

**‘False Claims of Ahmed Al-Hasan’
(self-proclaimed Al-Yamani)**

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Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat-o-**Wass** Salam

ra: - Razi Allah^{azwj}

la: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Summary:

A Short article is compiled to refute claims of an Iraqi citizen (Ahmed Al-Hasan), where he declares to be performing a 'Divine Duty' as an Infallible (Masoom) person (Nouzobillah)¹. He also claims to be 'Al-Yamani'² – a clear contradiction since one cannot hold two positions at the same time (an Infallible Imam as well as 'Al-Yamani' – who is a Shia: a follower of an Infallible Imam^{ajfi}).

Ahmed Al-Hasan also alleges to be the 4th descendants of Imam Mahdi^{ajfi} Ibn Hassan Al-Askari^{asws} – which means his father, grandfather and great grandfather have collectively lived, over 1000 years (since the Grand Occultation of Imam Mahdi^{ajfi} Ibn Hassan Al-Askari^{asws} started in 329 A.H. when the Imam^{ajfi} was approximately 74 years old).³ This is impossible to justify, as no one has any authentic information to 'Nikah' (marriage) of Imam Mahdi^{ajfi} Ibn Hassan Al-Askari^{asws}, neither during the 'minor occultation' nor the 'major occultation'. However, historically, several tyrants from Bani Ummaid and Bani Abbas have named their sons as 'Mahdi', and also several people have claimed to be Imam Mahdi^{ajfi} (Nouzobillah), so Ahmad Hasan is not an exception (hence on their footsteps).

One may ask, why are you putting together a reply to such an unbelievable 'call' and clearly false and self-proclaimed virtues? Firstly, one of our regular members informed us that a person known to her has become one of Ahmed Al-Hasan's followers, secondly, news of some other twelve Imami Shias, indicate an interest and inclination in his claims and thirdly he (Ahmed Al-Hasan) alleges that he has a growing follow-ship in many countries including 'Iran, Pakistan, al-Kuwait, Qatar, Bahrain, United Arab Emirates, Egypt, Morocco, Najd and Al-Hejaz (Arabic peninsula), Lebanon, china, Australia, Canada, England, Sweden, USA, and others'. Hence it becomes important for us to look into his claims and refute it in the light of Ahadith of Masomeen^{asws}.

For Shias, he (Ahmed Al-Hasan) claims that he is the forth grandson of Imam Mohammad Al-Mahdi^{asws} Ibn Hassan Askari^{asws} (see below the quotes from Ahmed Al-Hasan's website). He also claimed that there will be twelve Mahdis after the twelve Imams^{asws} and he is one of

¹ God Forbid

² A devout Shia who will appear after the appearance of a hostile one (Al-Safyani).

³ Imam Mahdi^{ajfi} Ibn Hassan Al-Askari^{asws} came to his mortal world on the 15th of Shaban in 255 A.H.

them (Nouzobillah). And he alleges to be Al-Yamani who will rise before the re-appearance of 12th Imam^{asws}.

For Sunnis, Ahmed Al-Hasan claims that he is 'the Mahdi whose birth at the end of times was promised by the Prophet Muhammad^{saww} to the Sunni Muslims'. Hence, a reviver of the religion.

For Christians and Jews, Ahmed Al-Hasan claims: 'He is the comforter promised by the Prophet Jesus, peace be upon him, mentioned in the Gospel, and the Saviour whom Prophet Elijah promised to be sent to the Jews. He set out with his great divine call in 1999 in Iraq and from there it spread to the world'.

First we present these quotes from his (Ahmed Al-Hasan) site, and then deal with his claims as per the traditions of Masomeen^{asws}, as per the twelve Imami Shia beliefs.

Quotes from Ahmed Al-Hasan's website:

An Iraqi citizen says:

*My name is Ahmed, son of Ismael, son of Saleh, son of Hussain, son of Salman, **son of Muhammad Al Mahdi**. My father's name is Ismael. My first grandfather is Saleh, second grandfather is Hussain, third grandfather is Salman, **and my fourth grandfather is Muhammad Al-Mahdi**, meaning that Imam Al-Mahdi is my fourth grandfather....(ref: <http://www.saviorofmankind.com/>).*

It is also claimed that:

'Imam Ahmed Al-Hasan is the successor and messenger of Imam Al-Mahdi Muhammad son of Al-Hasan, peace be upon him, to all the people. He is the promised **Yamani** to the Shia Muslims

and the Mahdi whose birth at the end of times was promised by the Prophet Muhammad to the Sunni Muslims.

He is the comforter promised by the Prophet Jesus, peace be upon him, mentioned in the Gospel, and the Savior whom prophet Elijah promised to be sent to the Jews. He set out with his great divine call in 1999 in Iraq and from there it spread to the world(ref: <http://www.saviorofmankind.com/>)..

Then the Will of Rasool Allah^{saww} is quoted: where it is stated:

'O Ali, you are my successor over my family, their living and their deceased, and over my women.....(then 12 Imams are introduced one by one). These are the twelve Imams. After him there will be twelve Mahdis. So if God receives him, let him hand it over to his son, the first of the close ones. He has three names, one like mine and my father's: Abdullah (servant of God), Ahmed, and the third name is al-Mahdi. He is the first of the believers."

Ahmed Al-Hasan says in 'Sermon of Hajj':

The truth I say unto you, that I did not initiate asking for allegiance to be given to me; rather, what happened in the time of the tyrant Saddam was that a group of students from the Hawza Elmiyya in Najaf Al-Ashraf decided to give allegiance to me as a messenger from Imam Al-Mahdi after seeing visions, revelations, and miracles. They then began requesting allegiance be given to me from the other students of the Hawza Elmiyya in Najaf, Allah knows so and they know so. And that was the first allegiance. Then people apostated except for a few who were loyal to Allah's swt covenant, and the ones who apostated began saying that the visions and revelation were from jinn, and that the miracles were witchcraft.

Ahmed Al-Hasan further says in the same sermon:

All praise be to Allah who made me similar to Thul Qarnain and made me similar to Ali, the Prince of Believers, and all praise be to Allah who did not make me request Imamate but made it request me instead. (ref. From Sermon of Hajj: <http://www.saviorofmankind.com>).

Our reply:

Ahmed Al-Hasan says, his movement (as per his website) started in 1999, when some students of Islamic school (Houza) in Najaf (Iraq), through 'visions', believed in him as a 'messenger from Imam Al-Mahdi', however later on most of them realised that those visions were from jinn and part of witchcraft. This, however, encouraged Ahmed Al-Hasan to make further claims and even to bring himself to the level of 'Ismah' (the Infallibility – which is reserved for the Prophets^{as} and Imams^{asws}). His claims are based on the followings four points and we will reply to each of those in the following sections:

1. Visions and Dreams
2. The Twelve Mahdis
3. Al-Yamani
4. 'Ismah' (Infallibility)

1. Vision and Dreams:

Imam^{asws} says:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرُّؤْيَا عَلَى ثَلَاثَةِ وُجُوهِ بِشَارَةٍ مِنَ اللَّهِ لِلْمُؤْمِنِ وَتَحْذِيرٌ مِنَ الشَّيْطَانِ وَاضْغَاثٌ أَحْلَامٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa'd Bin Abu Khalaf, who has narrated the following:

Abu Abdullah^{asws} has said that the dreams are of three aspects - Good News from Allah^{azwj} for the Momin, and a caution against the Satan^{la}, and confused dreams'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ رُبَّمَا رَأَيْتَ الرُّؤْيَا فَأَعْبَرَهَا وَ الرُّؤْيَا عَلَى مَا تُعْبَرُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muammar Bin Khallaad who said:

I heard Abu Al-Hassan^{asws} saying: 'Sometimes I^{asws} see the dream, so I^{asws} interpret it, and the dream is upon what you interpret'.⁵

A religion cannot be based upon 'visions and dreams'. There are so many sects and cults in the world, particularly in Islam, where people have based their beliefs on visions. There is no doubt that Iblees^{la} cannot come in dreams in the appearance of a Prophet^{as}/Imam^{asws} as well as their^{asws} followers (e.g., Appendix I) but the interpretation of a dream cannot be free from doubts, as we see many dreams and sometimes chains of dreams and broken up dreams in which we see other momineen, deceased and pleasant/unpleasant matters. So one cannot take a religion on a dream, as Imam^{asws} says:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةُ فَقُلْتُ جُعِلَتْ فِدَاكَ فِيمَاذَا فَقَالَ فِي أَذَانِهِمْ وَ رُكُوعِهِمْ وَ سُجُودِهِمْ فَقُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ ابْنَ كَعْبٍ رَأَاهُ فِي النَّوْمِ فَقَالَ كَذَبُوا فَإِنَّ دِينَ اللَّهِ عَزَّ وَ جَلَّ أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are these Hostile Ones (Nasibis) reporting?' So I said, 'May I be sacrificed for you^{asws}! With regards to what?' So he^{asws} said: Regarding their Azans, and their Rukū and their Sajud (plural of Sajdah). So I said, 'They are saying that Abayy Bin Ka'ab saw it during the sleep (dream)'. So he^{asws} said: 'They are lying, for the Religion of Allah^{azwj} Mighty and Majestic is more Honourable than for it to be seen during the sleep (dream)'. ...(see the complete Hadith in the Appendix II).⁶

Who Don't See Dreams:

وَ قَالَ ص لَا يَحْزَنُ أَحَدُكُمْ أَنْ تُرْفَعَ عَنْهُ الرُّؤْيَا فَإِنَّهُ إِذَا رَسَخَ فِي الْعِلْمِ رُفِعَتْ عَنْهُ الرُّؤْيَا

⁴ Al-Kafi, Vol. 8, H. H 14509

⁵ Al-Kafi, Vol. 8, H. H 14975

⁶ Al Kafi V 3 – The Book Of Salat CH 100 H 1

The Prophet^{saww} said: You should not be sad when you do not see a dream. The highly educated ones cannot see visions.⁷

Clarification on Dreams:

A companion of Imam^{asws} goes to Imam^{asws} to verify what he was told by the Imam^{asws} in his dream.

مُحَمَّدُ بْنُ الْحُسَيْنِ الطَّاطَرِيُّ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَانِيسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْرُوضِ طَاعَتُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ فَقُلْتَ لِي هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn al-Hassan al-Tatriy has narrated from those who he has mentioned in his book - from Ali ibn al-Nu'rnan from Suwayd al-Qalanisiy from Bashir al-Dahhan who has said:

'I once said to Abu 'Abd Allah^{asws} 'I saw a dream in which I said to you^{asws}, "Fighting alongside the one who other than an Imam^{asws} (and) whose obedience is not obligatory, is unlawful just like consuming dead animals, blood and pork for food. You^{asws} said to me (in my dream), 'That is how it is! Abu 'Abd Allah^{asws} then said, 'That is how it is! That is how it is!'⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَانِيسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْتَرَضِ طَاعَتُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ فَقُلْتَ لِي نَعَمْ هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain, from Ali ibn al-Nu'rnan from Suwayd al-Qalanisiy from Bashir who has said:

'I once said to Abu 'Abd Allah^{asws}: 'I saw a dream in which I said to you^{asws}, "Fighting alongside other than an Imam^{asws} to whom obedience is not obligatory is unlawful like consuming dead animals, blood and pork for food, and you said to me, 'Yes, that is how it is.' Abu 'Abd Allah^{asws} then said, 'That is how it is! That is how it is!'⁹

The above Ahadith clearly prove that one has to verify one's interpretation of dreams, prior to the our times, shias used to visit holy Imam^{asws} to confirm their interpretation of dreams, these days one also need to see if correct interpretation of his/her dream is derived. For example in the case of Ahmed Al-Hasan, if his claims are against doctrine of Masomeen^{asws}, any justification for his support based on one's visions/dream(s) is obviously going to be invalid and completely unlawful.

باب 7 156 74 بحار الأنوار⁷ Tuhaf al-Uqoul, pg. 62,

⁸ Ibid, Ch. 6, H. 3

⁹ Ibid, Ch. 7, H. 2

Religion can only be Based on Holy Book and Ahadith:

قال : وقال أمير المؤمنين (عليه السلام) : من أخذ دينه من أفواه الرجال أزالته الرجال ، ومن أخذ دينه من الكتاب والسنة زالت الجبال ، ولم يزل ، قال : وهذا الخبر مروي عن الصادق (عليه السلام) ، عن أمير المؤمنين (عليه السلام) .

Amir Al-Momineen^{asws} said: 'One who takes his Religion from the mouths of other men, they would (make) him wandering (in doubts), but the one who takes his Religion from the Book and the Sunnah (Ahadith), then the mountains may move but he would not stray (remain firm on his/her's beliefs)'. He (the author of the book said), 'This is reported from Al-Sadiq^{asws}, (and who) from Amir Al-Momineen^{asws} [3]

2. The Twelve Mahdis

Here a quote is presented from the 'Will of Rasool Allah^{saww} ***'O Ali, you are my successor over my family, their living and their deceased, and over my women.....(then 12 Imams are introduced one by one by Rasool Allah^{saww} in the long Sermon – which we are not reporting here). These are the twelve Imams. After him¹⁰ there will be twelve Mahdis.***

One cannot base one's religion without thoroughly analysing all Ahadith of Masomeen^{asws}, the same above Hadith was also used by the 'Waqafis' who believed in only seven Imams (see our refutation of Waqafis: <https://www.hubeali.com/articles/ReplyToWaqafiSectBeliefs.pdf>).

Below, we present a Hadith, where it is emphasised that one must consider other Ahadith too for the clarity, as Imam^{asws} says:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا بَالُ أَقْوَامٍ يَزُورُونَ عَنْ فُلَانٍ وَ فُلَانٍ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَتَّهِمُونَ بِالْكَذِبِ فَيَجِيءُ مِنْكُمْ خِلَافُهُ قَالَ إِنَّ الْحَدِيثَ يُنْسَخُ كَمَا يُنْسَخُ الْقُرْآنُ .

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the matter that the people are reporting from so and so, from Rasool Allah^{saww}, you^{asws} are not accusing them of the lying, and there is coming from you^{asws}, different to it?' He^{asws} said: 'The Hadeeth Abrogates just as the Quran Abrogates'¹¹ See other Ahadith where Truth and

[3] Wasail ul Shia, H. 33403

¹⁰ Here there seems to be typing/report mistake, it should have been after them or after 'him' refers to the last Imam?

¹¹ 162 ص: ج1، ط - دار الحديث، كافي V 1 – The Book Of Intellect and Ignorance CH 20 H 2

falsehood are mixed to obtain desired conclusions in Appendix III. Also see some Ahadith on the authentication of Ahadith.

So let's try to find from Ahadith who are meant by the twelve Mahdis?

Who are the Twelve Mahdis in Ahadith?

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ قَالَ أَخْبَرَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنِ الرَّبِيعِ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلَيْطٍ قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنُ أَبِي طَالِبٍ عَ مِنَّا اثْنَا عَشَرَ مَهْدِيًّا أَوْ هُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ آخِرُهُمُ التَّاسِعُ مِنْ وَلَدِي وَ هُوَ الْإِمَامُ الْقَائِمُ بِالْحَقِّ يُخَيِّ اللَّهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ يُظْهِرُ بِهِ دِينَ الْحَقِّ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ لَهُ غَيْبَةٌ يَزِيدُ فِيهَا أَقْوَامٌ وَ يَنْبُتُ فِيهَا عَلَى الدِّينِ آخِرُونَ فَيُؤْذَنُ وَ يُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَا إِنَّ الصَّابِرَ فِي غَيْبَتِهِ عَلَى الْأَذَى وَ التَّكْذِيبِ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص.

Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdus Salam bin Salih Harawi that he said: Informed us Waki bin Jarrah from Rabi bin Saad from Abdur Rahman bin Salit that he said:

Hussain^{asws} Ibne Ali^{asws} Ibne Abi Talib^{asws} said: "From us^{asws} there are **twelve Mahdis**, the first of whom is Amir-ul-Momineen Ali^{asws} Ibne Abi Talib^{asws} and the last of whom is my^{asws} ninth descendant. And he^{asws} (the 9th son of Imam Hussain^{asws}) is truly the Imam Al-Qaim^{asws} (the 12th Imam^{asws})¹² Allah^{azwj} will Revive the earth after its death through him^{asws}. And through him^{asws} triumph His^{azwj} Religion over all the religions even if the polytheists may dislike this.

There will be occultation for him^{asws} during which communities will apostate but others will remain steadfast on religion. They will be tortured and told: If you are on truth when will this promise be fulfilled? Know that one who observes patience during those tribulations will be like one who fights the holy war under the command of the Rasool Allah^{saww}.¹³

حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ قَالَ حَدَّثَنَا أَبِي عَنْ جَدِّي أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ أَبِي عَلِيٍّ الرَّزَّادِ جَمِيعاً عَنْ إِبْرَاهِيمَ الْكَزْحِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع وَ إِنِّي لَجَالِسٌ عِنْدَهُ إِذْ دَخَلَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع وَ هُوَ غُلَامٌ فَقُمْتُ إِلَيْهِ فَقَبَّلْتُهُ وَ جَلَسْتُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِبْرَاهِيمَ أَمَا إِنَّهُ لَصَاحِبُكَ مِنْ بَعْدِي أَمَا لَيَهْلِكَنَّ فِيهِ أَقْوَامٌ وَ يَسْعُدُ فِيهِ آخِرُونَ فَلَعَنَ اللَّهُ قَاتِلَهُ وَ ضَاعَفَ عَلَى رُوحِهِ الْعَذَابَ أَمَا لَيُخْرِجَنَّ اللَّهُ مِنْ صُلْبِهِ خَيْرَ أَهْلِ الْأَرْضِ فِي زَمَانِهِ سَمِيَّ جَدِّهِ وَ وَارِثَ عِلْمِهِ وَ أَحْكَامِهِ وَ فَضَائِلِهِ وَ مَعْدِنَ الْإِمَامَةِ وَ رَأْسَ الْحِكْمَةِ يَفْتُلُهُ جَبَّارُ بَنِي فُلَانٍ بَعْدَ عَجَائِبِ طَرِيقَةٍ حَسَدًا لَهُ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ بَالِغُ أَمْرِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ تَكْمِلَةً أَنِّي عَشَرَ إِمَامًا مَهْدِيًّا اخْتَصَّهُمُ اللَّهُ بِكَرَامَتِهِ وَ أَحَلَّهُمْ دَارَ قُدْسِهِ - الْمُنتَظَرُ لِلثَّانِي عَشَرَ مِنْهُمْ كَالشَّاهِرِ سَيْفَهُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص يَدْبُ عَنْهُ قَالَ فَدَخَلَ رَجُلٌ مِنْ مَوَالِي بَنِي أُمَيَّةَ فَانْقَطَعَ الْكَلَامُ فَعُدْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع إِخْدَى عَشْرَةَ مَرَّةً أُرِيدُ مِنْهُ أَنْ يَسْتَمِّ

¹² The 12th Imam^{asws} is also referred to as Al-Qaim^{asws} or Al-Mahdi^{asws}

¹³ Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah, Vol. 2, ch.30, H. 3, 317 ج 1، ص: كمال الدين و تمام النعمة،

الْكَلَامَ فَمَا قَدَرْتُ عَلَى ذَلِكَ فَلَمَّا كَانَ قَابِلُ السَّنَةِ الثَّانِيَةِ دَخَلْتُ عَلَيْهِ وَهُوَ جَالِسٌ فَقَالَ يَا إِبْرَاهِيمُ هُوَ الْمُفَرِّجُ لِلْكَرْبِ عَنْ شِيعَتِهِ بَعْدَ ضَنْكٍ شَدِيدٍ وَبَلَاءٍ طَوِيلٍ وَحَزَنٍ وَخَوْفٍ فَطَوَيْتُ لِمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ حَسْبُكَ يَا إِبْرَاهِيمُ قَالَ إِبْرَاهِيمُ فَمَا رَحَعْتُ بِشَيْءٍ أَسَرَ مِنْ هَذَا لِقَلْبِي وَلَا أَقَرَّ لِعَيْنِي.

Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi: Narrated to us my father from my grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Muhammad bin Sinan and Abi Ali Zarrad, all of them from Ibrahim Al-Karkhi that he said:

"I went to Abu Abd Allah Ja'far^{asws} Ibn Muhammad Al-Sadiq^{asws} and was sitting in his^{asws} presence when Abu Al-Hasan Musa^{asws} Ibn Ja'far^{asws} entered while he^{asws} was a boy. I stood up, kissed him^{asws} and sat with him^{asws}. Then Abu Abdullah^{asws} remarked, "O Ibrahim! Know that, he^{asws} is your master after me^{asws}. Know that, concerning him one group will be destroyed while another will be saved. Then may Allah^{azwj} Curse his^{asws} killer and multiply His^{azwj} Chastisement for the one who fights against him^{asws}. Know that, certainly Allah^{azwj} will Bring out from his^{asws} progeny the best of the inhabitants of the earth in his^{ajfi} time. He^{ajfi} will be named after his^{ajfi} grandfather, he^{ajfi} will be the inheritor of this knowledge and his^{saww} laws in his^{ajfi} judgments, the treasure-chest of Imamate and the fountainhead of wisdom. The tyrant king of Bani (Abbas) will kill him^{asws} after his^{asws} amazing acts, due to envy. But Allah^{azwj} (Mighty and Glorified be He) will convey His^{azwj} Affairs even if the polytheists dislike it.

And Allah^{azwj} will Bring forth from his^{asws} progeny the completion **of twelve Mahdi** (guided leaders). Allah^{azwj} has Chosen them for His^{azwj} Nobility, Permitted for them the abode of His^{azwj} Holiness and the twelfth awaited one^{ajfi} is from them, as if with an open sword standing in front of Rasool Allah^{saww} in his defence." Then a person from the friends of Bani Umayyah entered due to which Imam^{asws} had to cut short his speech.

I returned to Abu Abd Allah^{asws} eleven times after that so that he^{asws} may complete his^{asws} discourse but he^{asws} was unable to do so (due to the presence of government spies). In the coming year, which was the second year, I went to him^{asws} while he^{asws} was sitting. He^{asws} said, "O Ibrahim! He^{ajfi} is the one who will provide salvation to his^{ajfi} Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to one who lives till his^{ajfi} time. This is enough for you O Ibrahim." Ibrahim said, 'Then nothing was dearer to my heart or soothed my eyes more than this talk.'"¹⁴

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوِيهِ وَ مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعُطَّارُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَبِي طَالِبٍ عَبْدِ اللَّهِ بْنِ الصَّلْتِ الْقُمِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: كُنْتُ أَنَا وَ أَبُو بصيرٍ وَ مُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى أَبِي جَعْفَرٍ ع فِي مَنْزِلٍ بِمَكَّةَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ اثْنَا عَشَرَ مَهْدِيًّا فَقَالَ لَهُ أَبُو بصيرٍ تَاللَّهِ لَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ ع فَحَلَفَ مَرَّةً أَوْ مَرَّتَيْنِ أَنَّهُ سَمِعَ ذَلِكَ مِنْهُ فَقَالَ أَبُو بصيرٍ لَكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ ع.

¹⁴ Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah, Vol. 2, ch.33, H. 5, 334 ص: 2، كمال الدين و تمام النعمة، ج2،

و حدثنا بهذا الحديث محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار عن أبي طالب عبد الله بن الصلت القمي عن عثمان بن عيسى عن سماعة بن مهران مثله سواء.

Narrated to us Muhammad bin Ali Majilaway and Muhammad bin Musa bin Mutawakkil - May Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Hasan as-Saffar from Abi Talib Abdullah Ibne Salt Qummi from Uthman bin Isa from Sama-a bin Mehran that he said:

"I, Abu Baseer and Muhammad bin Imran, slave of Abu Ja'far^{asws} were in a house in Mecca. Muhammad Ibne Imran said: I heard **Abi Abdullah^{asws} say: We are the twelve Mahdis.** Abu Baseer asked: Did you really hear this from Abi Abdullah^{asws}? He swore once or twice that he had heard it from him^{asws}.

Abu Baseer said: But I have heard it from Abu Ja'far^{asws}. A similar tradition is narrated to us by Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Abi Talib Abdullah bin Salt al-Qummi from Uthman bin Isa from Samaa-a bin Mehran."¹⁵

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي عُثْمَانُ بْنُ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُحَمَّدُ بْنُ عَمْرَانَ مَوْلَى أَبِي جَعْفَرٍ فِي مَنْزِلٍ بِمَكَّةَ فَقَالَ مُحَمَّدُ بْنُ عَمْرَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ اثْنَا عَشَرَ مُحَدَّثُونَ فَقَالَ أَبُو بَصِيرٍ وَ اللَّهُ لَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ ع فَحَلَفَ مَرَّتَيْنِ أَنَّهُ سَمِعَهُ مِنْهُ.

Narrated to us Muhammad bin Ibrahim bin Ishaq: Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Ja'far bin Abdullah: Narrated to me Uthman bin Isa from Sama-a bin Mehran that he said: I, Abu Baseer, Muhammad bin Imran, the slave of Abi Ja'far were in a house in Mecca. Muhammad bin Imran said:

I heard Abi Abdullah^{asws} say: "We^{asws} are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah^{asws}? He swore twice that he had heard it from him^{asws}."¹⁶

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ عَنْ الْحُسَيْنِ بْنِ الْقَاسِمِ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ ثَابِتِ الصَّائِغِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مِنَّا اثْنَا عَشَرَ مَهْدِيًّا مَضَى سِتَّةٌ وَ بَقِيَ سِتَّةٌ يَصْنَعُ اللَّهُ بِالسَّادِسِ مَا أَحَبَّ.

Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani: Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Thabit Saigh from Abu Baseer from:

Abi Abdullah Sadiq^{asws} that he heard him^{asws} say: "From us^{asws} there will be twelve Mahdis^{asws}. Six have passed and six are remaining. Allah^{azwj} will Do with the sixth as He^{azwj} pleases."¹⁷

¹⁵ كمال الدين و تمام النعمة، ج2، ص: 335، H. 6، 33، Vol. 2، ch.33، Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah،

¹⁶ كمال الدين و تمام النعمة، ج2، ص: 339، H. 15، 33، Vol. 2، ch.33، Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah،

¹⁷ كمال الدين و تمام النعمة، ج2، ص: 338، H. 13، 33، Vol. 2، ch.33، Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah،

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ عَنِ الْحُسَيْنِ بْنِ الْقَاسِمِ بْنِ أَيُّوبَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهْبٍ عَنْ دَرِيحٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مِنَّا اثْنَا عَشَرَ مَهْدِيًّا.

Narrated to us Muhammad bin Ibrahim bin Ishaq: Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Wuhaib from Zarih from Abi Hamza who says:

Abi Abdullah^{asws} said: "There will be twelve Mahdi^{asws} (leaders of guidance) from us^{asws}." 18

All Imams^{asws} are Al-Mahdi^{asws} and Al-Qaim^{asws}:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زَيْدِ أَبِي الْحَسَنِ عَنِ الْحَكَمِ بْنِ أَبِي نُعَيْمٍ قَالَ أَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) وَهُوَ بِالْمَدِينَةِ فَقُلْتُ لَهُ عَلَيَّ نَذْرٌ بَيْنَ الرُّكْنِ وَالْمَقَامِ إِنْ أَنَا لَقَيْتُكَ أَنْ لَا أَخْرُجَ مِنَ الْمَدِينَةِ حَتَّى أَعْلَمَ أَنَّكَ قَائِمُ آلِ مُحَمَّدٍ أَمْ لَا فَلَمْ يُجِبْنِي بِشَيْءٍ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Zayd Abu Al Hassan, from Al Hakam Bin Abu Nuaym who said,

'I went over to Abu Ja'far^{asws} and he^{asws} was in Al-Medina, and I said to him^{asws}, 'Upon me there is a vow between *Al-Rukn* (a corner of the Kaaba) and *Al-Maqam* (of Ibrahim^{as}) that if I were to meet you^{asws}, I will not exit from Al-Medina until I know (for certain) whether you^{asws} are the Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} or not'. But, he^{asws} did not answer me with anything.

فَأَقَمْتُ ثَلَاثِينَ يَوْمًا ثُمَّ اسْتَقْبَلَنِي فِي طَرِيقٍ فَقَالَ يَا حَكَمُ وَ إِنَّكَ لَهَا هُنَا بَعْدُ فَقُلْتُ نَعَمْ إِنِّي أَخْبَرْتُكَ بِمَا جَعَلْتُ لِلَّهِ عَلَيَّ فَلَمْ تَأْمُرْنِي وَ لَمْ تَنْهَنِي عَنْ شَيْءٍ وَ لَمْ تُجِبْنِي بِشَيْءٍ فَقَالَ بَكَرَ عَلَيَّ عُذُوَّةُ الْمَنْزِلِ فَعَدَوْتُ عَلَيْهِ فَقَالَ (عَلَيْهِ السَّلَام) سَلْ عَنْ حَاجَتِكَ

So I stayed for thirty days, then he^{asws} met me in a street and he^{asws} said: 'O Hakeym, and you are still over here?' So I said, 'Yes. I did inform you^{asws} with what I had Made for (the Sake of) Allah^{azwj} upon me, but you^{asws} did not instruct me nor did you^{asws} forbid me about anything, and you^{asws} did not answer me with anything'. He^{asws} said: 'Come tomorrow early in the morning to the house'. So I went the next morning to him^{asws}, and he^{asws} said to me: 'Ask your need'.

فَقُلْتُ إِنِّي جَعَلْتُ لِلَّهِ عَلَيَّ نَذْرًا وَ صِيَامًا وَ صَدَقَةً بَيْنَ الرُّكْنِ وَالْمَقَامِ إِنْ أَنَا لَقَيْتُكَ أَنْ لَا أَخْرُجَ مِنَ الْمَدِينَةِ حَتَّى أَعْلَمَ أَنَّكَ قَائِمُ آلِ مُحَمَّدٍ أَمْ لَا فَإِنْ كُنْتَ أَنْتَ رَابِطُكَ وَ إِنْ لَمْ تَكُنْ أَنْتَ سِرْتُ فِي الْأَرْضِ فَطَلَبْتُ الْمَعَاشَ

So I said, 'I made it (for the Sake of) Allah^{azwj}, a vow upon me and some Fasts and charity between *Al-Rukn* and *Al-Maqam* that if I were to meet you^{asws}, I will not exit from Al-Medina

18 Kamal-Al-Deen-wa-Tamam-Al-Ni-Mah, Vol. 2, ch.33, H. 14, 338 ص: 2، كمال الدين و تمام النعمة، ج2،

until I know (for certain) whether you^{asws} are Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} or not. Therefore, if you^{asws} were as such, I shall maintain links with you^{asws}, and if you^{asws} do not happen to be, I shall travel in the land and seek the livelihood’.

فَقَالَ يَا حَكَمُ كُلُّنَا قَائِمٌ بِأَمْرِ اللَّهِ فُلْتُ فَأَنْتَ الْمَهْدِيُّ قَالَ كُلُّنَا نَهْدِي إِلَى اللَّهِ فُلْتُ فَأَنْتَ صَاحِبُ السَّيْفِ قَالَ كُلُّنَا صَاحِبُ السَّيْفِ وَ وَارِثُ السَّيْفِ فُلْتُ فَأَنْتَ الَّذِي تَقْتُلُ أَعْدَاءَ اللَّهِ وَ يَعْزُّ بِكَ أَوْلِيَاءُ اللَّهِ وَ يَظْهَرُ بِكَ دِينُ اللَّهِ

So he^{asws} said: ‘O Hakam! All of us (Imams^{asws}) are ‘Qaim’ (Standing) with the Command of Allah^{azwj}. I said, ‘So are you^{asws} ‘Al-Mahdi^{asws}, (the Guiding one)?’ He^{asws} said: ‘All of us^{asws} Guide to Allah^{azwj}. I said, ‘So are you^{asws} the owner of the sword?’ He^{asws} said: ‘All of us (Imams^{asws}) are owners of the sword and the inheritors of the sword’. I said, ‘So are you^{asws} the one who will be killing the enemies of Allah^{azwj} and the friends of Allah^{azwj} would be strengthen with you^{asws} and the Religion of Allah^{azwj} would overcome (all the other religions)?’

فَقَالَ يَا حَكَمُ كَيْفَ أَكُونُ أَنَا وَ قَدْ بَلَغْتُ خَمْسًا وَ أَرْبَعِينَ سَنَةً وَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ أَقْرَبُ عَهْدًا بِاللَّيْنِ مِنِّي وَ أَخْفَى عَلَى ظَهْرِ الدَّابَّةِ .

He^{asws} said: ‘O Hakam! How can I^{asws} happen to be (him^{asws}), and I^{asws} have already reached fifty-four years of age, and the Master^{asws} of this Command would be closer to the ere of the milk (younger) than me^{asws}, and lighter upon the back of the animal’.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْقَائِمِ (عَلَيْهِ السَّلَام) فَضَرَبَ يَدَهُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ هَذَا وَ اللَّهُ قَائِمُ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Jabir Bin Yazeed Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws}, said, ‘He^{asws} was asked about Al-Qaim^{asws}. So he^{asws} struck his^{asws} hand upon Abu Abdullah^{asws} and he^{asws} said: ‘This one^{asws}, by Allah^{azwj}, is a Qaim^{asws} of the Progeny of Muhammad^{saww}’.

قَالَ عُبَيْدُ اللَّهِ فَلَمَّا قُبِضَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ صَدَقَ جَابِرٌ

Anbasa (a narrator) said, ‘So when Abu Ja'far^{asws} passed away, I went over to Abu Abdullah^{asws} and I informed him^{asws} with that. So he^{asws} said: ‘Jabir (the narrator) spoke the truth’.

ثُمَّ قَالَ لَعَلَّكُمْ تَرَوْنَ أَنَّ لَيْسَ كُلُّ إِمَامٍ هُوَ الْقَائِمُ بَعْدَ الْإِمَامِ الَّذِي كَانَ قَبْلَهُ .

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 128 H 1

Then he^{asws} said: 'Perhaps you all are viewing that it isn't so. Every Imam^{asws}, he^{asws} is 'Al-Qa'im^{asws} after the Imam^{asws} who was before him^{asws}'.²⁰

3. Al-Yamani:

In this section, we deal with the claim of Ahmed Al-Hasan that he is the Al-Yamani. Well if he claims to be a Al-Yamani then he cannot claim, at the same time, to be one of the twelve Al-Mahdis, who will come after Al-Qaim^{asws}. In addition, Al-Yamani will rise after the rising of Al-Sufyani.

We present some Ahadith here, additional Ahadith related to Al-Yamani (and Al-Sufyani) are given in Appendix V.

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَتَى فَرَجُ شِيعَتِكُمْ قَالَ فَقَالَ إِذَا اخْتَلَفَ وَلَدُ الْعَبَّاسِ وَوَهَى سُلْطَانُهُمْ وَطَمِعَ فِيهِمْ مَنْ لَمْ يَكُنْ يَطْمَعُ فِيهِمْ وَخَلَعَتِ الْعَرَبُ أَعْتَقَتَهَا وَرَفَعَ كُلُّ ذِي صِيبِيَّةٍ صِيبِيَّتَهُ وَظَهَرَ الشَّامِيُّ وَأَقْبَلَ الْيَمَانِيُّ وَتَحَرَّكَ الْحُسَيْنِيُّ وَخَرَجَ صَاحِبُ هَذَا الْأَمْرِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ بِثَرَاتٍ رَسُولِ اللَّهِ (صلى الله عليه وآله)

And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al-Sarraaj who said:

I said to Abu Abdullah^{asws}, 'When will there be relief for your^{asws} Shiites?' He^{asws} said: 'When the children of Al-Abbas differ regarding their authority, and he who was not greedy for it before, covets it, and the Arabs remove their reins, and everyone with spurs (horsemen) battles for it, **and Al-Shami (The Syrian) appears, and Al-Yamani** (The Yemenite) comes forward, and Al-Hasany moves (with a movement), and the Master^{asws} of this Command will come out from Al-Medina to Al-Makkah with the inheritance of the Rasool Allah^{saww}.

فَقُلْتُ مَا ثَرَاتُ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ سَيْفُ رَسُولِ اللَّهِ وَدِرْعُهُ وَعِمَامَتُهُ وَبُرْدُهُ وَقَضِيَّتُهُ وَرَأْيَتُهُ وَلَاْمَتُهُ وَسَرَجُهُ حَتَّى يَنْزِلَ مَكَّةَ فَيُخْرِجَ السَّيْفَ مِنْ غَمْدِهِ وَيَلْبَسَ الدَّرْعَ وَيَنْشُرَ الرَّايَةَ وَالبُرْدَةَ وَالعِمَامَةَ وَيَتَنَاوَلَ الْقَضِيْبَ بِيَدِهِ وَيَسْتَأْذِنَ اللَّهَ فِي ظُهُورِهِ

So I said, 'What inheritance of the Rasool Allah^{saww}?' He^{asws} said: 'Sword of the Rasool Allah^{saww}, and his^{saww} Armor, and his^{saww} turban, and his^{saww} gown, and his^{saww} staff, and his^{saww} banner, and his^{saww} helmet, and his^{saww} saddle, until he^{asws} descends upon Makkah. So he^{asws} will take out the sword from its sheath, and put on the Armor, and display the banner, and (wear) the gown and the turban, and grab the staff by his^{asws} hand, and seek Permission of Allah^{azwj} for his^{asws} appearance.

فَيُطْلَعُ عَلَى ذَلِكَ بَعْضُ مَوَالِيهِ فَيَأْتِي الْحُسَيْنِيَّ فَيُخْرِجُهُ الْخَبَرَ فَيَنْتَدِرُ الْحُسَيْنِيَّ إِلَى الْخُرُوجِ فَيَثْبُ عَلَيْهِ أَهْلُ مَكَّةَ فَيَقْتُلُونَهُ وَيَبْعَثُونَ بِرَأْسِهِ إِلَى الشَّامِيِّ فَيُظْهِرُ عِنْدَ ذَلِكَ صَاحِبُ هَذَا الْأَمْرِ فَيُبَايِعُهُ النَّاسُ وَيَتَّبِعُونَهُ وَيَبْعَثُ الشَّامِيُّ عِنْدَ ذَلِكَ جَيْشًا إِلَى الْمَدِينَةِ

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 70 H 7

فَيُهْلِكُهُمُ اللَّهُ عَزَّ وَ جَلَّ دُونَهَا وَ يَهْرُبُ يَوْمَئِذٍ مَنْ كَانَ بِالْمَدِينَةِ مِنْ وَلَدِ عَلِيٍّ (عليه السلام) إِلَى مَكَّةَ فَيَلْحَقُونَ بِصَاحِبِ هَذَا الْأَمْرِ وَ يُقْبِلُ صَاحِبُ هَذَا الْأَمْرِ نَحْوَ الْعِرَاقِ وَ يَبْعَثُ جَيْشًا إِلَى الْمَدِينَةِ فَيَأْمُرُ أَهْلَهَا وَ يَرْجِعُونَ إِلَيْهَا.

That will be announced to some of his^{asws} friends. Al-Hassany would come. So he^{asws} would inform him of the news. Al-Hassany would initiate the coming out (Al-Khurouj). The people of Makkah would pounce upon him. So they will kill him and send his head to Al-Shamy (The Syrian). During that, the Master^{asws} of this Command will appear. So the people would pledge their allegiances to him^{asws} and follow him^{asws}. And Al-Shamy (The Syrian) would send an army to Al-Medina. So Allah^{azwj} Mighty and Majestic would Destroy them before it (gets there). On that day, those from the children of Ali^{asws} who would be in Al-Medina would flee to Makkah. So they would join up with the Master^{asws} of this Command. And the Master^{asws} of this Command would go towards Al-Iraq and send his^{asws} army to Al-Medina. Its people would express belief and they would return to it'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّبِيحَةِ وَ السُّفْيَانِيِّ وَ الْحَسَفِ وَ قَتْلِ النَّفْسِ الزَّكِيَّةِ وَ الْيَمَانِيِّ فَقُلْتُ جُعِلَتْ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أَوْ تَخْرُجَ مَعَهُ قَالَ لَا فَلَمَّا كَانَ مِنَ الْغَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنْ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّلَتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ فَقُلْتُ لَهُ أَ هِيَ الصَّبِيحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah^{asws} saying: 'There are five signs before the rising of Al-Qaim^{asws} (occurring one after another):

- (1) the scream, and
- (2) (rising of) the Sufyani, and
- (3) the sinking (of the earth), and
- (4) the killing of the pure soul (Al-Nafs Al-Zakkiyya) and
- (5) (then rising of the) Al-Yamani'.

So I said, 'May I be sacrificed for you^{asws}, if someone from your^{asws} Household comes out (in revolt) before these signs, shall we come out (revolt) with him?' He^{asws} (the Imam) said: 'No'.

So when it was the next morning, I recited this Verse: **"[26:4] If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it"**. I said, 'Is this the scream?' He^{asws} said: 'If that was, then the necks of the enemies of Allah^{azwj} Mighty and Majestic would stoop down in humility'.²²

²¹ Al-Kafi, Vol. 8, H. 14733

²² Al-Kafi, Vol. 8, H. 14931

4. 'Ismah' (Infallibility)

Ahmed Al-Hasan also alleges that he is the promised Al-Mahdi, Al-Yamani, , and is similar to 'Thul Qarnain^{as} and Ali^{asws}. From twelve Imami point of view, this is impossible as 'Ismah' (Infallibility) cannot be attained but is a Divine Ordainment, there are numerous Ahadith on this topic, and we just present one Hadith, some additional Ahadith are presented in Appendix VI.

The Qualities of an Infallible Imam^{asws}:

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الْإِمَامُ قَالَ فَقَالَ بِخِصَالٍ أَمَّا أَوَّلُهَا فَإِنَّهُ بِشَيْءٍ قَدْ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ بِإِشَارَةٍ إِلَيْهِ لِنُكُونِ عَلَيْهِمْ حُجَّةً وَيُسْأَلُ فَيُجِيبُ وَإِنْ سَكَتَ عَنْهُ ابْتَدَأَ وَيُخْبِرُ بِمَا فِي غَدٍ وَيُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ أُعْطِيكَ عَلَامَةً قَبْلَ أَنْ تَقُومَ فَلَمْ أَلْبَثْ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَكَلَّمَهُ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ وَاللَّهِ جُعِلْتُ فِدَاكَ مَا مَنَعَنِي أَنْ أَكَلِّمَكَ بِالْخُرَاسَانِيَّةِ غَيْرُ أَبِي طَنْنْتُ أَتَاكَ لَا تُحْسِنُهَا فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أُحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَلَا طَيْرٍ وَلَا بَهِيمَةٍ وَلَا شَيْءٍ فِيهِ الرُّوحُ فَمَنْ لَمْ يَكُنْ هَذِهِ الْخِصَالُ فِيهِ فَلَيْسَ هُوَ بِإِمَامٍ.

Ahmad ibn Mihran has narrated from Muhammad Ibn Ali from abu Basir who has said that he asked (the following) from Imam Abu Al-Hassan^{asws}:

"May I be sacrificed for you, what proof is needed to determine who is a (Divine) Imam^{asws}?" He^{asws} said, 'Through several Qualities;

The first one is that his^{asws} father^{asws} must have introduced him^{asws} (to others). And that when asked he would answer and if one remain silent he would begin to speak on the issue and inform of the things that would happen the next day(s) (Ilm-ul-Ghaib) and he can speak to people in their own languages."

Then he^{asws} said to me, "O Abu Muhammad, allow me to give you an example before you leave. A man from Khurasan came. He spoke to the Imam^{asws} in Arabic but Abu Al-Hassan^{asws} replied him in Persian. He (the man from Khurasan) said, "I swear by Allah^{azwj}, "May Allah^{azwj} Take my soul in service for your^{asws} cause, the only thing that stopped me from speaking to you^{asws} in Persian was I thought you^{asws} might not know Persian."

The Imam^{asws} then said, "Glory belongs to Allah^{azwj}, If I^{asws} am unable to answer you (in Persian) then how would I^{asws} have any excellence over you?"

The Imam^{asws} said to me, "O Abu Muhammad, "No one's language is unknown to the Imam^{asws} nor the language of birds, animals and any living things. Whoever does not have these qualities, he is not an Imam^{asws} 23

23 H. 7, الكافي (ط - الإسلامية)، ج1، ص: 285

Appendix I:

Iblees^{la} cannot come in a Dream in the Appearance of Prophet^{as} or an Imam^{asws} or their followers:

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال حدثنا أحمد بن محمد بن سعيد الكوفي مولى بني هاشم عن علي بن الحسين بن علي بن فضال عن أبيه عن أبي الحسن علي بن موسى الرضا ع أنه قال له رجل من أهل خراسان يا ابن رسول الله رأيت رسول الله ص في المنام كأنه يقول لي كيف أنتم إذا دفن في أرضكم بضعتي و استحفظتم وديعتي و غيب في ثراكم نجمي فقال له الرضا ع أنا المدفون في أرضكم و أنا بضعة نبيكم فأنا الوديعه و النجم ألا و من زارني و هو يعرف ما أوجب الله تبارك و تعالى من حقي و طاعتي فأنا و آبائي شفعاؤه يوم القيامة و من كنا شفعاؤه نجا و لو كان عليه مثل وزر الثقلين الجن و الإنس و لقد حدثني أبي عن جدي عن أبيه عن آبائه ع أن رسول الله ص قال من زارني في منامه فقد زارني لأن الشيطان لا يتمثل في صورتني و لا في صورة أحد من أوصيائي و لا في صورة أحد من شيعتهم و إن الرؤيا الصادقة جزء من سبعين جزءا من النبوة

Muhammad ibn Ibrahim ibn Ishaq al- Taleqani - may Allah be pleased with him narrated that Ahmad ibn Muhammad ibn Saeed al-Kufi - a chief of the Hashemite tribe - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father the following:

A man from Khorasan told Abul Hassan Ali ibn Musa Al-Reza^{asws}, son of the Prophet of Allah^{saww}! I saw the Prophet of Allah^{saww} in a dream. The Prophet^{saww} asked me, How will you be when one of my own flesh and blood is buried in your land, you are asked to protect my trust, and my star (Al-Reza^{asws}) when he disappears in your soil?' Then Al-Reza^{asws} told him, I am the one who will be buried in your land. I am a piece of the flesh and blood of your Prophet^{saww}. I^{asws} am the trusted one and I^{asws} am the star. Know that whoever visits me^{asws} recognizing my rightfulness and obeys me^{asws} as Allah^{azwj} has Made it incumbent upon him to do so - my forefathers^{asws} and I^{asws} will intercede on his behalf on the Resurrection Day. Whoever on whose behalf we^{asws} intercede shall be saved, even if there is the heavy burden of sin of the Jinn and the men on him.

In fact, my father^{asws} quoted on the authority of my grandfather^{asws}, on the authority of his father^{asws}, on the authority of his forefather^{asws} that Allah^{azwj}'s Prophet^{saww} said, Whoever visits me^{saww} in his dream, it is as if he has visited me^{saww} since Satan cannot appear to be like me, or appear to be like anyone of my Testamentary Trustees^{asws} (the 12 Imams^{asws}). Neither can Satan appear to be like any of their followers. Indeed truthful dreams are one of the seventy parts of Prophethood.²⁴

²⁴عيون أخبار الرضا (ع) ج : 2 ص : 258 Uyun Akhbar Ali Reza (asws), 66-11, pg. 584,

Appendix II:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةُ فَقُلْتُ جُعِلَتْ فِدَاكَ فِيمَاذَا فَقَالَ فِي أَذَانِهِمْ وَرُكُوعِهِمْ وَسُجُودِهِمْ فَقُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ أَبِي بْنَ كَعْبٍ رَأَاهُ فِي النَّوْمِ فَقَالَ كَذَبُوا فَإِنَّ دِينَ اللَّهِ عَزَّ وَجَلَّ أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are these Hostile Ones (Nasibis) reporting?' So I said, 'May I be sacrificed for you^{asws}! With regards to what?' So he^{asws} said: Regarding their Azans, and their Rukū and their Sajud (plural of Sajdah). So I said, 'They are saying that Abayy Bin Ka'ab saw it during the sleep (dream)'. So he^{asws} said: 'They are lying, for the Religion of Allah^{azwj} Mighty and Majestic is more Honourable than for it to be seen during the sleep (dream)'.

قَالَ فَقَالَ لَهُ سَدِيدُ الصَّيْرِئِ جُعِلَتْ فِدَاكَ فَأَخْبِثْ لَنَا مِنْ ذَلِكَ ذِكْرًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا عَرَجَ بَنِيَّهِ (صلى الله عليه وآله) إِلَى سَمَاوَاتِهِ السَّبْعِ أَمَّا أُولَاهُنَّ فَبَارَكَ عَلَيْهِ وَالثَّانِيَةَ عَلَّمَهُ قُرْضَهُ فَأَنْزَلَ اللَّهُ مَحْمِلًا مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحْدِقَةً بِعَرْشِ اللَّهِ تَغْشَى أَبْصَارَ النَّاطِرِينَ

He (the narrator) said, 'So Sudeyr Al-Sayrafi said to him^{asws}, 'May I be sacrificed for you^{asws}! So narrate to us a reminder of that'. So Abu Abdullah^{asws} said: 'When Allah^{azwj} Mighty and Majestic Ascended His^{azwj} Prophet^{saww} to the seven skies, so as for the first of these, He^{azwj} Blessed upon him^{saww}, and (in) the second, Taught him^{saww} his^{saww} Obligations. So Allah^{azwj} Sent down a carriage of Light wherein were forty varieties from the varieties of Light which engulf the Throne of Allah^{azwj}, overwhelming the sights of the onlookers.

أَمَّا وَاحِدٌ مِنْهَا فَأَصْفَرُ فَمِنْ أَجْلِ ذَلِكَ اصْفَرَّتِ الصُّفْرَةُ وَوَاحِدٌ مِنْهَا أَحْمَرُ فَمِنْ أَجْلِ ذَلِكَ احْمَرَّتِ الْحُمْرَةُ وَوَاحِدٌ مِنْهَا أَبْيَضُ فَمِنْ أَجْلِ ذَلِكَ ابْيَضَّ الْبَيَاضُ وَالْبَاقِي عَلَى سَائِرِ عَدَدِ الْخَلْقِ مِنَ النُّورِ وَالْأَلْوَانِ فِي ذَلِكَ الْمَحْمِلِ خَلْقٌ وَسَلْسِلٌ مِنْ فِضَّةٍ

As for one of these, so it was yellow, and due to that is the yellowness of the yellow; and one of these was red, and due to that is the redness of the red; and one of these was white, and due to that is the whiteness of the white; and the remainder were upon the number of the rest of the creatures of light; and the colours in that carriage, the ring, and the chain were from silver.

ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ فَتَفَرَّتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَخَرَّتْ سُجَّدًا وَقَالَتْ سُبُّوحٌ قُدُّوسٌ مَا أَشَبَهُ هَذَا النُّورِ بُنُورِ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَاجْتَمَعَتِ الْمَلَائِكَةُ فَسَلَّمَتْ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَأَفْوَاجًا وَقَالَتْ يَا مُحَمَّدُ كَيْفَ أَخْبَرْتُكَ إِذَا نَزَلْتُ فَأَقْرَبْتُ السَّلَامَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَفَتَعْرِفُونَهُ قَالُوا وَكَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَحَدَ مِثْلُكَ وَ مِثْلُكَ مِنَّا وَ مِثْلُكَ شَيْعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجُوهَ شَيْعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي كُلِّ وَقْتٍ صَلَاةٍ وَ إِنَّا لَنُصَلِّي عَلَيْكَ وَ عَلَيْهِ

Then he^{saww} was ascended with to the sky, so the Angels alienated towards the horizons of the sky and fell down in *Sajdah* and said, 'Glorious One! Holy One! How resembling is this light with the Light of our Lord^{azwj}!' So Jibraeel^{as} said: 'Allah^{azwj} is the Greatest!' Then the door of the sky were opened and the Angels gathered around. So they greeted upon the Prophet^{saww} in droves, and said, 'O Muhammad^{saww}! How is your^{saww} brother^{as}? When you^{saww} descend, so convey the greetings to him^{asws}'. The Prophet^{saww} said: 'Do you all recognise him^{asws}? They said, 'And how can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant and his^{saww} own Covenant from us, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of his^{asws} Shias five times during every day and night, meaning during every time for *Salāt*, and we send Blessings upon you^{saww} and upon him^{asws}'.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشَبِّهُهُ النُّورُ الْأَوَّلُ وَ زَادَنِي خَلْقًا وَ سَلَاسِلَ وَ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَلَمَّا قَرِئَتْ مِنْ بَابِ السَّمَاءِ الثَّانِيَةِ نَفَرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَرَّتْ سُجَّدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشَبَّهُ هَذَا النُّورِ بِنُورِ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عَلَيْهِ السَّلَام) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ يَا جِبْرِئِيلُ مَنْ هَذَا مَعَكَ قَالَ هَذَا مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالُوا وَ قَدْ بُعِثَ قَالَ نَعَمْ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased for me^{saww} forty types from the verities of the Light, non resembling the earlier Lights (Given to me^{saww} before), and Increased me^{saww} with a ring, and chain, and Ascended with me to the second sky. So when I^{saww} was near to the door of the second sky, the Angels alienated towards the horizons of the sky and fell down in *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! How resembling is this light with the Light of our Lord^{azwj}!' So Jibraeel^{as} said: 'I testify that there is no god except for Allah^{azwj}'. So the Angels gathered around and said, 'O Jibraeel^{as}! Who is this one with you^{as}? He^{as} said: 'This is Muhammad^{saww}'. They said: 'And he^{saww} has (already) been sent (with the Prophet-hood)?' He^{as} said: 'Yes'.

قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَخَرَجُوا إِلَيَّ شَبَّهَ الْمَعَانِيْقِ فَسَلَّمُوا عَلَيَّ وَ قَالُوا أَقْرَأْ أَخَاكَ السَّلَامَ قُلْتُ أ تَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أُخِذَ مِثْلُكَ وَ مِثْلُكَ وَ مِثْلُكَ شِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجْهَهُ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي كُلِّ وَقْتٍ صَلَاةٍ

The Prophet^{saww} said: 'So they came out towards me^{saww} resembling the swarms. So they greeted upon me^{saww} and said: 'Convey the greetings to your^{saww} brother^{asws}'. I^{saww} said: 'Do you all recognise him^{asws}? They said: 'How can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant, and his^{asws} own Covenant, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of the Shias five times during every day and night, meaning during every time for *Salāt*'.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشَبِّهُهُ الْأَنْوَارُ الْأُولَى ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِيَةِ فَتَفَرَّتِ الْمَلَائِكَةُ وَ حَرَّتْ سُجَّدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا هَذَا النُّورُ الَّذِي يُشَبِّهُهُ نُورُ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عَلَيْهِ السَّلَام) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ مَرْحَبًا بِالْأَوَّلِ وَ مَرْحَبًا بِالْآخِرِ وَ مَرْحَبًا بِالْحَاشِرِ وَ مَرْحَبًا بِالنَّاشِرِ مُحَمَّدٌ خَيْرُ النَّبِيِّينَ وَ عَلِيٌّ خَيْرُ الْوَصِيِّينَ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased me with forty types from the varieties of the Light, non resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the third sky. So the Angels alienated and fell down *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! What is this light which resembles the Light of our Lord^{azwj}?' So Jibraeel^{as} said: 'I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! So the Angels gathered around and said: 'Welcome to the first one! And welcome to the last one! And welcome to the Resurrector (of souls)! And welcome to the Publisher (of the deeds), Muhammad^{saww}, the best of the Prophets^{as}, and Ali^{asws} the best of the successors^{as}'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) ثُمَّ سَلَّمُوا عَلَيَّ وَ سَأَلُونِي عَنْ أَحْيِي قُلْتُ هُوَ فِي الْأَرْضِ أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ نَحْنُ الْبَيْتُ الْمَعْمُورُ كُلَّ سَنَةٍ وَ عَلَيْهِ رَقٌّ أَبْيَضٌ فِيهِ اسْمُ مُحَمَّدٍ وَ اسْمُ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ (عليهم السلام) وَ شِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنَبَارِكُ عَلَيْهِمْ كُلَّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَغْنُونُ فِي وَقْتِ كُلِّ صَلَاةٍ وَ يَمْسَحُونَ رُءُوسَهُمْ بِأَيْدِيهِمْ

The Prophet^{saww} said: 'Then they greeted upon me^{saww} and asked me^{asws} about my^{saww} brother^{asws}. I^{saww} said: 'He^{asws} is in the earth. Do you all recognise him^{asws}?' They said: 'And how can we not recognise him^{asws} and we perform the Hajj of the Bayt Al-Mamour (The Oft-frequented House) every year, and upon it is a while Parchment wherein is the name of Muhammad^{saww}, and name of Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, and their^{asws} Shias up to the Day of Judgement, and we Bless upon them five times during every day and night, during the time for every *Salāt*, and we wipe their heads by their hands' (while performing *Wuzu*).

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشَبِّهُ تِلْكَ الْأَنْوَارِ الْأُولَى ثُمَّ عَرَّجَ بِي حَتَّى انْتَهَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ فَلَمْ تَقُلِ الْمَلَائِكَةُ شَيْئًا وَ سَمِعْتُ دَوِيًّا كَأَنَّهُ فِي الصُّدُورِ فَاجْتَمَعَتِ الْمَلَائِكَةُ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ خَرَجَتْ إِلَيَّ شِبْهُ الْمَعَانِيْقِ فَقَالَ جِبْرِئِيلُ (عليه السلام)

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased for me forty types from the varieties of Light non resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the sky until I^{saww} ended up to the fourth sky. Where the Angels were quiet, and I heard a vibration as if it is in the chests. So the Angels gathered around, and the doors of the sky were open, and they came out towards me^{saww} resembling the hordes. So Jibraeel^{as} said:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ فَقَالَتِ الْمَلَائِكَةُ صَوْتَانِ مَقْرُونَانِ مَعْرُوفَانِ فَقَالَ جِبْرِئِيلُ (عليه السلام) قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ فَقَالَتِ الْمَلَائِكَةُ هِيَ لِشِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ

'Hasten to the *Salāt*! Hasten to the *Salāt*! Hasten to the success! Hasten to the success!'. So the Angels said: 'These two voices are paired and well-known'. So Jibraeel^{as} said: 'The *Salāt* has been established! The *Salāt* has been established!' So the Angels said: 'It is for his^{saww} Shias up to the Day of Judgement'.

ثُمَّ اجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ كَيْفَ تَرَكْتِ أَخَاكَ فَقُلْتُ لَهُمْ وَ تَعْرِفُونَهُ قَالُوا نَعْرِفُهُ وَ شِيعَتَهُ وَ هُمْ نُورٌ حَوْلَ عَرْشِ اللَّهِ وَ إِنَّ فِي الْبَيْتِ الْمَعْمُورِ لَرَقًّا مِنْ نُورٍ فِيهِ كِتَابٌ مِنْ نُورٍ فِيهِ اسْمُ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ وَ شِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ لَا يَزِيدُ فِيهِمْ رَجُلٌ وَ لَا يَنْقُصُ مِنْهُمْ رَجُلٌ وَ إِنَّهُ لَمِيقَاتُنَا وَ إِنَّهُ لَيُفْرَأُ عَلَيْنَا كُلَّ يَوْمٍ جُمُعَةٍ

The Angels gathered around and said: 'How did you^{saww} leave your^{saww} brother^{asws}?' So I^{saww} said to them: 'And you all recognise him^{asws}?' They said: 'We recognise him^{asws}, and his^{asws} Shias when they were lights around the Throne of Allah^{azwj}, and in the Bayt Al-Mamour (The Oft-Frequented House) is a Parchment of light wherein is writing of light, in which are names of Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imam^{asws}, after the Imam^{asws}, and their^{asws} Shias up to the Day of Judgement. Neither is a man increased among them nor is a man reduced from them; and it is our Covenant which is read out to us every Friday'.

ثُمَّ قِيلَ لِي اِرْفَعْ رَأْسَكَ يَا مُحَمَّدُ فَرَفَعْتُ رَأْسِي فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ خُرِقَتْ وَ الْحُجُبُ قَدْ رُفِعَتْ ثُمَّ قَالَ لِي طَاطِئُ رَأْسِكَ انْظُرْ مَا تَرَى فَطَاطَأْتُ رَأْسِي فَتَنَظَّرْتُ إِلَى بَيْتٍ مِثْلَ بَيْتِكُمْ هَذَا وَ حَرَمٍ مِثْلَ حَرَمِ هَذَا الْبَيْتِ لَوْ أَلْقَيْتُ شَيْئًا مِنْ يَدِي لَمْ يَقَعْ إِلَّا عَلَيْهِ

Then it was Said to me^{saww}: "O Muhammad^{saww}! Raise your^{saww} head!" So I^{saww} raised my^{saww} head, and there were the layers of the sky which had been pierced and the veils had been raised. Then He^{azwj} Said to me^{saww}: "Lower your^{saww} head, look! What do you^{saww} see?" So I^{saww} lowered my^{saww} head and looked at a house similar to these houses of yours, and a Sanctuary like the Sanctuary of this House (Kabah). If I^{saww} had thrown something from my^{saww} hand, it would not have fallen except upon it.

فَقِيلَ لِي يَا مُحَمَّدُ إِنَّ هَذَا الْحَرَمَ وَ أَنْتَ الْحَرَامُ وَ لِكُلِّ مِثْلٍ مِثَالٌ ثُمَّ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ اذْنُ مِنْ صَادٍ فَاغْسِلْ مَسَاجِدَكَ وَ طَهِّرْهَا وَ صَلِّ لِرَبِّكَ

So it was Said to me^{saww}: "O Muhammad^{saww}! This is the Sanctuary and you^{saww} are the sanctimonious, and for every like there is a like". Then Allah^{azwj} Revealed unto me^{saww}: "O Muhammad^{saww}! Approach Sa'ad (a river) and wash your^{saww} places of *Sajdah*, and clean these, and pray *Salāt* to your^{saww} Lord^{azwj}".

فَدَنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ صَادٍ وَ هُوَ مَاءٌ يَسِيلُ مِنْ سَاقِ الْعَرْشِ الْأَيْمَنِ فَتَلَقَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَاءَ بِيَدِهِ الْيُمْنَى فَمِنْ أَجْلِ ذَلِكَ صَارَ الْوُضُوءُ بِالْيُمْنَى

So Rasool-Allah^{saww} approached Sa'ad (a river), and it is water which flows from the right Pillar of the Throne. So Rasool-Allah^{saww} scooped the water with his^{saww} right hand, and due to that the *Wuzu* came to be performed with the right hand.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اغْسِلْ وَجْهَكَ فَإِنَّكَ تَنْظُرُ إِلَى عَظَمَتِي ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيُمْنَى وَ الْيُسْرَى فَإِنَّكَ تَلَقَّى بِيَدِكَ كَلَامِي ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ وَ رِجْلَيْكَ إِلَى كَعْبَيْكَ فَإِنِّي أَبَارِكُ عَلَيْكَ وَ أُوطِئُكَ مَوْطِئًا لَمْ يَطَأْهُ أَحَدٌ غَيْرُكَ فَهَذَا عِلَّةُ الْأَذَانِ وَ الْوُضُوءِ

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Wash your^{saww} face for you^{saww} would be looking at My^{azwj} Magnificence. Then wash your^{saww} right arm and the left for you^{saww} would be receiving My^{azwj} Speech with your^{saww} hands. Then wipe your head with the remnants of what remain in your hands from the water, and the feet up to your ankles, for I^{azwj} would Bless upon you^{saww}, and Make you^{saww} to tread upon a place where not one had trod upon before apart from you”. Thus this is the reason for the *Azan* and the *Wuzu*.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُحَمَّدُ اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ وَ كَبِّرْنِي عَلَى عَدَدِ حُجِّي فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ سَبْعًا لِأَنَّ الْحُجُبَ سَبْعٌ فَأُفْتُتِحَ عِنْدَ انْقِطَاعِ الْحُجُبِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سُنَّةً وَ الْحُجُبُ مُتَطَابِقَةٌ بَيْنَهُنَّ بِحَارِ الثُّورِ وَ ذَلِكَ الثُّورُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ ثَلَاثَ مَرَّاتٍ لِإِفْتِتَاحِ الْحُجُبِ ثَلَاثَ مَرَّاتٍ فَصَارَ التَّكْبِيرُ سَبْعًا وَ الْإِفْتِتَاحُ ثَلَاثًا

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “O Muhammad^{saww}! Face the Black Stone and exclaim My^{azwj} Greatness upon the number of My^{azwj} Veils”. So due to that, the exclamations of *Takbīr* came to be seven, because the Veils are seven. So he^{saww} commenced at the intermission of the Veils, and due to that the commencement came to be a Sunnah; and the Veils are layered, there being oceans of Light between them, and that is the Light which descended unto Muhammad^{saww}, and due to that, the commencement is three times because of the opening of the Veils three times. Thus the exclamations of the *Takbīr*'s (altogether before commencement) came to be seven, and the commencement, three.

فَلَمَّا فَرَعَ مِنَ التَّكْبِيرِ وَ الْإِفْتِتَاحِ أَوْحَى اللَّهُ إِلَيْهِ سَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ أَحْمَدَنِي فَلَمَّا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ النَّبِيُّ فِي نَفْسِهِ شُكْرًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قَطَعْتَ حَمْدِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ فِي الْحَمْدِ الرَّحْمَنِ الرَّحِيمِ مَرَّتَيْنِ

So when you are free from the exclamations of *Takbīr* and the commencement, Allah^{azwj} Revealed unto him^{saww}: “Name Me^{azwj} by My^{azwj} Name”. So due to that, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful’ is in the first Chapter. Then Allah^{azwj} Revealed unto him^{saww}: “Praise Me^{azwj}”. So when he^{saww} said: ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’, the Prophet^{saww} said within himself^{saww}: ‘Thanks’. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name”. So due to that ‘The Beneficent, the Merciful’ was Made to be twice in Al-Hamd (Chapter 1).

فَلَمَّا بَلَغَ وَ لَا الضَّالِّينَ قَالَ النَّبِيُّ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ شُكْرًا فَأَوْحَى اللَّهُ إِلَيْهِ قَطَعْتَ دِكْرِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ

So when he^{saww} reached ‘nor of those who has strayed’, the Prophet^{saww} said: ‘The Praise is for Allah^{azwj} the Lord^{azwj} of the worlds, thanks’. So Allah^{azwj} Revealed unto him^{saww}: “Revealed unto him^{saww}: “Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name”. So due to that, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful was made to be in the first Chapter.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَفْرَأُ يَا مُحَمَّدُ نِسْبَةَ رَبِّكَ تَبَارَكَ وَ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَاحِدُ الْأَحَدُ الصَّمَدُ فَأَوْحَى اللَّهُ إِلَيْهِ لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Read, O Muhammad^{saww}, a Relationship of your^{saww} Lord^{azwj} Blessed and High. Read [112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him”. Then the Wahi (Revelation) was Withheld from him, so Rasool-Allah^{saww} said: ‘The Alone, the One, the Depended’. So Allah^{azwj} Revealed until him^{saww}: “[112:1] Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him”.

ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَذَلِكَ اللَّهُ كَذَلِكَ اللَّهُ رَبُّنَا فَلَمَّا قَالَ ذَلِكَ أَوْحَى اللَّهُ إِلَيْهِ ارْكَعْ لِرَبِّكَ يَا مُحَمَّدُ فَكَرَعَ فَأَوْحَى اللَّهُ إِلَيْهِ وَ هُوَ رَاكِعٌ قُلْ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَفَعَلَ ذَلِكَ ثَلَاثًا

Then the Wali (Revelation) was Withheld from him^{saww}, so Rasool-Allah^{saww} said: ‘Like that is our Lord^{azwj}! Like that is our Lord^{azwj}!’. So when he^{saww} said that, Allah^{azwj} Revealed unto him^{saww}: “Perform Rukū to your^{saww} Lord^{azwj}, O Muhammad^{saww}!” So he^{saww} went down into Rukū, and Allah^{azwj} Revealed unto him^{saww}: “Say Glorious is my^{saww} Lord^{azwj}, the Magnificent”. So he^{saww} did that three (times).

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْزُقْ رَأْسَكَ يَا مُحَمَّدُ فَفَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَامَ مُتَّصِبًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَاجِدًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى فَفَعَلَ ذَلِكَ ثَلَاثًا

Then Allah^{azwj} Revealed unto him^{saww}: “Raise your^{saww} head, O Muhammad^{saww}!” So Rasool-Allah^{saww} stood upright and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “ Perform Sajdah to your^{saww} Lord^{azwj}, O Muhammad^{saww}!” So Rasool-Allah^{saww} fell down in Sajdah, and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Say: Glorious is my^{saww} Lord^{azwj}, the Exalted”. So he^{saww} did that three (times).

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ اسْتَوِ جَالِسًا يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَ اسْتَوَى جَالِسًا نَظَرَ إِلَى عَظَمَتِهِ بَحَلَّتْ لَهُ فَخَرَّ سَاجِدًا مِنْ تَلَقُّاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرٍ بِهِ فَسَبَّحَ أَيْضًا ثَلَاثًا فَأَوْحَى اللَّهُ إِلَيْهِ انْتَصِبْ فَأَيْمًا فَفَعَلَ فَلَمْ يَرَ مَا كَانَ رَأَى مِنَ الْعَظَمَةِ فَمِنْ أَجْلِ ذَلِكَ صَارَتِ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ

Then Allah^{azwj} Revealed unto him^{saww}: “Sit upright, O Muhammad^{saww}!” So he^{saww} did. So when he^{saww} raised his^{saww} head from his Sajdah and sat upright, he^{saww} looked at His^{azwj} Magnificence being Manifested to him^{saww}, so he^{saww} fell down in Sajdah from his own self, not to a Command he^{saww} been Commanded with, and he Glorified three (times) as well. So Allah^{azwj} Revealed unto him^{as}: “Stand upright!” So he^{saww} did, but could not see what he^{saww} had seen from the Magnificence. Thus, from the reason of that, the Salāt came to be with one Rukū and two Sajdud (plural of Sajdah).

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ بِالْحَمْدِ لِلَّهِ فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلًا ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فَإِنَّهَا نِسْبَتُكَ وَ نِسْبَةُ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ فَعَلَ فِي الرُّكُوعِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً فَلَمَّا رَفَعَ رَأْسَهُ تَجَلَّتْ لَهُ الْعَظَمَةُ فَخَرَّ سَاجِدًا مِنْ تَلَفَاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرٍ بِهِ فَسَبَّحَ أَيْضًا

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Read the Praise for Allah^{azwj}”. So he^{saww} recited it similar to what he^{saww} had recited firstly. Then Allah^{azwj} Mighty and Majestic Revealed unto him: “Read [97:1] **We have indeed revealed it** (Chapter 97), for it is your^{saww} relationship and the relationship of the People^{asws} of your^{saww} Household, up to the Day of Judgement”. And he^{saww} did in the *Rukū* the like of what he^{saww} had done the first time. Then he went down (and performed) one *Sajdah*. So when he^{saww} raised his^{saww} head, the Magnificence Manifested to him^{saww}, so he^{saww} fell down in *Sajdah* from his^{saww} own self, not to a Command he^{saww} had been Commanded with. So he^{saww} Glorified, as well.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ ثَبَّتَكَ رَبُّكَ فَلَمَّا ذَهَبَ لِيَقُومَ قِيلَ يَا مُحَمَّدُ اجْلِسْ فَاجْلَسَ فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ إِذَا مَا أَنْعَمْتُ عَلَيْكَ فَسَمِّ بِاسْمِي فَأُهِيمَ أَنْ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ

Then Allah^{azwj} Revealed unto him^{saww}: “Raise your^{saww} head, O Muhammad^{saww}, your^{saww} Lord^{azwj} has Affirmed you^{saww}”. So when he^{saww} went on to stand, He^{azwj} Said: “O Muhammad^{saww}! Be seated”. So he^{saww} sat, and Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Whenever I^{azwj} Favour upon you^{saww}, so Name Me^{azwj} by My^{azwj} Name”. So he^{saww} was inspired that he^{saww} should say: ‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and there is no god except for Allah^{azwj}, and the beautiful Names, all of them are for Allah^{azwj}’.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ صَلِّ عَلَى نَفْسِكَ وَ عَلَى أَهْلِ بَيْتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي وَ قَدْ فَعَلَ ثُمَّ التَفَّتْ فَإِذَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَ الْمُرْسَلِينَ وَ النَّبِيِّينَ فَقِيلَ يَا مُحَمَّدُ سَلِّمْ عَلَيْهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Send Blessings upon yourself^{saww} and upon the People^{asws} of your^{saww} Household”. So he^{saww} said: ‘May Allah^{azwj} Send Blessings upon me^{saww} and upon the People^{asws} of my^{saww} Household’, and it had been done. Then he^{saww} turned, and he^{saww} was with rows of Angels, and the Mursil Prophets^{as}, and the Prophets^{as}. So it was said: “O Muhammad^{saww}! Greet upon them!” So he^{saww} said: ‘The greetings be upon you, and the Mercy of Allah^{azwj} and His^{azwj} Blessings’.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ السَّلَامَ وَ التَّحِيَّةَ وَ الرَّحْمَةَ وَ الْبَرَكَاتِ أَنْتَ وَ ذُرِّيَّتُكَ

So Allah^{azwj} Revealed unto him^{saww}: “The greetings, and the salutation, and the Mercy, and the Blessings, are you^{saww} and your^{saww} children^{asws}”.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ لَا يَنْتَفِيتْ يَسَارًا وَ أَوَّلُ آيَةٍ سَمِعَهَا بَعْدَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ آيَةً أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشِّمَالِ فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ وَاحِدَةً نُجَاهَ الْقِبْلَةِ وَ مِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْرًا وَ قَوْلُهُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ لِأَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ صَحَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّهْلِيلِ فَمِنْ أَجْلِ ذَلِكَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ وَ مِنْ

أَجَلِ ذَلِكَ صَارَتْ الرُّكْعَتَانِ الْأُولَيَانِ كُلَّمَا أَحْدَثَ فِيهِمَا حَدَثًا كَانَ عَلَى صَاحِبِهِمَا إِعَادَتُهُمَا فَهَذَا الْفَرَضُ الْأَوَّلُ فِي صَلَاةِ الزَّوَالِ
يَعْنِي صَلَاةَ الظُّهْرِ .

Then Allah^{azwj} Revealed unto him^{saww}: “Do not turn towards the left!”; and the first Verse he^{saww} heard after **[112:1] Say He Allah is One** (Chapter 112) and **[97:1] We have indeed revealed it** (Chapter 97), was the Verse of the companions of the right and the companions of the left (Chapter 56). Thus, it was due to that, the *Salām* is one with you facing the Qiblah, and due to that the exclamation of *Takbīr*’ in the *Sajdah* is the thanks, and His^{azwj} Words: “Allah^{azwj} Hears the one who Praise Him^{azwj}”, is because the Prophet^{saww} heard the sounds of the Angels with the Glorifications, and the Praises, and the Extollation of Holiness. Thus, it was due to that He^{azwj} Said: “Allah^{azwj} Hears the one who Praises Him^{azwj}”; and it was due to that the first two Rak’at of *Salāt* came to be such that every time your *Wuzu* breaks in these two, it would be upon its performer that he repeats it. So this is the first necessity during *Salāt* of midday, meaning *Salāt* Al-Zohar’.²⁵

²⁵ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 1

Appendix III: Mixing up the Truth and Falsehood:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا بَدَأَ وَفُوعَ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ وَ أَحْكَامُ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Al Washa and a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, altogether from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} addressed the people, so he^{asws} said; 'O you people! The start of the occurrence of the sedition is the following of personal desires and the innovation of regulations wherein the Book of Allah^{azwj} is opposed. A man takes command of a man in it.

فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخَفْ عَلَى ذِي حِجَى وَ لَوْ أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَ لَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْثٌ وَ مِنْ هَذَا ضِعْثٌ فَيُمَزَجَانِ فَيَجِيئَانِ مَعاً فَهَذَاكَ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ نَحَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى .

So if the falsehood was pure, it would not be hidden from the one with intelligence, and if the truth was pure, differing would not occur. But, a bunch is taken from this, and a bunch from this, so they are both mixed up. Thus, they are coming with both of these together. So from over here, the Satan^{la} takes over his^{la} friends! And only those who have previously received Protection Allah^{azwj} remain safe.²⁶

²⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 1

Appendix IV: Establishing the Authenticity of a Hadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُورٍ قَالَ وَ حَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْقُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ اخْتِلَافِ الْحَدِيثِ يَرْوِيهِ مَنْ نَثَقُ بِهِ وَ مِنْهُمْ مَنْ لَا نَثَقُ بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِدًا مِنْ كِتَابِ اللَّهِ أَوْ مِنْ قَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) (وَ إِلَّا فَالَّذِي جَاءَكُمْ بِهِ أَوْلَى بِهِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdullah Bin Abu Yafour who said, 'And it was narrated to me by Husayn Bin Abu Al A'ala that he was present with Ibn Abu Yafour in this gathering where he said,

'I asked Abu Abdullah^{asws} about the differing in the Ahadeeth being reported by the ones we trust with it and the ones we do not trust with it'. He^{asws} said: 'Whenever a Hadeeth arrives to you and you find evidence for it from the Book of Allah^{azwj}, or from the words of Rasool-Allah^{saww} (fine), or else, (take) the one which came to you which was the closest with it (the Book and other Ahadith)'.²⁷

The Importance of the 'Primary Sources' of Ahadith:

One of the important roles of the Divine Imam^{asws} is to re-establish the Truth - if something has been added to the religion (Ahadith) or has been left out (omission from a Ahadith). Therefore, in principle, the 'correction' process had been ceased after the occurrence of the Grand Occultation, hence, the Ahadith books (primary sources) which were compiled before the occurrence of the Grand Occultation (329 A.H.) are to be consulted first and foremost and Ahadith from the later sources to be compared with the earlier ones (only). As we find in the following Hadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ وَ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْأَرْضَ لَا تَخْلُو إِلَّا وَ فِيهَا إِمَامٌ كَيْمَا إِنْ رَادَ الْمُؤْمِنُونَ شَيْئًا رَدَّهْمُ وَ إِنْ نَقَصُوا شَيْئًا أَمَّهَ هُمْ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Mansour Bin Yunus and Sa'dan Bin Muslim, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The earth cannot be empty except there would be an Imam^{asws} so that if the believers (Momineen) exceed in something (addition to a Hadith), he^{asws} would return them (remove the added part), and if they are deficient in something (something has been eliminated from a Hadith), he^{asws} would complete it (the Hadith) for them'.²⁸

²⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 2

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 5 H 2

Take those Ahadith which are famous among our shias,

قَالَ قُلْتُ فَإِنَّهُمَا عَدْلَانِ مَرْضِيَّانِ عِنْدَ أَصْحَابِنَا لَا يُفْضَلُ وَاحِدٌ مِنْهُمَا عَلَى الْآخَرِ قَالَ فَقَالَ يُنْظَرُ إِلَى مَا كَانَ مِنْ رِوَايَتِهِمْ عَنَّا فِي ذَلِكَ الَّذِي حَكَمَّا بِهِ الْمُجْمَعُ عَلَيْهِ مِنْ أَصْحَابِكَ فَيُؤْخَذُ بِهِ مِنْ حُكْمِنَا وَ يُتْرَكُ الشَّاذُّ الَّذِي لَيْسَ بِمَشْهُورٍ عِنْدَ أَصْحَابِكَ فَإِنَّ الْمُجْمَعَ عَلَيْهِ لَا رَيْبَ فِيهِ

.....He (the narrator) said, 'I said (to the Imam^{asws}), 'Supposing both of them (the Ahadith narrators who are taken to resolve a dispute among two believers) are just, agreeable in the presence of our companions, not one of the two having any merit upon the other?' So he^{asws} said: 'You would look at what was from their reports from us^{asws} (Ahadith) regarding that (issue) which they are judging with, and converge upon that (which is more norm) among your companions. So they should be taking with our^{asws} judgment and neglect the abnormal (fabricated Ahadith) which is not well-known among your companions. So they should converge upon that (Hadith) where there is no doubt in it. (An extract from a long Hadith)²⁹

²⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 10

Appendix V: The Recognition of Safyani and Yamani:

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال حدثنا علي بن إبراهيم بن هاشم عن أبيه إبراهيم بن هاشم عن محمد بن أبي عمير عن حماد بن عثمان عن عمر بن يزيد قال قال لي أبو عبد الله الصادق ع إنك لو رأيت السفنياني لرأيت أحبب الناس أشقر أحمر أزرق يقول يا رب ثأري ثأري ثم النار و قد بلغ من حبه أنه يدفن أم ولد له و هي حية مخافة أن تدل عليه

Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair from Hammad bin Uthman from Umar Ibne Yazid that he said: Abi Abdullah al-Sadiq^{asws} said to me:

Imam Abu Abd Allah^{asws} said: 'If you have seen Sufyani you have seen the most horrible man. He is red, blonde and blue. He will say: 'يا رب' My Lord, I will take revenge even if I have to go to Hell. The extent of his evil is that he would bury alive his slave mother so that she may not reveal his true ancestry.'³⁰

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن أبي عمير عن عمر بن أذينة قال قال أبو عبد الله ع قال أبي ع قال أمير المؤمنين ع يخرج ابن آكلة الأكباد من الوادي اليابس و هو رجل ربعة وحش الوجه ضخمة الهامة بوجهه أثر جدري إذا رأيته حسبته أعور اسمه عثمان و أبوه عنيسة و هو من ولد أبي سفيان حتى يأتي أرضا ذات قرار و معين فيستوي على منبرها

Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Muhammad bin Abi Umair from Umar bin Uzaina that he said:

Abi Abdullah^{asws} said to me: Amir-ul-Momineen^{asws} said: 'The son of the liver-eater will come out from the valley of Yabis. He shall be of medium height. His face will be horrible. He will be fat. His face will be pock-marked. He will be one-eyed. His name will be Uthman and his father's name will be Anbasa. He will be from the progeny of Abu Sufyan. He will camp in Kufa where he will sit on the pulpit.'³¹

حدثنا أبي و محمد بن الحسن رضي الله عنهما قال حدثنا محمد بن أبي القاسم ماجيلويه عن محمد بن علي الكوفي قال حدثنا الحسين بن سفيان عن قتبية بن محمد عن عبد الله بن أبي منصور البجلي قال سألت أبا عبد الله ع عن اسم السفنياني فقال و ما تصنع باسمه إذا ملك كور الشام الخمس دمشق و حمص و فلسطين و الأردن و قنسرين فتوقعوا عند ذلك الفرج قلت يملك تسعة أشهر قال لا و لكن يملك ثمانية أشهر لا يزيد يوما

Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi: Narrated to us Husain bin Sufyan from Qutaibah Ibne Muhammad from Abdullah bin Abi Mansur Bajali that he said: I asked Abi Abd Allah^{asws} about the name of Sufyani. He replied:

³⁰كمال الدين ج : 2 ص : 10651 ,

³¹كمال الدين ج : 2 ص : 9.651 ,

(Imam Abi Abd Allah said) 'Why do you want to know his name? When he conquers the districts of Shaam, Hams, Palestine, Jordan and Qanassireen, you wait for the reappearance.'

I asked: 'Would he rule for nine months?' He replied: 'No, only for eight months and not a day more.'³²

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، يقول: «الزم الأرض لا تحرك يدك و لا رجلك أبدا حتى ترى علامات أذكرها لك في سنة، و ترى مناديا ينادي بدمشق، و خسفا بقرية من قراها، و تسقط طائفة من مسجدها، فإذا رأيت الترك جازوها، فأقبلت الترك حتى نزلت الجزيرة، و أقبل الروم حتى نزلت الرملة، و هي سنة اختلاف في كل أرض من أرض العرب، و أن أهل الشام يختلفون عند ذلك على ثلاث رايات: الأصهب، و الأبقع، و السفياي، مع بني ذنب الحمار مضر، و مع السفياي أخواله من كلب، فيظهر السفياي، و من معه على بني ذنب الحمار، حتى يقتلوا قتلا لم يقتله شيء قط و يحضر رجل بدمشق، فيقتل هو و من معه قتلا لم يقتله شيء قط، و هو من بني ذنب الحمار، و هي الآية التي يقول الله تبارك و تعالى: فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ إِلَى آخِرِهِ.

Al Ayyashi, from Jabir Al Ju'fy,

'Abu Ja'far^{asws} has said: 'The commitment of the earth is that it will not move your hand, nor your feet ever, until you see such Signs in one year which I^{asws} am mentioning to you. And you will see a Caller Calling out at Damascus, and a town from the towns gets submerged (in the land), and several of its Masjids fall down, so you will see the Turks move across it. So the Turks would come over until they encamp at the Island, and the Romans would come over until they encamp at Al-Ramla, and it is a year in which there would be disputes in every land from the lands of the Arabs. And the people of Syria would be disputing during that, over three banners – the 'Bald Eagle', and the 'The Arrow-shaped Leaves', and Al-Sufyani, with the Clan of *Zanb Al-Himaar Muzir*. And with Al-Sufyani would be his maternal uncles from a dog (illegitimate one). So Al-Sufyani and the ones with him would overcome the Clan of *Zanb Al-Himaar*, until they kill them with such a killing which nothing had been killed before. And a man would appear at Damascus, so he and the one with him would be killed with a killing which nothing had been killed at all (before), and he would be from the Clan of *Zanb Al-Himaar* – and it is the Verse which Allah^{azwj} Blessed and High is Speaking of **[19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day'**³³

³²كمال الدين ج : 2 ص : 11.652 ,

³³ تفسير العياشي 1: 64 / 117

VERSES 113 & 114

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا
 {113} فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
 وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا {114}

[20:113] And thus have We Revealed it as an Arabic Quran, and have distinctly set forth therein of threats that they may be fearing or that it may Cause a Remembrance for them
[20:114] So, Exalted is Allah, the King, the Truth, and do not make haste with the Quran before its Revelation is made complete to you and say: Lord! Increase me in knowledge

علي بن إبراهيم: يعني ما يحدث من أمر القائم (عليه السلام) و السفيناني.

Ali Bin Ibrahim –

Regarding **[20:113] or that it may Cause a Remembrance for them** – said, ‘What is narrated from the matter of Al-Qaim^{asws} and Al-Sufyani’.³⁴

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام) في حديث يذكر فيه خروج القائم (عليه السلام): «لكنني أنظر إليهم – يعني القائم (عليه السلام) و أصحابه – مصعدين من نجف الكوفة ثلاثمائة و بضعة عشر رجلا كأن قلوبهم زير الحديد، جبرئيل عن يمينه و ميكائيل عن يساره، يسير الرعب أمامه شهرا و خلفه شهرا، أمده الله بخمسة آلاف من الملائكة مسومين، حتى إذا صعد النجف قال لأصحابه: تعبدوا ليلتكم هذه، فيبيتون بين راع و ساجد يتضرعون إلى الله، حتى إذا أصبح قال: خذوا بنا طريق النخيلة، و على الكوفة جند مجندة»

Al Ayyashi, from Abdul A’la Al Halby who said,

‘Abu Ja’far^{asws} said in a Hadeeth mentioning in it the rising of Al-Qaim^{asws}: ‘It is as if I^{asws} am looking at them – meaning Al-Qaim^{asws} and his^{asws} companions – going up to Najaf, Al-Kufa. Three hundred and some ten men, with their hearts being like blocks of iron. Jibraeel^{as} being on their right and Mikaeel^{as} on their left. The fear moving in front of them publicised, and behind them publicised. Allah^{azwj} would Help him^{asws} with five thousand from the Angels with a terrifying onslaught, until they overcome Al-Najaf, he^{asws} would say to his^{asws} companions: ‘(Perform acts of) worship in this night of yours’. So they would be in between Bowing and Prostrating, appealing to Allah^{azwj} until the morning. Take with us^{asws} the Al-Nakheela way to Al-Kufa with the recruit army.

قلت: و جند مجندة؟ قال: «إي و الله، حتى ينتهي إلى مسجد إبراهيم (عليه السلام) بالنخيلة، فيصلي فيه ركعتين، فيخرج إليه من كان بالكوفة من مرجئها و غيرهم من جيش السفيناني، فيقول لأصحابه: استطردوا لهم. ثم يقول: كروا عليهم، – قال أبو جعفر (عليه السلام) – و لا يجوز – و الله – الخندق منهم مخير.

³⁴ تفسير القمي 2: 65

I said, 'And the recruit army?' He^{asws} said: 'Yes, by Allah^{azwj}, until he^{asws} ends up at Masjid Ibrahim^{as} at Al-Nakheela, so he^{asws} would Pray two Cycles in it. So there would come out against him^{asws} from those who were at Al-Kufa from the Murjiites and others from the army of Al-Sufyani, so he^{asws} would say to his^{asws} companions: 'Deal with them!' Then he^{asws} would say: 'Attack them!' By Allah^{azwj}! It is not permissible for an informant from them but in the ditch'.

ثم يدخل الكوفة فلا يبقى مؤمن إلا كان فيها، أوحن إليها، و هو قول أمير المؤمنين (عليه السلام)، ثم يقول لأصحابه: سيروا إلى هذا الطاغية، فیدعوه إلى كتاب الله و سنة نبيه (صلى الله عليه و آله) فيعطيه السفيناني من البيعة مسلماً، فيقول له كلب، و هم أخواله: ما هذا الذي صنعت؟ و الله ما نبايعك على هذا أبداً. فيقول ما أصنع؟ فيقولون: استقبله فيستقبله، ثم يقول له القائم (عليه السلام): خذ حذرک فإنني أدیت إليك، و أنا مقاتلك.

Then he^{asws} would enter Al-Kufa. So there would not remain a Believer except that he would be in it, or yearn for it, and it is the speech of Amir-ul-Momineen^{asws}. Then he^{asws} would be saying to his^{asws} companions: 'Go to this tyrant, and call him to the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{sawww}'. So they (the believers) would be coming to him for the pledge of allegiance in submission (Imam^{asws}). A dog (an uncle of Sufyani) would say to him (Sufyani), 'What is this which you are (intending to) do? By Allah^{azwj}! We would never pledge allegiance to them (believers) upon this, ever!' So he (Al-Sufyani) would be saying, 'What shall I do?' They would be saying, 'Accept him^{asws} so that he^{asws} would accept you'. Then Al-Qaim^{asws} would say to him: 'Take a warning, for I^{asws} have blood-money compensation (أدیت) against you, and I^{asws} shall be fighting against you'.

فيصبح فيقاتلهم فيمنحه الله أكتافهم، و يأخذ السفيناني أسيراً، فينطلق به و يذبحه بيده. ثم يرسل جريدة خيل إلى الروم فيستحذرون بقية بني امية، فإذا انتهوا إلى الروم قالوا: أخرجوا إلينا أهل ملتنا عندهم - فيأبون، و يقولون: و الله لا نفعل! فيقول الجريدة: و الله لو أمرنا لقاتلناكم، ثم ينطلقون إلى صاحبهم فيعرضون ذلك عليه، فيقول انطلقوا فأخرجوا إليهم أصحابهم، فإن هؤلاء قد أتوا بسلطان

So it would become that he^{asws} would fight against them and Allah^{azwj} would grant him^{asws} victory and Al-Sufyani would be taken as a captive. So he^{asws} would go to him and slaughter him with his^{asws} own hands. Then he^{asws} would sent his^{asws} cavalry to Rome. So they would caution the remainder of the Clan of Umayya when they end up at Rome, saying, 'Bring out to us the people of our nation who are with you!' They (Romans) would refuse, and would be saying, 'By Allah^{azwj}! We will not do it!' So the cavalry would say, 'By Allah^{azwj}! If only we had been ordered to fight you!' Then they would rush to their companions and present it (the whole affair) to them, so they would be saying, 'Quickly, bring their companions out to them, for they have come with an authority'.

و هو قول الله عز و جل: فَلَمَّا أَحْسُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُشْعَلُونَ قال: يعني الكنوز التي كنتم تكنزون، قائلوا يا ويلنا إنا كنا ظالمين فما زالت تلك دعوهم حتى جعلناهم خصيداً خامدين لا يبقى منهم مخبر.

And these are the Words of Allah^{azwj} Mighty and Majestic **[21:12] So when they felt Our Punishment, so they began to flee [21:13] Do not flee (now) and come back to what you were made to lead easy lives in and to your dwellings, so that you would be questioned.** He^{asws} said: 'It Mean the treasures which you all have been hoarding. They would say **[21:14] They said: O woe be unto us! Surely we were unjust [21:15] And this ceased not to be their cry till We made them as a harvested field, motionless.** There shall not remain an informant among them'.³⁵

محمد بن إبراهيم النعماني في (الغيبة): بإسناده عن كعب الأحبار، قال: إذا كان يوم القيامة حشر الناس على أربعة أصناف: صنف ركبان، و صنف على أقدامهم يمشون، و صنف مكبون، و صنف على وجوههم صم بكم عمي فهم لا يعقلون، و لا يتكلمون، و لا يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم النار، و هم فيها كالحون.

Muhammad Bin Ibrahim Al-Nu'mani in Al-Ghayba, by his chain from Ka'ab Al-Ahbaar who said,

'When it will be the Day of Judgement, the people would be Gathered over four categories – A type who would be riding, and a type who would be walking upon their feet, and a type lying flat, and a type upon their faces. Deaf, dumb, blind, so they would not know, nor would they be speaking, nor would they be permitted to present excuses. They are the ones whose faces would be touched by the Fire, and they would be gloomy in it.

ف قيل: يا كعب، من هؤلاء الذين يحشرون على وجوههم، و هذه الحال حالهم؟ قال: كعب: أولئك الذين كانوا على الضلال و الارتداد و النكث، فبئس ما قدمت لهم أنفسهم إذا لقوا الله بحرب خليفتهم و وصي نبيهم، و عالمهم، و سيدهم، و فاضلهم، و حامل اللواء و ولي الحوض، و المرتضى، و الرجاء دون هذا العالم، و هو العلم الذي لا يجهل، و المحجة التي من زال عنها عطف، و في النار هوى، ذلك علي و رب كعب، أعلمهم علما، و أقدمهم سلما، و أوفرهم حلما، عجب كعب ممن قدم علي علي غيره.

So it was said, 'O Ka'ab, who are these who would be gathered upon their faces, and this condition, would be their condition?' Ka'ab said, 'They are the ones who were upon the straying and the apostasy and the breaking of the allegiance. So evil is what they sent forward for themselves, when they would meet Allah^{azwj} having battled against their Caliph and the successor^{asws} of their Prophet^{saww}, and their knowledgeable one^{asws}, and their Chief, and their best one, and the bearer of the Flag and the Guardian of the Fountain, and they hoped and wished for other than this knowledgeable one^{asws}, and he^{asws} had the knowledge in which there was no ignorance, and that which was not corrupted, and in the Fire they would be yearning for him^{asws} (to help them). That is Ali^{asws} and lord of Ka'ab, who^{asws} taught them knowledge, and preceded them in submission, and their most forbearing one. Ka'ab is astounded from the one who gives preference to others over Ali^{asws}.

و من نسل علي (عليه السلام) القائم المهدي (عليه السلام) ، الذي يبدل الأرض غير الأرض، و به يحتج عيسى بن مريم (عليه السلام) على نصارى الروم و الصين، إن القائم المهدي من نسل علي (عليه السلام) أشبه الناس بعيسى بن مريم خلقا و خلقا و سمنا و هيبه ، يعطيه الله عز و جل ما أعطى الأنبياء و يزيد و يفضل.

³⁵ تفسير العياني 2: 49/56

And from the children of Ali^{asws} is Al-Qaim^{asws} Al-Mahdi^{asws}, the one who would change the earth to a different earth, and by him^{asws} would be the argument of Isa^{as} Bin Maryam^{as} upon the Christians of Rome and China. Al-Qaim Al-Mahdi^{asws} is from the children of Ali^{asws}, resembling Isa^{as} Bin Maryam^{as} in morals and ethics, and appearance and prestige. Allah^{azwj} Mighty and Majestic would Give him^{asws} what He^{azwj} Gave to the Prophets^{as} and Increase it, and Prefer him^{asws}.

إن القائم (عليه السلام) من ولد علي (عليه السلام) له غيبة كغيبة يوسف، و رجعة كرجعة عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر، و خراب الزوراء و هي الري، و خسف المنزورة، و هي بغداد، و خروج السفيناني، و حرب ولد العباس مع فتیان أرمنية و آذربيجان، تلك حرب يقتل فيها ألوف و ألوف، كل يقبض على سيف محلي، تخفق عليه رايات سود، تلك حروب يشوبها الموت الأحمر، و الطاعون الأكبر.

Al-Qaim^{asws} is from the sons^{asws} of Ali^{asws}. For him^{asws} would be an occultation like the occultation of Yusuf^{as}, and a return like the return of Isa Bin Maryam^{as}. Then he^{as} would appear after his^{asws} occultation after the emergence of the red star, and the ruination of Al-Zawra - and it is Al-Rayy, and the submerging of Al-Mazroua – and it is Baghdad, and the coming out of Al-Sufyani, and the battle of the sons of Al-Abbas with the youths of Armenia and Azerbaijan. That is the battle in which thousands upon thousands would be killed. Each one holding a sword would be destroyed, having failed to the black banners. These wars would be marred by the red death, and the great plague'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَ السُّفْيَانِيُّ وَ الْحَسَفُ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ وَ الْيَمَانِيُّ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أَمْخُجْ مَعَهُ قَالَ لَا فَلَمَّا كَانَ مِنَ الْغَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنْ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ فَقُلْتُ لَهُ أ هِيَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَائِ اللَّهِ عَزَّ وَ جَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah^{asws} saying: 'There are five signs before the rising of Al-Qaim^{asws} – The scream, and the Sufyani, and the sinking (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamani'. So I said, 'May I be sacrificed for you^{asws}, if someone from your^{asws} Household comes out (in revolt) before these signs, shall we come out (revolt) with him?' He^{asws} said: 'No'. So when it was the next morning, I recited this Verse: **"[26:4] If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it"**. I said, 'Is this the scream?' He^{asws} said: 'If that was, then the necks of the enemies of Allah^{azwj} Mighty and Majestic would stoop down in humility'.³⁷

³⁶ الغيبة: 4 / 145

³⁷ Al-Kafi, Vol. 8, H. 14931

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ يَغْفُوبَ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَتَى فَرَجُ شِيعَتِكُمْ قَالَ فَقَالَ إِذَا اخْتَلَفَ وَلَدُ الْعَبَّاسِ وَوَهَى سُلْطَانُهُمْ وَطَمِعَ فِيهِمْ مَنْ لَمْ يَكُنْ يَطْمَعُ فِيهِمْ وَخَلَعَتِ الْعَرَبُ أَعْنَاقَهَا وَرَفَعَ كُلُّ ذِي صِصِيَّةٍ صِصِيَّتَهُ وَظَهَرَ الشَّامِيُّ وَأَقْبَلَ الْيَمَانِيُّ وَتَحَرَّكَ الْحَسَنِيُّ وَخَرَجَ صَاحِبُ هَذَا الْأَمْرِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ بِتُرَاثِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaquoub Al-Sarraaj who said:

I said to Abu Abdullah^{asws}, 'When will there be relief for your^{asws} Shiites?' He^{asws} said: 'When the children of Al-Abbas differ regarding their authority, and he who was not greedy for it before, covets it, and the Arabs remove their reins, and everyone with spurs (horsemen) battles for it, and Al-Shami (The Syrian) appears, and Al-Yamani (The Yemenite) comes forward, and Al-Hasany moves (with a movement), and the Master^{asws} of this Command will come out from Al-Medina to Al-Makkah with the inheritance of the Rasool Allah^{saww}.

فَقُلْتُ مَا تُرَاثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ سَيْفُ رَسُولِ اللَّهِ وَدِرْعُهُ وَعِمَامَتُهُ وَبُرْدُهُ وَقَضِيْبُهُ وَرَابِئُهُ وَلَاْمَتُهُ وَسَرَجُهُ حَتَّى يَنْزِلَ مَكَّةَ فَيُخْرِجَ السَّيْفَ مِنْ غِمْدِهِ وَيَلْبَسَ الدَّرْعَ وَيَنْشُرَ الرَّايَةَ وَالبُرْدَةَ وَالعِمَامَةَ وَيَتَنَاوَلَ الْقَضِيْبَ بِيَدِهِ وَيَسْتَأْذِنَ اللَّهَ فِي ظُهُورِهِ

So I said, 'What inheritance of the Rasool Allah^{saww}?' He^{asws} said: 'Sword of the Rasool Allah^{saww}, and his^{saww} Armor, and his^{saww} turban, and his^{saww} gown, and his^{saww} staff, and his^{saww} banner, and his^{saww} helmet, and his^{saww} saddle, until he^{asws} descends upon Makkah. So he^{asws} will take out the sword from its sheath, and put on the Armor, and display the banner, and (wear) the gown and the turban, and grab the staff by his^{asws} hand, and seek Permission of Allah^{azwj} for his^{asws} appearance.

فَيُطْلَعُ عَلَى ذَلِكَ بَعْضُ مَوَالِيهِ فَيَأْتِي الْحَسَنِيَّ فَيُخْبِرُهُ الْخَبَرَ فَيَنْتَدِرُ الْحَسَنِيَّ إِلَى الْخُرُوجِ فَيَنْبُ عَلَيْهِ أَهْلُ مَكَّةَ فَيَقْتُلُونَهُ وَ يَبْعَثُونَ بِرَأْسِهِ إِلَى الشَّامِيِّ فَيُظْهِرُ عِنْدَ ذَلِكَ صَاحِبُ هَذَا الْأَمْرِ فَيَبَايِعُهُ النَّاسُ وَ يَتَّبِعُونَهُ وَ يَبْعَثُ الشَّامِيُّ عِنْدَ ذَلِكَ جَيْشًا إِلَى الْمَدِينَةِ فَيُهْلِكُهُمُ اللَّهُ عَزَّ وَ جَلَّ دُونَهَا وَ يَهْرُبُ يَوْمَئِذٍ مَنْ كَانَ بِالْمَدِينَةِ مِنْ وَلَدِ عَلِيِّ (عليه السلام) إِلَى مَكَّةَ فَيَلْحَقُونَ بِصَاحِبِ هَذَا الْأَمْرِ وَ يَقْبَلُ صَاحِبُ هَذَا الْأَمْرِ نَحْوَ الْعِرَاقِ وَ يَبْعَثُ جَيْشًا إِلَى الْمَدِينَةِ فَيَأْمُرُ أَهْلَهَا وَ يَرْجِعُونَ إِلَيْهَا.

That will be announced to some of his^{asws} friends. Al-Hassany would come. So he^{asws} would inform him of the news. Al-Hassany would initiate the coming out (Al-Khurouj). The people of Makkah would pounce upon him. So they will kill him and send his head to Al-Shamy (The Syrian). During that, the Master^{asws} of this Command will appear. So the people would pledge their allegiances to him^{asws} and follow him^{asws}. And Al-Shamy (The Syrian) would send an army to Al-Medina. So Allah^{azwj} Mighty and Majestic would Destroy them before it (gets there). On that day, those from the children of Ali^{asws} who would be in Al-Medina would flee to Makkah. So they would join up with the Master^{asws} of this Command. And the Master^{asws} of this Command would go towards Al-Iraq and send his^{asws} army to Al-Medina. Its people would express belief and they would return to it'.³⁸

³⁸ Al-Kafi, Vol. 8, H. 14733

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو جعفر (عليه السلام): «و الله لكأني أنظر إلى القائم (عليه السلام) و قد أسند ظهره إلى الحجر، ثم ينشد الله حقه، ثم يقول: يا أيها الناس، من يحاجني في الله فأنا أولى بالله. أيها الناس، من يحاجني في آدم فأنا أولى بآدم.

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeir, from Mansour Bin Yunus, from Abu Khalid Al-Kalby who said:

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! It is as if I^{asws} am looking at Al-Qaim^{asws}, with his^{asws} back against Al-Hajar (The Black Stone), then he^{asws} adjures to Allah^{azwj} of his^{asws} rights, then he^{asws} is saying: 'O you people! The one who disputes with me^{asws}, regarding Allah^{azwj}, so (beware) I^{asws} am the closest with Allah^{azwj}. O you people! The one who disputes with me^{asws} regarding Adam^{as}, so I^{asws} am the closest with Adam^{as}.

أيها الناس، من يحاجني في نوح فأنا أولى بنوح. أيها الناس، من يحاجني في إبراهيم فأنا أولى بإبراهيم. أيها الناس، من يحاجني في موسى فأنا أولى بموسى. أيها الناس، من يحاجني في عيسى فأنا أولى بعيسى.

O you people! The one who disputes with me^{asws} regarding Noah^{as}, so I am the closest with Noah^{as}. O you people! The one who disputes with me regarding Ibrahim^{as}, so I^{asws} am the closest with Ibrahim^{as}. O you people! The one who disputes with me regarding Musa^{as}, so I^{asws} am the closest with Musa^{as}. O you people! The one, who disputes with me^{asws} regarding Isa^{as}, so I^{asws} am the closest with Isa^{as}.

أيها الناس، من يحاجني في رسول الله فأنا أولى برسول الله. أيها الناس، من يحاجني في كتاب الله فأنا أولى بكتاب الله. ثم ينتهي إلى المقام، فيصلي ركعتين، و ينشد الله حقه.

O you people! The one who disputes with me^{asws} regarding Rasool-Allah^{saww}, so I^{asws} am the closest with Rasool-Allah^{saww}. O you people! The one who disputes with me^{asws} regarding the Book of Allah^{azwj}, so I^{asws} am the closest with the Book of Allah^{azwj}. Then he^{asws} would end up to the Al-Maqam (of Ibrahim^{as}) so he^{asws} would pray two Cycles (of Salat), and adjure to Allah^{azwj} of his^{asws} rights'.

ثم قال أبو جعفر (عليه السلام): «هو و الله المضطر في كتاب الله، في قوله: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ،

Then Abu Ja'far^{asws} said: 'By Allah^{azwj}! He^{asws} (Al-Qaim^{asws}) is the restless one (المضطر) in the Book of Allah^{azwj}, regarding His^{azwj} Words: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].**

فيكون أول من يبايعه جبرئيل، ثم الثلاث مائة و الثلاثة عشر رجلا، فمن كان ابتلي بالمسير وافي، و من لم يتل بالمسير فقد عن فراشه، و هو قول أمير المؤمنين (عليه السلام): هم المفقودون عن فرشهم.

It would so happen that the first one who will pledge allegiance to him^{asws} would be Jibraeel^{as}, then three hundred and thirteen (313) men. So the one who will be Tried by the journey would fulfil it, and the one who will not be Tried by the journey would be upon his bed. And it is the speech of Amir-Al-Momineen^{asws}: 'They would be missing from their beds'.

و لا يسمي أحدا، حتى ينتهي إلى البيداء، فيخرج إليه جيش السفياي، فيأمر الله الأرض فتأخذهم من تحت أقدامهم، و هو قول الله: وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ وَ قَالُوا آمَنَّا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ وَ قَدْ كَفَرُوا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ - إلى آخر السورة -

And he^{asws} will not name anyone until he^{asws} ends up to Al-Bayda. The army of Al-Sufyani would come out against him^{asws}. So Allah^{azwj} would Command the earth, and it would seize them from underneath their feet, and these are the Words of Allah^{azwj}: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51] And they shall say, 'We believe in it'. [34:52]** - meaning Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} **And they had disbelieved in it from before [34:53]** - meaning in Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} – up to the end of the Chapter.

فلا يبقى منهم إلا رجلان، يقال لهما: وتر، و وتيرة، من مراد، وجوههما في أفقيتهما، يمشیان القهقري، يخبران الناس بما فعل بأصحابهما.

So there will not remain among them except for two men called Watar, and Wateera, from Maraad. Their faces would be turned around, and they would be walking backwards, informing the people of what had befallen their companions'.³⁹

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن الصباح المدائني، عن الحسن بن محمد بن شعيب، عن موسى بن عمر بن يزيد، عن ابن أبي عمير، عن منصور بن يونس، عن إسماعيل بن جابر، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: «يخرج القائم (عليه السلام) فيسير حتى يمر بمر، فيبلغه أن عامله قد قتل، فيرجع إليهم، فيقتل المقاتلة، و لا يزيد على ذلك شيئا، ثم ينطلق «1»، فيدعو الناس حتى ينتهي إلى البيداء،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Al-Sabah Al-Mada'iny, from Al-Hassan Bin Muhammad Bin Shuayb, from Muha Bin Umar Bin Yazeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid Al-Kalby,

'Abu Ja'far^{asws} has said: 'Al-Qaim^{asws} would come out until he^{asws} passes by Marr. (News) would reach him^{asws} that his^{asws} office bearers have been murdered. So he^{asws} would come out towards them, and kill their murderers, and not increase anything upon that. Then he^{asws} would start by calling the people, until he^{asws} ends up Al-Bayda.

فيخرج جيش للسفياي، فيأمر الله عز و جل الأرض أن تأخذ بأقدامهم، و هو قوله عز و جل: وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ وَ قَالُوا آمَنَّا بِهِ يَعْنِي بِقَائِمِ الْقَائِمِ (عليه السلام) وَ قَدْ كَفَرُوا بِهِ مِنْ قَبْلُ، يَعْنِي بِقَائِمِ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ

³⁹ تفسير العياشي 2: 49/56.

(صلى الله عليه وآله) وَ يَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ.

So the army of Al-Sufyani would come out, and Allah^{azwj} Mighty and Majestic would Command the earth that it should seize them by their feet, and these are the Words of the Mighty and Majestic [34:51] **And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it** meaning the rising of Al-Qaim^{asws} [34:53] And they disbelieved in it from before meaning in the rising of Al-Qaim^{asws} from the Progeny^{asws} of Muhammad^{saww} [34:53] and they would be casting (slanders) with regard to the unseen from a remote place [34:54] And a barrier shall be placed between them and that which they desire, as was done with their adherents before: surely they are in a disquieting doubt'.⁴⁰

تأويل آخر: بحذف الإسناد، يرفعه إلى محمد بن جمهور، عن السكوني، عن أبي جعفر (عليه السلام)، قال: «حم حتم، و (عين) عذاب، و (سين) سنون كسني يوسف (عليه السلام)، و (قاف) قذف [و خسف] و مسخ يكون في آخر الزمان بالسفياي و أصحابه، و ناس من كلب ثلاثون ألف يخرجون معه، و ذلك حين يخرج القائم (عليه السلام) بمكة، و هو مهدي هذه الامة».

Another explanation – by a deleted chain, going up to Muhammad Bin Jamhour, from Al Sakuny, from

Abu Ja'far^{asws} has said: '**Ha Meem [42:1]** is Ordained, and: **Ayn [42:2]** is Punishment, and: **Seen** are years like the years of Yusuf^{as}, and: **Qaf** is the repelling and the swallowing (by the earth) and the metamorphosis which would happen during the end of the times with Al-Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al-Qaim^{asws} would emerge at Makkah, and he^{asws} is the Mahdi^{asws} of this community'.⁴¹

الحُسَيْنُ بْنُ إِبرَاهِيمَ الْقُرُوبِيُّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي غَمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا خَرَجَ طَالِبُ الْحَقِّ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع تَرْجُو أَنْ يَكُونَ هَذَا الْيَمَانِيُّ فَقَالَ لَا الْيَمَانِيُّ يَتَوَالَى عَلِيًّا وَ هَذَا يَبْرَأُ مِنْهُ

Hasham ibn Salim reports when the 'Talib-e-Haqq' rose against the government, it was asked from Abu Abd Allah^{asws}: May be this man is the 'اليماني' Al-Yamani?

Imam^{asws} replied: No, but 'اليماني' Al-Yamani will have the love of Ali^{asws} but this man (who has arisen against the government) is an enemy of (Ali^{asws}) and holds grudges against him^{asws}.⁴²

⁴⁰ تأويل الآيات 2: 478

⁴¹ تأويل الآيات 2: 542/3

⁴² بحار الأنوار ج : 47 ص : 21.297 ,

Appendix VI: Imam^{asws} and the Prophethood^{as}

عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، في قول الله: إني جاعلك للناس إماماً. قال: فقال: «لو علم الله أن اسماً أفضل منه لسمانا به».

From Hisham Bin Al-Hakam, from Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} ***"I will Make you an Imam for the people" [2:124]***. He^{asws} said: 'If Allah^{azwj} Had a name superior than it (Imam), He^{azwj} would have Named us^{asws} with it'.⁴³

حدثنا محمد بن عبد الجبار عن أبي عبد الله البرقي عن فضالة عن عبد الحميد بن نصر قال قال أبو عبد الله ينكرون الامام المفترض الطاعة ويحددون به والله ما في الارض منزلة اعظم عند الله من مفترض الطاعة وقد كان ابراهيم دهرًا ينزل عليه الامر من الله وما كان مفترض الطاعة حتى بدا الله ان يكرمه ويعظمه فقال اني جاعلك للناس اماما فعرف ابراهيم ما فيها من الفضل قال ومن ذريتي فقال لا ينال عهدي الظالمين قال أبو عبد الله أي انما هي في ذريتك لا يكون في غيرهم.

It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat, from Abdul Hameed Bin Nasr who said:

'Abu Abdullah^{asws} said: 'They are denying the obligatory obedience to the Imam^{asws}, and they are fighting against it. By Allah^{azwj}, there is nothing in the earth greater in the Presence of Allah^{azwj} than the obligatory obedience. And Ibrahim^{as} was around for a long time. The Command Descended upon him^{as} from Allah^{azwj}, and there was no obligatory obedience until Allah^{azwj} Honoured him^{as} and Made him^{as} greater. He^{azwj} Said: ***"I will Make you an Imam for the people"***. Ibrahim^{as} realised what it contained of the preference. He^{as} said: ***He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]***. Abu Abdullah^{asws} said: 'But it is in his^{as} (Holy) descendants, and it will not happen to be in others'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَوْمَ عَرَفَةَ بِالْمَوْقِفِ وَهُوَ يُنَادِي بِأَعْلَى صَوْتِهِ أَتَيْهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ الْإِمَامَ ثُمَّ كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيٌّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ (عليه السلام) ثُمَّ هَـ فَيُنَادِي ثَلَاثَ مَرَّاتٍ لِمَنْ يَنْ يَدِيهِ وَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ وَ مِنْ خَلْفِهِ اثْنَيْ عَشَرَ صَوْتًا

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al nazar Bin Suweyd, from Amro Bin Abu Al Miqdam who said,

'I saw Abu Abdullah^{asws} of the Day of Arafaat by the Pausing Station, and he^{asws} was calling out in a loud voice of his-^{asws}: 'O you people! Rasool-Allah^{saww} was an Imam^{saww}, then Ali-^{asws} Bin Abu Talib^{asws} was an Imam^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then Ali-^{asws} Bin Al-Husayn^{asws}, then Muhammad^{asws} Bin Ali^{asws}, then Hah!' So he^{asws} called out three times to the ones in front of him^{asws}, and on his^{asws} right, and on his^{asws} left, and for (those who were) behind him^{asws}, being twelve calls (in total).

⁴³تفسير العياشي 1: 58 / 90.

⁴⁴ Basaair Al Darajaat – P 10 Ch 18 H 12

وَقَالَ عَمْرُو فَلَمَّا أَتَيْتُ مِئِي سَأَلْتُ أَصْحَابَ الْعَرَبِيَّةِ عَنْ تَفْسِيرِ هَذِهِ فَقَالُوا هَذِهِ لُغَةُ بَنِي فُلَانٍ أَنَا فَاسْأَلُونِي قَالَ ثُمَّ سَأَلْتُ غَيْرَهُمْ أَيْضاً مِنْ أَصْحَابِ الْعَرَبِيَّةِ فَقَالُوا مِثْلَ ذَلِكَ .

And Amro said, 'So when I went to Mina, I asked the masters of Arabic about the interpretation of (the word) 'Ha'. So they said, 'Ha' in the language of the clan of so and so (means), 'I, therefore ask me'. Then I asked others as well from the masters of the Arabic, and they (all) said similar to that'.⁴⁵

عنه: عن محمد بن الحسن، عن ذكره، عن محمد بن خالد، عن محمد بن سنان، عن زيد الشحام، قال:

From him (Al Kulayni), from Muhammad Bin Al Hassan, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Zayd Al Shahaam who said,

سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تبارك و تعالى اتخذ إبراهيم (عليه السلام) عبداً قبل أن يتخذه نبياً، وإن الله اتخذ نبياً قبل أن يتخذه رسولا، وإن الله اتخذ رسولا قبل أن يتخذه خليلاً، وإن الله اتخذ خليلاً قبل أن يتخذه إماماً، فلما جمع له الأشياء قال: إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا».

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

قال: «فمن عظمها في عين إبراهيم (عليه السلام): قَالَ وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ - قال: لا يكون السفهه إمام التقى».

He^{asws} said: 'So from its greatness in the eyes of Ibrahim^{as} **He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]**. The foolish one cannot become the Imam of the pious'.⁴⁶

⁴⁵ Al Kafi – V 4 – The Book of Hajj Ch 165 H 10

⁴⁶ الكافي 1: 133 / 2.

Appendix VII: Hadith-e-Tariq

Introduction of an Infallible Imam^{asws}

Hadeeth -e- Tariq⁴⁷

الرَّبُّسِي فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَواتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ وَ يُكْتَبُ عَلَى عَصَدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالُ الْعِبَادِ وَ يُلَبَّسُ أَهْبِيئَةً وَ عِلْمُ الضَّمِيرِ⁴⁸ وَ يَطَّلِعُ عَلَى الْعَيْبِ⁴⁹ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمُلْكِ وَ الْمَلَكُوتِ وَ يُعْطَى مَنْطِقُ الطَّيْرِ عِنْدَ وَلَايَتِهِ فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لِيُوحِيَهُ وَ يَرْضِيهِ لِعَبِيدِهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلْقِنُهُ حِكْمَتَهُ وَ يَجْعَلُ قَلْبَهُ مَكَانَ مَشِيَّتِهِ وَ يُنَادِي لَهُ بِالسُّلْطَانَةِ وَ يُدْعِي لَهُ بِالْإِمْرَةِ⁵⁰ وَ يَحْكُمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنْزِلَةُ الْأَصْفِيَاءِ وَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ رُسُلِ اللَّهِ فَهِيَ عِصْمَةٌ وَ وَلَايَةُ وَ سُلْطَانَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُجْحُ الْمَوَازِينِ الْإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَ لَايَتُهُ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُدَّةٌ⁵¹ بَعْدَ الْمَمَاتِ وَ عِزٌّ الْمُؤْمِنِينَ وَ شَفَاعَةُ الْمُذْنِبِينَ وَ نَجَاهُ الْمُجِبِّينَ وَ فَوْزُ التَّابِعِينَ لِأَنَّهَا رَأْسُ الْإِسْلَامِ وَ كَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْخُدُودِ وَ الْأَحْكَامِ وَ تَبْيِينُ الْحَلَالِ⁵² مِنَ الْحَرَامِ فَهِيَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَلَاهُ وَ حَكَمَهُ فَالْوَلَايَةُ هِيَ حِفْظُ الثُّغُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ⁵³ الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمِ وَ الدَّالُّ عَلَى الْهُدَى الْإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُطَّلِعُ عَلَى الْغُيُوبِ الْإِمَامُ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ⁵⁴ وَ الْمُؤْمِنُونَ عَلَيَّ وَ عِزَّتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ لِلْعِزَّةِ وَ النَّبِيِّ وَ الْعِزَّةُ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْجُودِ وَ شَرَفُ الْمَوْجُودِ وَ ضَوْءُ شَمْسِ الشَّرَفِ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَجْدِ وَ مَبْدُوءُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ فَالْإِمَامُ هُوَ السَّرَاجُ الْوَهَّاجُ وَ السَّبِيلُ وَ الْمُنْهَاجُ وَ الْمَاءُ النَّجَّاجُ وَ الْبَحْرُ الْمَحْجَّاجُ وَ الْبَدْرُ الْمُشْرِقُ وَ الْعَدِيرُ الْمُعْدِقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسَالِكِ وَ الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْعَيْثُ الْهَامِلُ⁵⁵ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الظَّلِيلَةُ وَ النَّعْمَةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا يُتْرَفُ وَ الشَّرَفُ الَّذِي لَا يُوصَفُ وَ الْعَيْنُ الْعَزِيزَةُ وَ الرُّوضَةُ الْمَطِيرَةُ وَ الرَّهْرُ الْأَرِيحُ وَ الْبَدْرُ الْبَهِيحُ⁵⁶ وَ النَّيِّرُ اللَّائِحُ وَ الطَّيْبُ الْفَائِحُ وَ الْعَمَلُ

⁴⁷ Khutabah of Amir ul Momineen^{asws}, Nahjul Asrar

⁴⁸ (2) في نسخة: و يعلم ما في الضمير.

⁴⁹ (3) زاد في نسخة: و يعطى التصرف على الإطلاق.

⁵⁰ (1) الإمرة بالكسر: الإمارة و الولاية.

⁵¹ (2) العدة: ما أعددت له حوادث الدهر من مال و سلاح.

⁵² (3) في نسخة: و سنن الحلال.

⁵³ (4) في نسخة: [و هي بعدد الأيام و الشهور] و لعله مصحف: و هي بعدد الشهور.

⁵⁴ (5) المنافقون: 8.

⁵⁵ (1) الوهاج: شديد الانتقاد. الفجاج: سيال شديد الانصباب. العجاج: الصباح.

و المصدق من غسق عين الماء: غزرت و عذبت و يقال: هطل المطر أي نزل متتابعاً متفرقاً عظيم القطر. و يقال: هملت عينه أي فاضت دموعاً. و السماء: دام مطرها في سكون.

⁵⁶ (2) البهيج: الحسن.

الصَّالِحِ وَ الْمُنْتَجِرِ الرَّابِعِ وَ الْمَنْهَجِ الْوَاضِحِ وَ الطَّيِّبِ الرَّفِيقِ⁵⁷ وَ الْأَبِّ الشَّفِيقِ مُنْزِعِ الْعِبَادِ فِي الدَّوَاهِي⁵⁸ وَ الْحَاكِمِ وَ الْأَمْرِ وَ النَّاهِي مُهَيِّئِ⁵⁹ اللَّهُ عَلَى الْخَلَائِقِ وَ أَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ حَاجَّتُهُ فِي أَرْضِهِ وَ بِلَادِهِ مُطَهَّرٌ مِنَ الذُّنُوبِ مُبَرِّئٌ مِنَ الْغُيُوبِ مُطَّلِعٌ عَلَى الْغُيُوبِ ظَاهِرُهُ أَمْرٌ لَا يُمْلِكُ وَ بَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَاحِدٌ ذَهَبُهُ وَ خَلِيفَتُهُ اللَّهُ فِي نَهْيِهِ وَ أَمْرِهِ لَا يُوجَدُ لَهُ مِثِيلٌ وَ لَا يَقُومُ لَهُ بَدِيلٌ فَمَنْ ذَا يَبَالُ مَعْرِفَتَنَا أَوْ يَعْرِفُ دَرَجَتَنَا أَوْ يَشْهَدُ كَرَامَتَنَا أَوْ يُدْرِكُ مَنَزِلَتَنَا حَارَتِ الْأَلْبَابِ وَ الْعُقُولِ وَ تَاهَتِ الْأَفْهَامُ⁶⁰ فِيمَا أَقُولُ تَصَاعَرَتِ الْعُظَمَاءُ وَ تَفَاصَرَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ خَرَسَتِ الْبُلَغَاءُ وَ لَكِنَتِ الْخُطَبَاءُ وَ عَجَزَتِ الْفُصَحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَ السَّمَاءُ عَنْ وَصْفِ شَأْنِ الْأَوْلِيَاءِ وَ هَلْ يُعْرِفُ أَوْ يُوصَفُ أَوْ يُعْلَمُ أَوْ يُفْهَمُ أَوْ يُدْرِكُ أَوْ يُمْلِكُ مَنْ هُوَ شِعَاعُ جَلَالِ الْكِبَرِيَاءِ وَ شَرَفُ الْأَرْضِ وَ السَّمَاءِ جَلَّ مَقَامُ آلِ مُحَمَّدٍ ص عَنْ وَصْفِ الْوَاصِفِينَ وَ نَعَتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِهِمْ أَحَدٌ مِنَ الْعَالَمِينَ كَيْفَ وَ هُمُ الْكَلِمَةُ الْعَلِيَاءُ وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أَعْرَضَ عَنْهَا مِنْ أَدَبٍ وَ تَوَلَّى وَ حِجَابُ اللَّهِ الْأَعْظَمُ الْأَعْلَى فَاتَيْنِ الْإِخْتِيَارُ مِنْ هَذَا وَ آتَيْنِ الْعُقُولُ مِنْ هَذَا وَ مَنْ⁶¹ ذَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفَتْ⁶² ظَنُّوا أَنَّ ذَلِكَ فِي غَيْرِ آلِ مُحَمَّدٍ كَذَبُوا وَ زَلَّتْ أَقْدَامُهُمْ اتَّخَذُوا الْعَجَلَ رَبًّا وَ الشَّيَاطِينَ حِزْبًا كُلُّ ذَلِكَ بَعْضُهُ لِبَيْتِ الصَّفْوَةِ وَ دَارِ الْعِصْمَةِ وَ حَسَدًا لِمُعَدِنِ الرِّسَالَةِ وَ الْحِكْمَةِ وَ زَيْنَ هُمْ الشَّيْطَانُ أَعْمَالُهُمْ قَتْبًا لَهُمْ وَ سُخْقًا⁶³ كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا عَابِدًا لِلْأَصْنَامِ جَبَانًا يَوْمَ الرَّحَامِ وَ الْإِمَامُ يَجِبُ أَنْ يَكُونَ عَالِمًا لَا يَجْهَلُ وَ شَجَاعًا لَا يَنْكُلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ نَسَبٌ فَهُوَ فِي الدَّرَجَةِ مِنْ قُرَيْشٍ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ الْبَقِيَّةِ مِنْ إِبْرَاهِيمَ وَ النَّهْجِ⁶⁴ مِنَ التَّبَعِ الْكَرِيمِ وَ النَّفْسِ مِنَ الرُّسُولِ وَ الرَّضَى مِنَ اللَّهِ وَ الْقَوْلِ عَنِ اللَّهِ فَهُوَ شَرَفُ الْأَشْرَافِ وَ الْفَرْعُ مِنْ عَبْدِ مَنَافٍ عَالِمٌ بِالسِّيَاسَةِ قَائِمٌ بِالرِّئَاسَةِ مُفْتَرِضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أَوْدَعَ اللَّهُ قَلْبَهُ سِرَّهُ وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ مَعْصُومٌ مُوَفَّقٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ فَتَرَكُوهُ يَا طَارِقُ وَ اتَّبَعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بَعِيرٌ هُدًى مِنَ اللَّهِ وَ الْإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكِيٌّ وَ جَسَدٌ سَمَويٌّ وَ أَمْرٌ إلهِيٌّ وَ رُوحٌ قُدْسِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ جَلِيٌّ وَ سِرٌّ خَفِيٌّ فَهُوَ مَلِكُ الذَّاتِ إلهِيٌّ الصِّفَاتِ زَائِدٌ الْحُسْنَاتِ عَالِمٌ بِالْمُعْتَبَاتِ خَصًّا مِنْ رَبِّ الْعَالَمِينَ وَ نَصًّا مِنَ الصَّادِقِ الْأَمِينِ وَ هَذَا كُلُّهُ لِآلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّأْوِيلِ وَ خَاصَّةُ الرَّبِّ الْجَلِيلِ وَ مَهْبِطُ الْأَمِينِ جَبْرِئِيلَ صَفْوَةُ اللَّهِ وَ سِرُّهُ وَ كَلِمَتُهُ شَجَرَةُ النَّبُوَّةِ وَ مَعْدِنُ الصَّفْوَةِ عَيْنُ الْمَقَالَةِ وَ مُنْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرِّسَالَةِ وَ نُورُ الْجَلَالَةِ حَنْبُ اللَّهِ وَ وَدِيعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللَّهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللَّهِ وَ يَنَابِيعُ نِعْمَتِهِ السَّبِيلُ إِلَى اللَّهِ وَ السَّلْسَبِيلُ وَ الْقُسْطَاسُ الْمُسْتَقِيمُ وَ الْمِنْهَاجُ الْقَوِيمُ وَ الذِّكْرُ الْحَكِيمُ وَ الْوَجْهُ الْكَرِيمُ وَ النُّورُ الْقَدِيمُ أَهْلُ التَّشْرِيفِ وَ التَّقْوِيمِ وَ التَّقْدِيمِ وَ التَّعْظِيمِ وَ التَّفْضِيلِ خُلَفَاءُ النَّبِيِّ الْكَرِيمِ وَ أَبْنَاءُ الرَّؤُوفِ الرَّحِيمِ⁶⁵ وَ أَمَنَاءُ الْعَلِيِّ الْعَظِيمِ دُرَرٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ السَّنَامُ الْأَعْظَمُ وَ الطَّرِيقُ الْأَقْوَمُ مَنْ عَرَفَهُمْ وَ أَخَذَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي⁶⁶ خَلَقَهُمُ اللَّهُ مِنْ نُورٍ عَظَمَتِهِ وَ وَلَاهُمْ أَمْرَ مَمْلَكَتِهِ فَهُوَ سِرُّ اللَّهِ الْمَخْرُوجُ وَ أَوْلِيَائُهُ الْمُقَرَّبُونَ وَ أَمْرُهُ بَيْنَ الْكَافِ وَ التَّوَنِ⁶⁷ إِلَى اللَّهِ يَدْعُونَ وَ عَنْهُ يَقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الْأَنْبِيَاءِ فِي عِلْمِهِمُ

⁵⁷ (3) لعله مصحف و الطيب الرفيق.

⁵⁸ (4) الدواهي: المصيبة و النوائب و الشدائد.

⁵⁹ (5) المهيمين بمعنى المؤمن و الشاهد، و القائم على الخلق باعمالهم و أرزاقهم.

⁶⁰ (6) حار: تَحِير. تاه: تَحِير، ضل.

⁶¹ (1) في نسخة: و ما ذا عرف.

⁶² (2) في نسخة: ما وصف.

⁶³ (3) تباله أي الزمه الله خسرانا و هلاكاً. و سخقا اي ابعده الله.

⁶⁴ (4) في نسخة: و الشمخ من النبع الكريم.

⁶⁵ (1) المراد به النبي صلى الله عليه و آله.

⁶⁶ (2) إبراهيم: 36.

⁶⁷ (3) زاد في نسخة: لا بل هم الكاف و النون.

و سِرُّ الْأَوْصِيَاءِ فِي سِرِّهِمْ وَ عِزُّ الْأَوَّلِيَاءِ فِي عِزِّهِمْ كَالْقَطَرَةِ فِي الْبَحْرِ وَ الدَّرَّةُ فِي الْقَفْرِ وَ السَّمَاوَاتُ وَ الْأَرْضُ عِنْدَ الْإِمَامِ كَيْدِهِ مِنْ رَاحَتِهِ يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرَّهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرِّ الْمُصُونِ الْأَوْصِيَاءِ الْمُتَجَبُّونَ وَ مَنْ أَنْكَرَتْ ذَلِكَ فَهُوَ شَقِيٌّ مُلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ اللَّاعِنُونَ وَ كَيْفَ يَقْرُضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةً مَنْ يُجْحِبُ عَنْهُ مَلَكَوَتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ الْكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرِفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الدَّكْرِ الْحَكِيمِ وَ الْكِتَابِ الْكَرِيمِ وَ الْكَلَامِ الْقَلِيمِ مِنْ آيَةٍ تُذَكِّرُ فِيهَا الْعَيْنُ وَ الْوَجْهُ وَ الْيَدُ وَ الْجَنْبُ فَالْمُرَادُ مِنْهَا الْوَلِيُّ لِأَنَّهُ جَنْبُ اللَّهِ وَ وَجْهُ اللَّهِ يُعْنِي حَقُّ اللَّهِ وَ عِلْمُ اللَّهِ وَ عَيْنُ اللَّهِ وَ يَدُ اللَّهِ فَهُمْ الْجَنْبُ الْعَلِيُّ وَ الْوَجْهُ الرَّضِيُّ وَ الْمَنْهَلُ الرَّيُّوِيُّ وَ الصِّرَاطُ السَّوِيُّ وَ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوُضْلَةُ إِلَى عَفْوِهِ وَ رِضَاهُ سِرُّ الْوَاحِدِ وَ الْأَحَدِ فَلَا يُقَاسُ بِهِمْ مِنَ الْخَلْقِ أَحَدٌ فَهُمْ خَاصَّةُ اللَّهِ وَ خَالِصَتُهُ وَ سِرُّ الدِّيَانِ وَ كَلِمَتُهُ وَ بَابُ الْإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللَّهِ وَ حُجَّتُهُ وَ أَعْلَامُ الْهُدَى وَ رَأْيَتُهُ وَ فَضْلُ اللَّهِ وَ رَحْمَتُهُ وَ عَيْنُ الْبَقِيَّةِ وَ حَقِيقَتُهُ وَ صِرَاطُ الْحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الْوُجُودِ وَ غَايَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أُمُّ الْكِتَابِ وَ خَاتَمَتُهُ وَ فَصْلُ الْخِطَابِ وَ دَلَالَتُهُ وَ خَزَنَةُ الْوَحْيِ وَ حَقِيقَتُهُ وَ آيَةُ الدَّكْرِ وَ تَرَاجُمُهُ وَ مَعْدِنُ التَّنْزِيلِ وَ نَحَائِطُهُ فَهُمْ الْكَوَاكِبُ الْعُلَوِيَّةُ وَ الْأَنْوَارُ الْعُلَوِيَّةُ الْمُشْرِقَةُ مِنْ شَمْسِ الْعِصْمَةِ الْفَاطِمِيَّةِ فِي سَمَاءِ الْعِظَمَةِ الْمُحَمَّدِيَّةِ وَ الْأَعْصَانُ النَّبَوِيَّةِ النَّابِتَةُ فِي دَوْحَةِ الْأَحْمَدِيَّةِ وَ الْأَسْرَارُ الْإِلَهِيَّةِ الْمَوْدَعَةُ فِي الْهَيْكَلِ الْبَشَرِيِّ وَ الدَّرَجَةِ الرَّكْبِيَّةِ وَ الْعِزَّةِ الْهَاشِمِيَّةِ الْهَادِيَّةِ الْمُهَدِيَّةِ **أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ** فَهُمْ الْأَيُّمَةُ الطَّاهِرُونَ وَ الْعِزَّةُ الْمَعْصُومُونَ وَ الدَّرَجَةُ الْأَكْرَمُونَ وَ الْخُلَفَاءُ الرَّاشِدُونَ وَ الْكِبَرَاءُ الصَّدِّيقُونَ وَ الْأَوْصِيَاءُ الْمُتَجَبُّونَ وَ الْأَسْبَاطُ الْمَرْضِيُّونَ وَ الْهَدَاةُ الْمُهْدِيُّونَ وَ الْعُرَّ الْمَبَامِيثُ مِنْ آلِ طه وَ ياسين وَ حُجَّجُ اللَّهِ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَحْجَارِ وَ عَلَى أَوْرَاقِ الْأَشْجَارِ وَ عَلَى أَجْنِحَةِ الْأَطْيَارِ وَ عَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَ عَلَى الْعَرْشِ وَ الْأَفْلَاكِ وَ عَلَى أَجْنِحَةِ الْأَمْثَالِكِ وَ عَلَى حُجْبِ الْجَلَالِ وَ سُرَادِقَاتِ الْعَرْزِ وَ الْجَمَالِ وَ بِاسْمِهِمْ تُسَبِّحُ الْأَطْيَارُ وَ تَسْتَغْفِرُ لِشَيْعَتِهِمُ الْحَيَاتَانِ فِي لُجْجِ الْبَحَارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَخَذَ عَلَيْهِ الْإِفْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةِ لِلدَّرَجَةِ الرَّكْبِيَّةِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَآلِي اللَّهِ.

Tariq bin Shihab asked: "O Ameer al-Momineen^{asws} please explain the virtues of an Imam (masoom), Ameer al-Momineen^{asws} replied:

"O Tariq! The Imam^{asws} is the 'Kalima-tul-Allah' Words of Allah^{azwj}; 'Hujat-u-Allah' the Proof of Allah^{azwj}; 'Wajh-Allah' the Direction to Allah^{azwj}; 'Noor-Allah' the Light of Allah^{azwj}; 'Hijab-Allah' the Veil of Allah^{azwj} and 'Ayat-Allah' the Sign of Allah^{azwj}.

He^{asws} is Chosen by Allah^{azwj} who bestows onto him^{asws} whatever qualities He^{azwj} chooses, and Makes it compulsory on all His^{azwj} creatures to obey him-the Imam^{asws}.

Thus, he^{asws} is Allah^{azwj}'s Appointed Ruler in the Heavens and on the earth. Allah^{azwj} has Taken a covenant regarding this from all His^{azwj} servants. Whosoever, precedes the Imam^{asws} has denied established Kingdom of Allah^{azwj}. An Imam^{asws} can act as he^{asws} finds it appropriate; however his^{asws} actions only correspond to the Will of Allah^{azwj}.

Inscribed on his upper limb is the-declaration: The words of Allah^{azwj} are accomplished with truth and justice. For the Imam^{asws} are both the justice and the truth. A column of light (stretching) from the earth to the sky is created for him^{asws}, in which he witnesses the actions of the mankind. He^{asws} is enrobed in the cloak of power and dignity; he^{asws} knows what is in the minds and has access to the unseen-al-ghayb; he^{asws} has been entrusted with absolute Power (in conducting his affairs); he^{asws} beholds all that rests between the

dominions of the East and the West: Nor is anything from the realms of 'Mulk and Malakoot' which is hidden from him^{asws}; and he^{asws} has the ability to communicate with the birds, who submit to his^{asws} Wilayah⁶⁸.

Thus, he^{asws} is the only one, whom Allah^{azwj} has chosen for His^{azwj} Revelations, has approved him^{asws} for (knowledge of) the Al-ghaib (Unseen), has strengthened him^{asws} by his^{asws} speech, and Instructed him^{asws} in wisdom. His^{asws} heart has made a station for His^{azwj} Will. (Allah^{azwj}) has Proclaimed His^{azwj} Governance and has Granted him^{asws} the (privilege) to rule, and has Commanded all to obey him. This is because the Imamate is the legacy of the Prophets^{as}, is equal to the rank (Manzilat) of the Awsiyaa (those who instruct to good). Indeed, it is the vicegerency of Allah^{azwj} and His messengers^{as} and therefore is regarded infallible, with (true) dominion and governance. Indeed, it is the (True) guidance since it is the perfection of the 'deen' and the benchmark of all virtues.

The Imam^{asws}, is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah^{azwj} and a radiant sun in the hearts of devotees of Allah^{azwj} (al-Arifoon). His^{asws} Wilayah is the vehicle leading to salvation, submission to him^{asws} is obligatory in this life, (and has many benefits) as well as an instrument (of deliverance) in the hereafter, he^{asws} is the source of courage and glory (izza) for the true believers; means of intercession for the sinners; a minarets of deliverance for those who immensely love him^{asws}; a standard of triumph for the obedient.

This is due to the fact that an Imam^{asws}, is the only one who can guide to the real Islamic path, through revealing the virtues of 'Eman', recognition of limits of rewards and punishments and clarifying the laws related to permissible and forbidden. Thus this status is only given to no one other than the one who is specially nominated and blessed by Allah^{azwj} and is given a clear distinction and right to administer public affairs and is made sole responsible for people's sustenance. Indeed, Imam^{asws} provides knowledge of the boundaries and injunctions (of Allah^{azwj}) and makes clear the lawful and unlawful.

The Imamate is a station that none can reach except those whom Allah^{azwj} has chosen and has given them precedence (over others), investing them with the authority to rules and to judge. Thus, **Wilayah** is nothing other than safeguarding people from danger and disaster and the management of their all affairs, (even down to) demarcating the days and months.

The Imam^{asws}, is Fresh and Sweet water for those thirsting (for knowledge & wisdom) A guide to true Guidance. The Imam^{asws}, is 'Ayat-e-Tatheer', acquainted with mysteries of the unseen. The Imam^{asws}, is the sun that rises over Allah^{azwj}'s servants with its (illuminating) Rays.

The grasp and understanding of people cannot comprehend his^{asws} attributes. This is mentioned to in the words of Allah^{azwj}, most high (in the Quran): "To Allah^{azwj} belongs fearlessness and glory (Izza) and to his messenger and to the believers". Here, the believers are being referred to as, Ali^{asws} and his progeny^{asws}. Thus might and glory is for Allah^{azwj}, His Prophet^{saww} and his^{saww} progeny^{asws}. (This verse shows that) the Prophet^{saww} and his^{saww} family^{asws} cannot be separated from one another until the end of the time, they are at the

⁶⁸ Total authority and command on all aspects of life.

centre of the sphere of the faith; they are the poles of existence (i.e. around which all existent/ entities revolve); they^{asws} are the sky of generosity and the honour of all creation; they are the radiance of the sun of tribute, and the illumination of its moon; they^{asws} are the origin of all power and glory and the source of inspiration; they^{asws} are faith's true meaning and its foundation.

The Imam^{asws}, is the bright source of light (to enlighten the dark and cruel) path; the flowing stream leading to Allah^{azwj}; stream of fresh water for the dried land; the swirling sea; the resplendent full moon (badr) and the brimming brook of guidance, the path and the deliverance in places of peril. The torrential cloud, the roving rain the perfect full moon, the noble guide, the shading sky, the glorious blessing, the sea that will never dry. Nobility that cannot be described, a fountain that forever flows, a garden (full of singing) birds, a fragrant and delightful flower (with) the sweetest smell and wafting aroma, the righteous conduct, the successful trade, the clear way, the gentle Physician, the compassionate father, the refuge for people in times of calamity, the judge, the command giver, the Prohibitor, Allah^{azwj}'s ruler over His^{azwj} people, His (Allah^{azwj}'s) confidant on (matters of) reality, Proof of Allah^{azwj} over His^{azwj} servants (He^{asws} is) the object of pilgrimage on Allah^{azwj}'s earth and the universe, 'Informed' of the Unseen. His^{asws} personal qualities cannot be encompassed, his^{asws} inner virtues cannot be imagined and he^{asws} is unfathomable reality. He^{asws} is Unique of his^{asws} age and unparalleled to none. He^{asws} is Allah^{azwj}'s deputy in His^{azwj} injunctions and prohibitions. There is none similar to him^{asws} and no one can take his^{asws} place.

So, who is there that can attain knowledge about us^{asws}; or can reach our^{asws} rank; or can witness our^{asws} miracles; or can ever comprehend our^{asws} status. In this matter, wisdom and intellect are bewildered; understanding becomes perplexed. Our^{asws} status is so eloquent that the great ones appear worthless, and the scholars dwindle (into insignificance); the Poets become exhausted and wary; the genius stutter and are speechless; the noble orators begin to stammer; and the masters of language are humbled.

Who has the ability and perception to recognise even one Divine attribute of an Imam^{asws}, or could image or comprehend as the heavens and the earth are humbled when they (attempt) to describe the reality of the one who is in the focal point of the Universe, the pivot of all that revolve, the secrets of all that is possible to exist, the ray of Divine creator, the majesty of the Most Great and the honour of the heavens and the earth.

The station of the Prophet^{saww}'s progeny is exalted above description of the describers and the qualifications depicted by the highly qualified. Nor can they be compared with anyone in any realm or world. How could it be possible to describe them, since they^{asws} are the first light (created by Allah^{azwj}), the lofty words, the radiant Divine names and the greater oneness of Allah^{azwj}. Thus, whoever turned away from them^{asws} has indeed deserted oneness of Allah^{azwj}, as they^{asws} are the greatest veil of Allah^{azwj}.

Thus who has the merits to select such an Imam^{asws}, who cannot be recognised by the wisdom. Actually, there is no one who had abilities to identify the noble Imam^{asws} or even describe one of his^{asws} virtues. However, those who image that some of the qualities of Prophet^{saww}'s progeny can be found in other people are, in fact, crafty liars and have gone astray from the righteous path and they chose to worship the Calf (false god), as their lord

and have joined the ranks of shaytaan. This is all due to their intense animosity against the house of Devine qualities, and the family^{asws} of the virtuousness and infallibility and jealousy towards the household of Prophet^{saww}.

Shaytaan has made them believe that their (devious) actions, after all, are honourable. May Allah^{azwj} destroy them and destine them towards hellfire. How could they have selected an ignorant as an imam, who used to worship idols and was a well-known deserter on the day of Holly wars (Battle). Although, it is incumbent that the Imam should be the most knowledgeable and not ignorant; brave and not withdrawing individual. And none should be superior to him in (nobility) descent and nor should be inferior (to anyone) in his lineage. Beware; the Imam^{asws} can only be from the best of the Quraysh, the most nobility of Hashim and from the progeny of Ibrahim^{as}. He is from the bloodline of Prophet^{saww} and is the 'Nafs'-e-Rasool^{saww}⁶⁹. He is chosen by the will of Allah^{azwj} and his^{asws} selection is directly executed by Allah^{azwj}.

Thus, he^{asws} is the honour of all nobles and a branch from the (descendants of) Abd Manaaf; he has (complete) knowledge of (worldly) affairs and is well versed in the governance (of all affairs). Obedience to him^{asws} is incumbent until the day of judgement and Allah^{azwj} has made his^{asws} Heart a (vessel) for His^{azwj} mystery and elects to speak through Imam^{asws}'s tongue. Thus, He^{asws} is infallible, represents Allah^{azwj} and is free from any element of ignorance and weakness.

O Tariq, the people have abandoned him and followed their own desires and who can be more astray than the one who follows his whims without any guidance from Allah^{azwj}. O Tariq! the Imam^{asws} may be considered like an angel^{as} in the appearance of human being, a heavenly body, a divine command, a sacred spirit, a lofty station, a manifest light, a hidden secret. He is angelic in essence with attributes of the Divine powers, endowed with unlimited good qualities, possess the knowledge of the realms of the Unseen, specifically chosen by the Lord of the Worlds and is connected with the Truthful and Trustworthy (messenger of Allah^{azwj}). All this is for the household of Muhammad^{saww} alone; nobody else can partake in this with them.

This is because they^{asws} are: the source of revelation and the meaning of its exposition; the elect of the Lord of Majesty; The place of Jibraeel^{as}, Al-Ameen's descent; the words of the attributes of Allah^{azwj}; His^{azwj} Secret and His^{azwj} Words; the tree of Prophet-hood; the source of chivalry; the essence of all opinions; the ultimate meaning and signification; the station of apostolic wisdom; the illumination of majesty in proximity to Allah^{azwj}, and in His^{azwj} Care, the location of Allah^{azwj}'s Word; the key to his wisdom; the lamps of Allah^{azwj}'s mercy; the well springs of His^{azwj} Bounty; the path that leads to Allah^{azwj} - the salsabeel-the Qistaas al-Mustaqeem (the upright scale) the straight path; the remembrance (full) of wisdom; the noble face; the eternal light; possessors of honour and repute; take precedence over all noble and exalted; the successors of the noble Prophet^{saww}; the progeny of the compassionate and gentle (Prophet^{saww}); we are the progeny of one from the other, in the custody of the most High, the most Mighty- Allah^{azwj} knows all and observes all of these.

⁶⁹ Replicating the qualities of Prophet^{saww}

These are the immense and unmistakable signs of guidance and the straight path. Whosoever recognises them^{asws} and takes (guidance) from them^{asws}, he belongs to us. As per Rasool Allah^{saww}'s statement, "He who follows me^{saww}, surely he is from me^{saww}", is an allusion to this (reality). Allah^{azwj} created them (Prophets household) from the illumination of his majesty and entrusted them with the governing of the affairs of His^{azwj} kingdom. (Thus, there is no doubt) they^{asws} are the treasured secret of Allah^{azwj} and His^{azwj} friends, those who are near (Awliya al-Muqarraboon).

Allah^{azwj}'s (creative) command is between the letter 'Kaaf' and the letter 'Nun'. Infact they are the 'Kaaf' and the 'Nun' since they^{asws} invite to Allah^{azwj}, speak only what they^{asws} receive from Him^{azwj} and carry out His^{azwj} Commands. The knowledge of all the Prophets^{as}, the (divine) mysteries of the Awsiyaa and the power and glory of the Awliyaa, in comparison to them^{asws}, is like a drop out of an ocean and a grain out of a desert. Indeed, the heavens and the earth to the Imam^{asws} are like the hand and its palm. He^{asws} recognises what is visible as well as what is hidden; He^{asws} knows the pious among the sinners; what is in the wet and within the dry forms. This is because Allah^{azwj} has taught his Prophet^{saww} the knowledge of what has been passed and what would appear, and all these protected secrets were inherited by Prophet^{saww}'s noble Awliyah^{asws}. Whosoever, denies this is a cruel and cursed wretch, and as such is cursed by Allah^{azwj} as well as by all those who also send curse in Allah^{azwj}'s obedience.

How could Allah^{azwj} make Incumbent upon His^{azwj} servants the obedience of the one who is veiled from the mysteries of the heavens and the earth. The reality is that, a single word uttered (in Quran) in the praise of Aal-e-Muhammad^{asws}, exceeds seventy dimensions (of knowledge). (Consider further), How often in the verses of the Noble reminder, the blessed book, the eternal words are mentioned in our praise, i.e., al-Ayn (eye), al-Wajh (face), al-Yadh (hand) and al-Janb (side). (It is obvious that) What is meant by these words is this Wilayah (pointing to himself^{asws}), as Imam^{asws} is the side of Allah^{azwj}, the face of Allah^{azwj}, that is, the reality of Allah^{azwj}, the knowledge of Allah^{azwj}, and the essence of Allah^{azwj}. (As for the phrase) 'Hand of Allah^{azwj}', they are the manifestation of the implicit dimensions of the visible attributes. Thus, their (Ahl Al-Bayt's) implicit is the manifestation of the Allah^{azwj}'s explicit attributes. They^{asws} are the explicit manifestation of the implicit and the implicit dimensions of the explicit. This is alluded to in the saying of the Prophet^{saww} "Indeed Allah^{azwj} has no eyes and hands, but surely you and me, Ya Ali^{asws}, are from them".

They^{asws} (The Ahl Al-Bayt) are the most elevated side (Al-Janb al-Aliyy); the most agreeable face (al-Wajh ar-Radiyy); the thirst-quenching spring; and the straight path. They^{asws} are the means to (reach) Allah^{azwj}, the link to His^{azwj} pardon and His^{azwj} pleasure. They^{asws} are the mystery of the One, and the Uniqueness of the Unique (Allah^{azwj}). It is not possible to compare anyone from mankind with them^{asws}; They are: the elect of Allah^{azwj} and chosen purely by Him^{azwj}; the secret of religion and its wisdom; the gateway to faith and its Kaaba; the proof of Allah^{azwj} and His destination; the signposts of guidance and its standard; the grace of Allah^{azwj} and His mercy; the absolute certainty and its reality; the path of the Real and His protection; the origin of existence and its goal; the power of the Lord and His will; the source (origin) of the book and its end; the eloquent speech; the symbols and guardians and protectors of the revelation; the verse of Remembrance and its interpretation; the origin of revelation and its final (destiny); they are the lofty stars; they are the elevated

illuminations, kindled from the sun of Fatimah's honour in the sky or Muhammed's majesty; they are the branches of Prophet hood gushing forth from the tree of Ahmed; the divine mysteries placed in the form of a human (body).

The Ahl Al-Bayt^{asws} are: The pure progeny from Hashemite descent; the (truly) guide and the (truly) guided; thus they^{asws} alone are the best of creation; they^{asws} are the pure leaders; the infallible family^{asws} (protected from sin); the noble offspring; the rightly guided successors (of the Prophet^{saww}); the greatest of the Siddiqueen (the truth ones); the noble Awsiyaa; the tribe whom Allah^{azwj} was pleased with; the rightly guided deliverers; the finest of the fine, from the family of Taha and Yaseen; The proof of Allah^{azwj} for the first and last.

Their^{asws} names are etched on (every) stone, on (every) leaf of (every) tree, on the wings of every bird; on the gates of heavens and hell; on the throne (of Allah^{azwj}); on the horizons; on the wings of angels; on the veils of majesty and on the canopies of glory and beauty.

With their^{asws} name the birds glorify (Allah^{azwj}) and fish in the depths of ocean ask for forgiveness on behalf of their followers.

In fact, Allah^{azwj} did not create anything until He^{azwj} Made them declare the oneness (of Allah^{azwj}), the 'Wilayah' (supremacy) of the pure progeny^{asws} and revulsion for their^{asws} enemies. **The Throne (of Allah^{azwj}) did not attain stability until it was inscribed with Divine light; There is no deity except Allah^{azwj}, Muhammad^{saww} is the messenger of Allah^{azwj}, and Ali^{asws} is the Wali of Allah^{azwj}.**