكَ جِئْتَ تَسْأَلُ عَنْ خَبْرِ مَوْلَاكَ فَقُلْتُ لَهُ وَ مَنْ مَوْلَايَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ

Al-Saqr said, ‘There seized me what had preceded and what had been delayed (worries and stress), so I said (to myself), ‘I made a mistake in coming’. The people dispersed from him, then he said, ‘What is your concern, and regarding whom have you come?’ I said, ‘With goodness’. He said, ‘Perhaps you have come to ask about the news of your Master<sup>-asws</sup>’. I said, ‘And who is my Master<sup>-asws</sup>, commander of the faithful?’

فَقَالَ اسْكُتْ مَوْلَاكَ هُوَ الْحَقُّ فَلَا تَحْتَشِمْنِي فَإِنِّي عَلَى مَذْهَبِكَ فَقُلْتُ الْحَمْدُ لِلَّهِ فَقَالَ نُحِبُّ أَنْ تَرَاهُ قُلْتُ نَعَمْ قَالَ اجْلِسْ حَتَّى يُخْرِجَ صَاحِبَ الْبَرِيدِ

He said, ‘Be quiet! Your Master<sup>-asws</sup>, he<sup>-asws</sup> is the truth, so do not pretend, for I am upon your doctrine’. I said, ‘The Praise is for Allah<sup>-azwj</sup>’. He said, ‘Would you like to see him<sup>-asws</sup>’. I said, ‘Yes’. He said, ‘Be seated until bearer of the mail goes out’.

قَالَ فَجَلَسْتُ فَلَمَّا خَرَجَ قَالَ لِغُلَامِهِ خُذْ بِيَدِ الصَّفْرِ فَأَدْخِلْهُ إِلَى الْحُجْرَةِ الَّتِي فِيهَا الْعَلَوِيُّ الْمَحْبُوسُ وَ حَلِّ بَيْنَهُ وَ بَيْنَهُ قَالَ فَأَدْخَلَنِي إِلَى الْحُجْرَةِ وَ أَوْمَأَ إِلَيَّ بَيْتٍ

He (the narrator) said, ‘I was seated. When he went out, he said to his servant, ‘Take a hand of Al-Saqr and enter him into the room wherein is the Alawite, the imprisoned, and vacate between him and him<sup>-asws</sup>’. He entered me into the chamber and gestured towards the room.

<sup>116</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 47 H 2

فَدَخَلْتُ فَإِذَا هُوَ عَ جَالِسٌ عَلَى صَدْرٍ حَصِيرٍ وَ بِيَدِهِ قَبْرٌ مَحْمُورٌ قَالَ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ أَمَرَنِي بِالْجُلُوسِ فَجَلَسْتُ ثُمَّ قَالَ يَا صَقْرُ مَا أَتَى بِكَ قُلْتُ سَيِّدِي جِئْتُ أَنْتَعَرِفُ خَيْرَكَ-

I entered and there he<sup>-asws</sup> was, seated on the middle of a mat, and parallel to him<sup>-asws</sup> was a grave dug out. I greeted, and he<sup>-asws</sup> returned the greeting unto me, then he<sup>-asws</sup> instructed me to be seated. So, I sat down. Then he<sup>-asws</sup> said: 'O Saqr! What have you come for?' I said, 'My Master<sup>-asws</sup>! I have come to know your<sup>-asws</sup> news'.

قَالَ ثُمَّ نَظَرْتُ إِلَى الْقَبْرِ فَبَكَيْتُ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا صَقْرُ لَا عَلَيْكَ لَنْ يَصِلُوا إِلَيْنَا بِسُوءٍ فقلتُ الْحَمْدُ لِلَّهِ ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثٌ يُرَوَى عَنِ النَّبِيِّ صَلَّى ص لَا أَعْرِفُ مَعْنَاهُ فَقَالَ وَ مَا هُوَ قُلْتُ قَوْلُهُ ص لَا تُعَادُوا الْأَيَّامَ فَتُعَادِيكُمْ مَا مَعْنَاهُ

He (the narrator) said, 'Then I looked at the grave and cried. He<sup>-asws</sup> looked at me and said: 'O Saqr! Not upon you. You never arrived to us<sup>-asws</sup> with evil'. I said, 'The Praise is for Allah<sup>-azwj</sup>'. Then I said, 'O my Master<sup>-asws</sup>! There is a Hadeeth being reported from the Prophet<sup>-sawww</sup>, I do not understand its meaning'. He<sup>-asws</sup> said: 'And was it is?' I said, 'His<sup>-sawww</sup> words: 'Do not be inimical to the days (considering them inauspicious) for these would be inimical to you all'. What is its meaning?'

فَقَالَ نَعَمْ الْأَيَّامُ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ- فَالسَّبْتُ اسْمُ رَسُولِ اللَّهِ ص وَ الْأَحَدُ اسْمُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْاِثْنَيْنِ الْحَسَنُ وَ الْحُسَيْنُ وَ الثَّلَاثَاءُ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا

He<sup>-asws</sup> said: 'Yes. The days are us<sup>-asws</sup>, for as long as the skies and the earth stand – The Saturday is a name of Rasool-Allah<sup>-sawww</sup>, and the Sunday (Ahad = one) is a name of Amir Al-Momineen<sup>-asws</sup>, and the Monday (Isnayn = two) are Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and the Tuesday (Al-Salasa – three) are Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Muhammad Bin Ali<sup>-asws</sup>, and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and the Wednesday (Al-Arbi'a = four) are Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and I<sup>-asws</sup>.

وَ الْحَمِيسُ ابْنِي الْحَسَنُ وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يَجْتَمِعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمَلُؤُهَا قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ جُوراً وَ ظُلْماً وَ هَذَا مَعْنَى الْأَيَّامِ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوكُمْ فِي الْآخِرَةِ ثُمَّ قَالَ ع وَدِعْ فَلَا آمَنْ عَلَيْكَ.

And the Thursday is my son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, and the Friday is son<sup>-asws</sup> of my<sup>-asws</sup> son<sup>-asws</sup>. He<sup>-asws</sup> will gather parties of the truth, and he<sup>-asws</sup> is the one<sup>-asws</sup> who will fill it (earth) with fairness and justice, like what it would have been filled with tyranny and injustice. And this is the meaning of the days. So, do not be inimical to them for they would be inimical to you in the Hereafter'. Then he<sup>-asws</sup> said: 'Farewell, for there is no safety upon you"<sup>117</sup>.

<sup>117</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 47 H 3

## CHAPTER 48 – TEXT OF AL-KHIZR<sup>-as</sup> UPON THEM<sup>-asws</sup>, AND SOME MISCELLANEOUS (AHADEETH)

1- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد معاً عن سعد و الحميري و محمد العطار و أحمد بن إدريس جميعاً عن البرقي عن داود بن القاسم الجعفي عن أبي جعفر محمد بن علي الثاني قال: أقبل أمير المؤمنين ذات يوم و معه الحسن بن علي ع و سلمان الفارسي رحمه الله و أمير المؤمنين ع متكئ على يد سلمان فدخل المسجد الحرام

(The books) 'Ikmal Al-Deen', (and) 'Uyoon Akhbar Al-Reza<sup>-asws</sup> – My father and Ibn Al-Waleed, both together from Sa'ad, and Al-Himeyri, and Muhammad Bin Al-Attar, and Ahmad Bin Idrees, altogether from Al-Barqy, from Dawood Bin Al-Qasim Al-Ja'fari,

'From Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> the 2<sup>nd</sup> having said: 'One day Amir Al-Momineen<sup>-asws</sup> came and with him<sup>-asws</sup> was Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Salman Al-Farsi<sup>-ra</sup>, and Amir Al-Momineen<sup>-asws</sup> was leaning upon a hand of Salman<sup>-ra</sup>. He<sup>-asws</sup> entered the Sacred Masjid.

إذ أقبل رجل حسن الهيئة و اللباس فسلم على أمير المؤمنين ع فردّ عليه السلام فجلس ثم قال يا أمير المؤمنين أسألك عن ثلاث مسائل إن أخبرني حين علمت أن القوم ركبوا من أمرك ما أفضي عليهم أنهم ليسوا بمؤمنين في دنياهم و لا في آخرتهم و إن تكن الأخرى علمت أنك و هم شرع سواء

Then came a man of good physique and clothes. He greeted unto Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> returned the greeting, and he sat down, then said, 'O Amir Al-Momineen<sup>-asws</sup>! I ask you<sup>-asws</sup> about three issues. If you<sup>-asws</sup> inform me with these, I would know that the people have ridden from your<sup>-asws</sup> matte what is Decreed upon them. They are not with safety in their world nor in their Hereafter, and if the other happens, I would know you<sup>-asws</sup> and them are the same in the Law'.

فقال له أمير المؤمنين ع سلني عما بدا لك فقال أخبرني عن الرجل إذا نام أين تذهب روحه و عن الرجل كيف يدخر و ينسى و عن الرجل كيف يشبهه ولده الأعمام و الأخوال

Amir Al-Momineen<sup>-asws</sup> said to him: 'Ask me<sup>-asws</sup> about whatever comes to you'. He said, 'Inform me about the man when he sleeps, where does his soul go to, and about the man who remembers and forgets, and about the man who his son resembles the paternal uncles and the maternal uncles'.

فالتفت أمير المؤمنين ع إلى أبي محمد الحسن بن علي ع فقال يا با محمد أجبه

Amir Al-Momineen<sup>-asws</sup> turned to Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and said: 'O Abu Muhammad<sup>-asws</sup>! Answer him'.

فقال ع أما ما سألت عنه من أمر الإنسان إذا نام أين تذهب روحه فإن روحه متعلقة بالريح و الريح متعلقة بالهواء إلى وقت ما يتحرك صاحبها ليبتطية فإن أذن الله عز و جل برز تلك الروح على صاحبها جذبت تلك الريح الروح و جذبت تلك الريح الهواء فرجعت الروح و أسكنت في بدن صاحبها

He<sup>-asws</sup> said: 'As for what you have asked from the affair of the human being when he sleeps, where does his soul go to, his soul is related with the wind, and the wind is related with the

air up to the time its owner moves for the waking up. So, if Allah<sup>-azwj</sup> Mighty and Majestic Permits with the return of the soul to its owner, that wind pulls the soul, and that wind pulls the air, and the soul returns and settles in the body of its owner.

وَإِنْ لَمْ يَأْذِنْ اللَّهُ عَزَّ وَجَلَّ بِرِدِّ تِلْكَ الرُّوحِ عَلَى صَاحِبِهَا جَذَبَ الْهَوَاءُ الرِّيحَ فَجَذَبَتْ الرِّيحُ الرُّوحَ فَلَمْ تُرَدَّ عَلَى صَاحِبِهَا إِلَى وَقْتِ مَا يُبْعَثُ

And if Allah<sup>-azwj</sup> Mighty and Majestic does not Permit that soul to its owner, the air pulls the wind, and the wind pulls the soul, so it does not return to its owner, up to the time when he will be Resurrected.

وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الدُّكْرِ وَ التَّسْبِيحِ فَإِنَّ قَلْبَ الرَّجُلِ فِي حُقِّ وَ عَلَى الْحُقِّ طَبَقٌ فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ عَلَى مُحَمَّدٍ صَلَاةً تَامَةً انكشفت [انكشفت] ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحُقِّ فَأَضَاءَ الْقَلْبُ وَ ذَكَرَ الرَّجُلُ مَا كَانَ نَسِيَ

And as for what you mentioned from the matter of the remembering and the forgetting, so the heart of a man is in a cavity, and upon the cavity is a layer. So, if the man, during that, were to send Salawaat upon Muhammad<sup>-saww</sup>, a complete Salawaat, that layer is uncovered from that cavity and the heart is illuminated, and the man remembers what he had forgotten.

وَإِنْ هُوَ لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَوْ نَقَصَ مِنَ الصَّلَاةِ عَلَيْهِمْ انطبقت ذلك الطبقة على ذلك الحقي فأظلم القلب و نسي الرجل ما كان ذكره

And if he does not send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, or is deficient from the Salawaat upon them<sup>-asws</sup>, that layers stay upon that cavity and the heart is in darkness, and the man forgets what he had remembered.

وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الْمُؤَلَّدِ الَّذِي يُشْبِهُ أَعْمَامَهُ وَ أَحْوَالَهُ فَإِنَّ الرَّجُلَ إِذَا أتَى أَهْلَهُ فَجَامَعَهَا بِقَلْبٍ سَاكِنٍ وَ عُرُوقٍ هَادِئَةٍ وَ بَدَنِ غَيْرِ مُضْطَرِبٍ فَاسْتَكْنَتْ تِلْكَ التُّطْفَةُ فِي جَوْفِ الرَّجْمِ خَرَجَ الْوَلَدُ يُشْبِهُ أَبَاهُ وَ أُمَّهُ

And as for what you mentioned from the matter of the new-born who resembles his paternal uncles and his maternal uncles, so the man, when he goes to his wife and copulates with a tranquil heart and calm nerves, and a body without restlessness, that seed settles in the inside of the womb, the child emerges resembling his fathers and his paternal uncles.

وَإِنْ هُوَ أَنَاهَا بِقَلْبٍ غَدِرٍ سَاكِنٍ وَ عُرُوقٍ غَيْرِ هَادِئَةٍ وَ بَدَنِ مُضْطَرِبٍ اضْطَرَبَتِ التُّطْفَةُ فَوَقَعَتْ فِي حَالِ اضْطِرَابِهَا عَلَى بَعْضِ الْعُرُوقِ فَإِنْ وَقَعَتْ عَلَى عِرْقٍ مِنْ عُرُوقِ الْأَعْمَامِ أَشْبَهَ الْوَلَدُ أَعْمَامَهُ وَ إِنْ وَقَعَتْ عَلَى عِرْقٍ مِنْ عُرُوقِ الْأَحْوَالِ أَشْبَهَ الْوَلَدُ أَحْوَالَهُ

And if he goes to her without tranquillity, and veins without calmness, and a restless body, the seed will fall in a state of its restlessness upon one of the veins. So, if it falls upon a vein from the veins of the paternal uncles, the child will resemble his paternal uncle. And if it falls upon a vein from the veins of the maternal uncles, the child will resemble his maternal uncles'.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ لَمْ أَزَلْ أَشْهَدُ بِذَلِكَ وَ أَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ وَ الْقَائِمُ بِحُجَّتِهِ وَ أَشَارَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ لَمْ أَزَلْ أَشْهَدُ بِهَا

The man said, 'I testify that there is no god except Allah<sup>-azwj</sup> and I will not cease to testify with it, and I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> and I will not cease to testify

with it, and I testify that you<sup>-asws</sup> are a successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and the established of His<sup>-azwj</sup> Arguments'. And he indicated to Amir Al-Momineen<sup>-asws</sup>, 'And I will not cease to testify with it.

وَ أَشْهَدُ أَنَّكَ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ وَ أَشَارَ إِلَى أَبِي مُحَمَّدٍ الْحَسَنِ ع وَ أَشْهَدُ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع وَصِيَّ أَبِيكَ وَ الْقَائِمُ بِحُجَّتِهِ بَعْدَكَ وَ أَشْهَدُ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ ع بَعْدَهُ

And I testify you<sup>-asws</sup> are his<sup>-asws</sup> successor<sup>-asws</sup> and the one standing with His<sup>-azwj</sup> Arguments' – and indicated to Abu Muhammad Al-Hassan<sup>-asws</sup>. 'And I testify that Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> is successor<sup>-asws</sup> of your<sup>-asws</sup> father<sup>-asws</sup> and the one standing with His<sup>-azwj</sup> Arguments after you<sup>-asws</sup>. And I testify upon Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> that he<sup>-asws</sup> is the one standing with the command of Al-Husayn<sup>-asws</sup> after him<sup>-asws</sup>.

وَ أَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ بْنِ الْحُسَيْنِ وَ أَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَشْهَدُ عَلَى مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ الْقَائِمُ بِأَمْرِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَشْهَدُ عَلَى عَلِيٍّ بْنِ مُوسَى ع أَنَّهُ الْقَائِمُ بِأَمْرِ مُوسَى بْنِ جَعْفَرٍ

And I testify upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> is the one standing with the command of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. And I<sup>-asws</sup> testify upon Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> is the one standing with the command of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>. And I testify upon Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he<sup>-asws</sup> is the one standing with the command of Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. And I testify upon Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, he<sup>-asws</sup> is the one standing with the command of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>.

وَ أَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ بْنِ مُوسَى وَ أَشْهَدُ عَلَى عَلِيٍّ بْنِ مُحَمَّدٍ أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ وَ أَشْهَدُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ بْنِ مُحَمَّدٍ

And I testify upon Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> is the one standing with the command of Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>. And I testify upon Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> is the one standing with the command of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>. And I testify upon Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> is the one standing with the command of Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>.

وَ أَشْهَدُ عَلَى رَجُلٍ مِنْ وُلْدِ الْحُسَيْنِ بْنِ عَلِيٍّ ع - لَا يُسَمَّى وَ لَا يُكْتَبُ حَتَّى يَظْهَرَ أَمْرُهُ فَيَمْلَأُهَا عَدْلًا كَمَا مَلَأَتْ جُورًا أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And I testify upon a man<sup>-asws</sup> from the sons of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, who can neither be named nor teknonymed, until his<sup>-asws</sup> command appears. He<sup>-asws</sup> will fill it (world) with justice like what it would have been filled with tyranny. He<sup>-asws</sup> is the one standing with the command of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. And the greetings be upon you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings'.

ثُمَّ قَامَ فَصَصَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا بَا مُحَمَّدٍ اتَّبِعْهُ فَإِنَّهُ فَاظُنُّرُ أَيُّنَ يَقْصِدُ فَخَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فِي آتْرِهِ

Then he stood up and went away. Amir Al-Momineen<sup>-asws</sup> said: 'O Abu Muhammad<sup>-asws</sup>! Follow him and look where he is heading'. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> went out in his tracks.

قَالَ فَمَا كَانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خَارِجَ الْمَسْجِدِ فَمَا دَرَيْتُ أَيْنَ أَخَذَ مِنْ أَرْضِ اللَّهِ عَزَّ وَ جَلَّ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَعْلَمْتُهُ فَقَالَ يَا بَا مُحَمَّدٍ أ تَعْرِفُهُ فَقُلْتُ اللَّهُ وَ رَسُولُهُ وَ أَمِيرُ الْمُؤْمِنِينَ أَعْلَمَ فَقَالَ هُوَ الْخَضِرُ ع.

He<sup>-asws</sup> said: 'He had not except placed his feet outside the Masjid, and I<sup>-asws</sup> don't where he took to from the earth of Allah<sup>-azwj</sup> Mighty and Majestic. So, I returned to Amir Al-Momineen<sup>-asws</sup> and let him<sup>-asws</sup> know'. He<sup>-asws</sup> said: 'O Abu Muhammad<sup>-asws</sup>! Did you<sup>-asws</sup> recognise him?' I<sup>-asws</sup> said: 'Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Amir Al-Momineen<sup>-asws</sup> are more knowing'. He<sup>-asws</sup> said: 'He<sup>-as</sup> was Al-Khizr<sup>-as</sup>'.<sup>118</sup>

2- ن، عيون أخبار الرضا عليه السلام الطالقي عن أبي سعيد النسوي عن إبراهيم بن محمد بن هارون عن أحمد بن الفضل البلخي عن خاله يحيى بن سعيد عن الرضا عن أبيه عن علي ع قال: بينما أنا أمشي مع النبي ص في بعض طرقات المدينة إذ لقينا شيخاً طويلاً كث اللحية بعيد ما بين المنكبين فسألنا على النبي ص ورحب به

(The book) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' – Al-Talaqny, from Abu Saeed Al-Nasawy, from Ibrahim Bin Muhammad Bin Haroun, from Ahmad Bin Al-Fazl Al-Balkhy, from his maternal uncle Yahya Bin Saeed,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'While I<sup>-asws</sup> was walking with the Prophet<sup>-saww</sup> in one of the streets of Al-Medina when we<sup>-asws</sup> met an old man, tall, bushy beard, wide as could be from the shoulders. He greeted unto the Prophets<sup>-saww</sup> and was welcoming with him<sup>-saww</sup>.

ثم التفت إليّ و قال السلام عليك يا رابع الخلفاء و رحمته الله و بركاته أ ليس كذلك هو يا رسول الله فقال له رسول الله ص بلى ثم مضى

Then he turned towards me<sup>-asws</sup> and said: 'The greetings be unto you<sup>-asws</sup>, O fourth of the caliphs, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings. Isn't he<sup>-asws</sup> like that, O Rasool-Allah<sup>-saww</sup>?' Rasool-Allah<sup>-saww</sup> said to him: 'Yes'. Then he went away.

فقلت يا رسول الله ما هذا الذي قال لي هذا الشيخ و تصديقتك له

I said, 'O Rasool-Allah<sup>-saww</sup>! What this sheykh said to me<sup>-asws</sup> and you<sup>-saww</sup> ratified to him?'

قال أنت كذلك و الحمد لله إن الله عز و جل قال في كتابه- إني جاعل في الأرض خليفة و الخليفة المجعل فيها آدم ع

He<sup>-saww</sup> said: 'You<sup>-asws</sup> are like that, and the Praise is for Allah<sup>-azwj</sup> Mighty and Majestic. He<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book: ***I am going to Make a Caliph in the earth. [2:30]***. And the caliph, the one Made in it, is Adam<sup>-as</sup>.

و قال عز و جل- يا داؤد إنا جعلناك خليفة في الأرض فاحكم بين الناس بالحق فهو الثاني

And the Mighty and Majestic Said: ***"O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth [38:26]***. So, he<sup>-as</sup> is the second.

و قال عز و جل حكاية عن موسى ع حين قال لهارون- اخلفني في قومي و أصليح فهو هارون إذا استخلفه موسى ع في قومه و هو الثالث

<sup>118</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 48 H 1

And the Mighty and Majestic Said in Narrating from Musa<sup>-as</sup> when he<sup>-as</sup> said to Haroun<sup>-as</sup>: **'Be my Caliph among my people [7:142]**. So, he<sup>-as</sup> is Haroun<sup>-as</sup>, when Musa<sup>-as</sup> made him<sup>-as</sup> the caliph of his<sup>-as</sup> people, and he<sup>-as</sup> is the third.

وَقَالَ عَزَّ وَجَلَّ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ كُنْتُ أَنْتَ الْمُبَلِّغُ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ وَأَنْتَ وَصِيِّي وَ زَيْرِي وَ قَاضِي دِينِي وَ الْمُؤَدِّي عَنِّي وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And the Mighty and Majestic Said: **And a proclamation from Allah and His Rasool to the people on the day of the Greatest [9:3]**. So, you were the deliverer on behalf of Allah<sup>-azwj</sup> and on behalf of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and you<sup>-asws</sup> are my<sup>-saww</sup> successor<sup>-asws</sup>, and my<sup>-saww</sup> Vizier, and payer of my<sup>-saww</sup> debts, and the fulfiller on my<sup>-saww</sup> behalf, and you<sup>-asws</sup> are from me<sup>-asws</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, except there would be no Prophet<sup>-saww</sup> after me<sup>-saww</sup>.

فَأَنْتَ رَابِعُ الْخُلَفَاءِ كَمَا سَلَّمَ عَلَيْكَ الشَّيْخُ أَوْ لَا تَدْرِي مَنْ هُوَ فُلْتُ لَا قَالَ ذَلِكَ أَحْوَكُ الْخَضِرُ ع فَاعْلَمَ.

Thus, you<sup>-asws</sup> are the fourth caliph like what the sheykh had greeted unto you<sup>-asws</sup>. Or did you<sup>-asws</sup> not recognise who he was?' I<sup>-asws</sup> said: 'No'. He<sup>-saww</sup> said: 'That is your<sup>-asws</sup> brother<sup>-as</sup> Al-Khizr<sup>-as</sup>, so, know!'<sup>119</sup>

<sup>119</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 48 H 2

## Appendix: The Twelve imams of Falsehood from Quraysh

محمد بن سليمان الصنعاني في شرح الأخبار قال: حدثنا أبو أحمد، قال: حدثنا عبيد، قال: حدثنا محمد بن عمر بن أبي مسلم، قال: حدثنا عبد القدوس بن إبراهيم بن مرداس، قال: أخبرنا محمد بن عبد الرحمن بن أذينة عن أبان بن أبي عبيد عن سليمان بن قيس الهلالي عن سلمان قال: لما ثقل رسول الله صلى الله عليه وآله دخلنا عليه فقال للناس: اخلوا لي عن أهل البيت. فقام الناس وقمت معهم، فقال: اقعد، يا سلمان إنك منا أهل البيت.

Muhammad Bin Suleyman Al-Sana'any in *Sharh Al-Akhbaar*, said, 'Narrated to us Abu Ahmad, from Ubeyd, from Muhammad Bin Uma Bin Abu Muslim, from Abdul Qadous Bin Ibrahim Bin Mardaas, from Muhammad Bin Abdul Rahmaan Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, from Salman<sup>-ra</sup> who said:

'When the illness of Messenger of Allah<sup>-azwj</sup> worsened, we came up to him<sup>-saww</sup>, so he<sup>-saww</sup> said to the people: 'Leave me<sup>-saww</sup> to be alone with the People<sup>-asws</sup> of the Household'. So the people arose, and I stood up along with them. He<sup>-saww</sup> said: 'Be seated, O Salman<sup>-ra</sup>, you<sup>-ra</sup> are from us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household.

### الإخبار عن بني أمية وبني العباس ودولة أهل البيت عليهم السلام

فحمد الله وأثنى عليه. ثم قال: يا بني عبد مناف، اعبدوا الله ولا تشركوا به شيئاً فإنه لو قد أذن لي بالسجود لم أوثر عليكم أحداً.

## The news about the Clan of Umayya and the Clan of Abbas and the government of the People<sup>-asws</sup> of the Household

He<sup>-saww</sup> Praised Allah<sup>-azwj</sup> and Extolled Him<sup>-azwj</sup>, then said: 'O sons of Abd Manaf<sup>-as</sup>, worship Allah<sup>-azwj</sup> and do not associate anything with Him<sup>-azwj</sup>, for had He<sup>-azwj</sup> Permitted prostrations to me<sup>-saww</sup>, I<sup>-saww</sup> would not have given anyone preference over you.

إني رأيت على منبري هذا اثني عشر كلهم من قريش، رجلين من ولد الحرب بن أمية وعشرة من ولد العاص بن أمية، كلهم ضال مضل، يردون أمتي عن الصراط القهقري.

### I<sup>-saww</sup> saw (in a dream) upon this Pulpit of mine<sup>-saww</sup>, twelve (men), all of them from Quraysh.

Two men from the sons of Al-Harb Bin Umayya, and ten from the sons of Al-A'as Bin Umayya, all of them leading astray and having strayed, reverting my<sup>-saww</sup> community backwards from the Path'.

ثم قال للعباس: أما إن هلكتهم على يدي ولدك. ثم قال: فاتقوا الله في عترتي أهل بيتي، فإن الدنيا لم تدم لأحد قبلنا ولا تبقى لنا ولا تدم لأحد بعدنا.

Then he<sup>-saww</sup> said to Al-Abbas: 'But, they will be destroyed by the hands of your sons'. Then he<sup>-saww</sup> said: 'So fear Allah<sup>-azwj</sup> with regards to my<sup>-saww</sup> Family the People<sup>-asws</sup> of the Household, for neither did the world last for anyone before us<sup>-asws</sup>, nor will it remain for anyone after us<sup>-asws</sup>'.

ثم قال لعلي عليه السلام: دولة الحق أبر الدول. أما إنكم ستملكون بعدهم باليوم يومين وبالشهر شهرين وبالسنة سنتين.

Then he<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'The government of the truth is the most righteous of the governments. As for you<sup>-asws</sup> (The People<sup>-asws</sup> of the Household) will be ruling after them by two days for every one day (of theirs), and two months for every month (of theirs), and for two years for every one year (of theirs)'.

### سنة لعنهم الله في كتابه

ثم قال صلى الله عليه وآله: سنة لعنهم الله في كتابه: الزائد في كتاب الله، والمكذب بقدر الله، والمستحل من عترتي ما حرم الله، والتارك لسنتي، والمستأثر على المسلمين بغيرهم، والمتسلط بالجبروت ليزل من أعز الله ويعز من أذل الله.

## **Six have been Cursed by Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book**

Then he<sup>-saww</sup> said: 'Six have been Cursed in His<sup>-azwj</sup> Book – The one who increases in the Book of Allah<sup>-azwj</sup>, and the one who denies the Power of Allah<sup>-azwj</sup>, and the one who makes it to be permissible about my<sup>-saww</sup> Family what Allah<sup>-azwj</sup> has Prohibited, and the one who ignores my<sup>-saww</sup> Sunnah, and the one who monopolises the war booty to the Muslims, and the one who, by his compulsion, disgraces the one whom Allah<sup>-azwj</sup> has Honoured, and honours the one whom Allah<sup>-azwj</sup> has Disgraced'.<sup>120</sup>

<sup>120</sup> THE BOOK OF SULAYM BIN QAYS AL-HILALI, Hadith 97 كتاب سليم بن قيس الهلالي