

Isbaatul Wilayah (Part One)

Allamah Ayatullah Haaj Shaykh Ali Namazi Shahroodi (r.a.)

ولایۃ علی بن ابی طالب حصینے
فمن دخل حصنی امن من عدا

English Translation: Syed Athar Husain S.H. Rizvi

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By : Allamah Ayatullah Haaj Shaykh Ali
Namazi Shahroodi (r.a.)
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Publisher's Preface

... (O Imam!) Because of your (existence) the earth grows its trees, the earth brings out its fruits, the sky sends down water and sustenance, Allah removes the sorrow, Allah send down rain...¹

The book in your hand is the translation of the first part of the Persian book '*Isbaatul Wilayah*' of Allamah Ayatullah Haaj Shaykh Ali Namazi Shahroodi (r.a.).

This book dwells on the concept of mastership of Ahle Bayt (a.s.) which will help us in appreciating and understanding the aforesaid sentences of the Ziyarat of Imam Husain (a.s.). The author (May Allah increases His bounties on him) in his book has discussed the position of Ahle Bayt (a.s.) and brought out instances of Ahle Bayt's (a.s.) authority on universe, human beings, animals, trees, plants, inanimate objects, cloud, wind, water, angels, Jinn etc.

The Jamaat by grace of Allah and the special attention of Imam Mahdi (a.s.) presents this book after successfully publishing books in last two years viz.

1. 'From Darkness towards Light - (A True story of an Ismaili Mustali Bohra accepting Shia faith),
2. The Qa'em in the Quran - Ghaibat of Imam Mahdi (a.t.f.s.),
3. The War of Siffin,
4. Wilayat-e-Ahle Bayt,
5. Aamaal of Shab Jum'ah,
6. Who is your Imam?
7. The Qa'em in the Quran II – Companions and Enemies of Imam Mahdi (a.t.f.s.).

This book was selected to be translated so as to equip our

¹ First Ziyarat of Imam Husain (a.s.) in Mafatehul Jenan

youths from the constant attacks of the enemies on the belief of Mastership of Ahle Bayt (a.s.). We desired to inoculate our youths through the infallible sayings and examples from the life of our Holy Imams (a.s.). In the said pursuit we found the book ‘Isbaatul Wilayah’ suiting our needs and fulfilling our aim.

The second part of the book ‘Isbaatul Wilayah’ deals with the objections and the replies to the enemies who put forth ambiguous Quranic verses, traditions and sentences from supplications to deny the mastership of Ahle Bayt (a.s.). Inshallah, we will endeavor to translate the second part in future.

Just to reiterate, in the year 1965 a Bohra Alawi Muslim took up a successful search for the truth about the Imamate of the Imams after Imam Jafar-e-Sadiq (a.s.). In his efforts he was helped by a renowned scholar Maulana Sayed Gulam Askari Sahab.

By the grace of Allah, by 1970, there were about six Bohra families who accepted the Shia Ithna-Ashari Faith. In 1971, a Jamaat – ‘Bohra Shia Ithna Ashari Jamat’ was formed and registered with the Charity Commissioner to take care of the new converts.

Since then its members have tried to spread the truth through various platforms and media. By utilizing technology, the Jamaat has recently launched, in the holy month of Rajab 1436 AH, an Android application on Aamaal of Shabe Jum’ah.

We sincerely hope that the lovers of Ahle Bayt (a.s.) will benefit from this book and strengthen their beliefs and spread the message of Ahle Bayt (a.s.) in the occultation of Imam Mahdi (a.s.).

May Allah accept our endeavors.

Bohra Shia Ithna Ashari Jamat, Zilqad 1436 AH/August 2015

Preface of the Author

In the name of Allah, the Beneficent, the Merciful

Praise is for Allah, Lord of the worlds, as He is worthy for it. And there is no god other than Him. And blessings and peace be on the best of all the creatures and the mercy for the worlds. One, upon whom Allah revealed the Quran; that he may be a warner and giver of glad tidings for the worlds. The chief of all the creatures, Muhammad; and his purified progeny, the infallibles; the beautiful names and the lofty examples. And curse of Allah be on their hateful enemies and the deniers of their excellence, merits and mastership from this moment till the Judgment Day.

In this calamitous period on one hand, the opponents and on the other, selfish writers, have through different methods, intend to cause harm to the holy mastership (*Wilayat*) of Ahle Bayt (a.s.). So, I made a firm intention to write a brief explanation about the lofty position of *Wilayat* and complete rulership of His Eminence, Muhammad Mustafa (s.a.w.a.) and his twelve successors (a.s.) through the help and assistance of Almighty Allah...and in that prove the position of Legislative Mastership (*Wilayat Tashreei*) and Creational Mastership (*Wilayat Takweeni*)...that is these holy infallible beings (a.s.) have discretion on the whole universe from Almighty Allah; with the hope that during this period of turmoil, I should be able to serve the religion and wake up the negligent brothers. It is hoped that the owner of absolute and complete mastership (*Wilayat*) would accept this humble gesture.

Allamah Ayatullah Haaj Shaykh Ali Namazi Shahroodi (r.a.)

Necessity to remain attached to the two heavy things (Book and progeny)

In this book, I address those, who believe in Holy Quran, messengership of the chief of messengers and Caliphate and successorship of the twelve successors of Prophet. It is obligatory on them to correct their beliefs as explained by the Holy Quran and the purified progeny. And it is necessary that in the issues of principles and branches, they should always remain attached to the Holy Quran and the holy progeny, as there is a widely narrated report among Muslims that the Holy Prophet (s.a.w.a.) said:

“I leave among you two heavy things: One is the Book of Allah (Quran) and the second is my purified progeny. As long as you remain attached to them, you will never go astray.

You should know that these two would never separate from each other...till they reach to me at the cistern of Kauthar.”

Shia and Ahle Sunnat scholars have narrated this report much more than a widely narrated tradition is narrated. I have mentioned the sources and books of Ahle Sunnat and Shia in the book of *Maqam Quran O Itrat*. At this point, I am content only to mention two traditional reports, which are present in *Kitab Taaaj, Jamiul Usul Sitta Amma*, which are trusted by all of them.

It is narrated from the Messenger of Allah (s.a.w.a.) that he said:

“I leave among you such things that if you remain attached to them, you will never go astray after me. One of them being greater than the other – the Book of Allah, which is a rope stretched between the heavens and the earth: and the other being my progeny, my Ahle Bayt (a.s.). These two would never separate from each

other till they arrive to me at the cistern of Kauthar on Judgment Day. So take care how you deal with them after me.”¹

The author of *Kitab Taaj*, after quoting the report, reminds that Muslim and Tirmidhi have narrated this report.

In the same way, in the same book, the author has narrated from His Eminence through another chain of narrators that he (s.a.w.a.) said in a sermon:

“I leave among you two heavy things: the first of them being the Book of Allah, which has effulgence and guidance; so take hold of it and remain attached to it.”²

Then he (s.a.w.a.) said:

“And my Ahle Bayt (a.s.). I remind you to be cautious about my Ahle Bayt (a.s.) [and their rights] for God’s sake.”

At the end, it is also narrated that Ahle Bayt (a.s.) of His Eminence are the family members of His Eminence, on whom Sadaqah is prohibited.

In the book of *Ahqaqul Haqq*,³ the narration of this tradition (tradition of two weighty things) is quoted from Ahle Sunnat channels and its circumstances of narrations are also mentioned.

The respected contemporary scholar, Allamah Najmuddin Askari has also narrated 120 reports in his book on the tradition of two weighty things (*Thaqalayn*), through Ahle Sunnat channels from the Messenger of Allah (s.a.w.a.), along with their contexts.

In the same way, is the book of *Fadhailul Khamsa*,⁴ which also contains numerous traditions about the tradition of two weighty things (*Thaqalayn*).

¹ *Kitab Taaj* (Fourth edition, Egypt); vol. 1, p. 47.

² *Kitab Taaj* (Fourth edition, Egypt); vol. 3, Section of Ahle Bayt (a.s.).

³ *Ahqaqul Haqq*, vol. 4, p. 436-443; vol. 6, p. 341-344; vol. 7, p. 472; vol. 9, p. 309-375.

⁴ *Fadhailul Khamsa*, vol. 2, p. 43-52.

Conclusion from Tradition of Thaqalayn

From this authentic, widely narrated and absolute tradition, it is concluded among Muslims that the holy progeny of Messenger of Allah (s.a.w.a.), after His Eminence, are the most superior of people: due to the fact that His Eminence ordered the Ummah to refer to them. Therefore, all people are needful of that purified progeny and the progeny is not needful of people.

It is also concluded that:

This progeny is purified from errors, denial, polytheism and disobedience. They are most cognizant of all the sciences of Quran. They are vicegerents of Prophet from Almighty Allah and Prophet. Imamate is their divine right and they are guidance to truth and reality. And till Judgment Day, this earth will not remain devoid of the Holy Quran and the purified progeny.

Method of proving the first topic (superiority of the holy progeny over all the people):

The Messenger of Allah (s.a.w.a.) declared the Quran and progeny to be equals of each other and said that the two of them shall not separate from each other till Judgment Day (as Almighty Allah has fixed this in the external world). And has declared that attachment to these two would prevent the going astray of the Ummah. It shows that if a person in the Ummah like the progeny of more superior to them, the Ummah would not have been ordered to remain attached to the progeny. On the contrary, if a person or a number of persons had been superior to the progeny, His Eminence would have commanded the progeny to remain attached to those.

Method of proving the second topic (referring of the whole Ummah to the progeny):

The Holy Prophet (s.a.w.a.) said: The Quran and the progeny will never separate from each other.

First point that is non separation of Quran from the progeny proves that the whole Ummah is needful of the progeny.

And the second point is that non separation of Quran proves that the purified progeny is not needful of any member of the Ummah.

The explanation is that all the persons of the Ummah, for the understanding the laws and their religious duties and the condition of adjudication and removal of disputes and reformation of society and identification of issues related to rights and reformation of issues of finance and future life of Muslims, are needful of the knowledge of Quran. Since Quran will never be separated from the progeny, all are needful of the progeny.

On the other hand, the Holy Quran – even though it contains all necessities of human society – according to its clear explanation, is having clear and ambiguous verses; and on the other hand, according to clarification of widely narrated traditions,¹ the Quran has an apparent aspect as well as seventy inner aspects. The clear verses of Quran do not fulfill all the needs of people and they do not have any other option for knowing the inner aspect of Quran, except to refer to one, whom Almighty Allah has chosen for the knowledge of Quran, and hinted at this at the end of Surah Raad.²

¹ There are numerous instances of these reports; among them being in the preface of *Tafseer Ayyashi* (whose author is a reliable personality according to all scholars), in which seven traditional reports are mentioned.

In the same way, Allamah Hashim Bahrani, in the preface of *Tafseer Burhan*, has narrated a number of those traditional reports.

Allamah Majlisi, has also in *Behaarul Anwaar* (Vol. 92, p. 78) written a whole chapter on this subject: Chapter that Quran has an apparent and a hidden aspect; knowledge of everything is mentioned in Quran and all this knowledge is with the Imams of guidance and other than them no one knows it, except through their teaching. Then he has mentioned the traditional reports of the claim that reach to more than eighty reports.

Allamah Shaykh Hurre Amili has also, in his book of *Wasailush Shia* narrated eighty traditional reports on this matter.

Finally, in *Mustadrakul Wasail*, 35 traditional reports are quoted on this topic.

² It implies verse 43 of Surah Raad, which is interpreted to be about Amirul

Since the Holy Prophet (s.a.w.a.) publicly announced that the Quran and the progeny would never separate from each other, then all persons, who are needful of Quran, are also needful of the progeny.

Also, it is only the progeny, who are cognizant of all the knowledge of Quran; because if progeny were not learned about the whole Quran, they would separate from it, in what they are not knowledgeable; and since they will never separate from Quran, there will be nothing about which they are not cognizant of. So, it is proved that people, who are needful of the knowledge of Quran, are all needful of the progeny. And since the progeny is having all the knowledge of Quran, they are not needful of anyone.

Also, it is clear that if in the Ummah, there were people, other than the progeny, fully learned about the sciences of Quran, it was obligatory that the Holy Prophet (s.a.w.a.) should have also declared them to be equal to his progeny and had also ordered to remain attached to them. Thus, since he has commanded the whole Ummah to remain attached to the Quran and Progeny and has not excepted anyone from them, it is known that all persons of the Ummah are needful of the Progeny and are not cognizant of all the sciences of Quran; had they been learned, they would not have been needful of the Progeny.

Method of proving the third topic (infallibility of the Prophet from mistakes and deviation)

The Holy Prophet (s.a.w.a.) said that the progeny would not separate from the Quran and remaining attached to them is the source of security from deviation and misguidance. The conclusion is that the Progeny should be infallible; because if they were not infallible and having errors and mistakes, they would have separated from Quran and attachment to them would not have secured one

Momineen (a.s.). **“And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.”** (Surah Raad 13:43)

from misguidance and deviation. And they would also not be secure from deviation. Thus, the progeny should be infallible and does not separate from Quran at any time and attachment to them is a source of security from deviation.

Method of proving the fourth topic (that all the knowledge of the Quran is with the Progeny)

It became clear from what was mentioned under the second topic that the Progeny should be cognizant of all the knowledge of Quran, because if they do not have some knowledge, they would separate from Quran in what they don't know, as the ignorant is away from what he doesn't know. Also, supposing they don't have some of that knowledge, being attached to them would not secure one from deviation and misguidance, because in that case, in every instance that one refers to the Progeny, it is possible that it might be that instance about which they don't have any knowledge. Thus, from that aspect, they would not be safe from deviation and misguidance.

Method of proving the fifth topic (that the Progeny is the vicegerent of God and Prophet)

The Holy Prophet (s.a.w.a.) in his statement has declared his holy Progeny to be equals of Quran and at the lofty position of being points of reference for ensuring security from deviation of the Ummah; and stressed that the Ummah can only follow the path of guidance if it remains attached to the progeny. From this aspect, it is proved that Imamate, Wilayat and their Caliphate is from the side of God and Prophet.

In some of these traditional reports, His Eminence said:

“I leave among you two Caliphs: Book of God and my Progeny.”

Since the progeny of Prophet is not needful of others and all people are needful of them, logic dictates that the progeny should be the Imam and leader of all. Therefore, they have said regarding Ali

Ibne Abi Talib (a.s.):

“Needlessness of His Eminence from all the people and needfulness of all from His Eminence is the proof that His Eminence is the leader of all.”

In the same way, since only the purified Progeny is the point of reference for all people of Ummah till Judgment Day, it is necessary that all the needs of Ummah, till Judgment Day, should be with them and all this knowledge is restricted to the Progeny, because none from the common people come in the ambit of Progeny.

Thus, all members of Ummah are needful of the Progeny and the Progeny is not needful of anyone.

Only those, whom everyone is needful of, are leaders and Imams of all the creation. Needful and ignorant can never be Imam and leaders of the creation, neither during ignorance, nor when ignorance and need is removed after referring to the learned.

Is it possible that a jurist, who is perfectly learned and who specifies the religious duties, after he delivers verdicts and specifies the duties and informs the followers about their duties, he should be duty bound and to follow his own followers?!

Another point is division of Holy Quran into clear and ambiguous verses for teaching which Almighty Allah has specified the learned, who can teach the Quran; because if He does not appoint such personages, it would be a deficiency in divine wisdom and the Quran which is the source of guidance, would become a means of confusion and bewilderment. So, these learned personages have all knowledge of Quran and are distinguished from those who do not know.

Allah, the Mighty and the High, at the end of Surah Raad, has equated the testimony of one, who has the knowledge of the Book regarding truthfulness of Holy Prophet (s.a.w.a.) to be equal to His own testimony. As it is mentioned in many traditional reports: “One, who has the knowledge of the Book” is the purified progeny of Holy Prophet (s.a.w.a.). [The author has explained this topic in the book of *Maqam Quran wa Itrat*].

Method of proving the sixth topic (that Imamate and Caliphate is restricted to His Eminence as a divine right)

It can be concluded from the words: “The two shall not separate” that the Quran and Progeny can never separate from each other. And this statement (as was proved previously) is proof that everyone other than the progeny is needful of the progeny. Thus, among the people, no one other than the progeny would be the Imam and Caliph, because if it is as such, he would not be needful of the progeny.

Method of proving the seventh topic (that the path of guidance and felicity is restricted to being attached to the progeny and Quran and also it would never separate from the Progeny)

The Holy Prophet (s.a.w.a.) said: *As long as you remain attached to those two, you will never go astray.* It can be concluded from this statement that the path of guidance is restricted to these two, and the members of the Ummah will not be secure from deviation unless they become attached to these two.

Also, it is known that guidance and felicity is present in Quran, the progeny is also having the knowledge of Quran and these two will not separate from each other. Thus, if guidance and felicity were available with other than the Progeny, Quran would separate from them, and this is invalid.

Method of proving the eighth topic (that the earth shall not be devoid of the Progeny and Quran till Judgment Day)

The Holy Prophet (s.a.w.a.) said:

“These two shall not separate from each other till they arrive to me on Judgment Day.”

It is concluded from this statement that the earth shall never be devoid of these two at any point of time, because if it becomes devoid, each of these two would separate from each other. Also, since the security of people from misguidance lies in being attached to these two heavy things, as long as the creatures on the face of the earth have obligations, these two should also be on the face of the earth for exhausting of proof.

This subject is not contradictory to the occultation of the Imam (a.s.) due to the fact that during the occultation people derive benefits from him as they derive benefit from the sun, while it is hidden behind the clouds.

It is apparent from what was mentioned above that this tradition of His Eminence, the Messenger of Allah (s.a.w.a.) informs about the numerous merits of the Progeny.

Implication of the Progeny

Progeny implies the same Ahle Bayt (a.s.) of the Prophet and the infallible Imams from the progeny of Imam Husain (a.s.) according to a number of evidences.

First, statements of the experts of language based on the fact that members of progeny are the very children of the person.

Secondly, statement of Prophet, himself that he said in a large number of traditional reports: “And my progeny, my Ahle Bayt (a.s.)...”

Thirdly, qualities which they mentioned about the progeny, among them being that they are infallible and pure from sins, they are knowledgeable about the whole Quran and they would never be separated from Quran; attachment to them is security from deviation, their simile is like that of the ark of Nuh and other than these qualities, upon which there is consensus of Ahle Sunnat and Shia.

These noble traits – as is clear – did not fit anyone other than the twelve Holy Imams (a.s.) and will never do so.

Introduction of the progeny in traditional reports

It is worthy that at this point, it should be hinted at traditional reports, which have come down from Almighty Allah and Holy Prophet (s.a.w.a.) and which mention the purified progeny, names of those respected personages and their merits and excellence; so that the matter may become absolutely clear.

Know that these traditional reports exceed the limits of wide narration – on the contrary they reach upto thousands.

Shaykh Kulaini, in the book of *Al-Kafi*, which is like a blazing sun among Shia books, has mentioned more than fifteen traditional reports, in which there is clarification of God and Prophet regarding names of the members of the purified Progeny and their merits and excellence.

Allamah Majlisi has also narrated in *Behaarul Anwaar* (Vol. 36, Chap. 40) twenty-two traditional reports from Holy Prophet (s.a.w.a.) regarding this.

Traditions of Holy Prophet (s.a.w.a.) in this regard are divided into two groups:

First group: Traditions comprising words of His Eminence that: “My Caliphs and successors number twelve.”

In the book of *Khisal*, Shaykh Saduq, has quoted forty-six traditions, most of which are through Ahle Sunnat channels and all of them include this topic.

In *Kitabul Ghaibah*, Shaykh Tusi has narrated ten traditional reports through Ahle Sunnat channels and said that Shia traditional reports on this matter are beyond computation.

In *Kitabul Ghaibah*, Shaykh Nomani has narrated more than thirty traditional reports.

Allamah Sayyid Hashim Bahrani, author of *Tafseer Burhan*, has in the book of *Insaf*, mentioned three traditions from *Sahih Bukhari*, nine traditions from *Sahih Muslim*, eight traditional reports from Hamidi in *Jama Baina Sahihain*, some traditions from *Jama Baina Sihah* of Ibne Batariq, *Kitabul Umdah* from twenty channels and

from others, all of whom are Ahle Sunnat intellectuals and they have narrated that Holy Prophet (s.a.w.a.) said:

“After me, there would be twelve Caliphs.”

It is clear that this number does not apply to anyone other than the twelve Imams.

Second group: Traditional reports of Prophet, which include names of the holy Progeny and that they are the twelve Imams and also Caliphs and successors of His Eminence according to the clarification. Explanation of their merits and excellence is given in those traditional reports.

Shaykh Kulaini has narrated ten reports from these kinds of traditions in the book of *Al-Kafi*.

Shaykh Saduq, in the book of *Uyun* (Chapter 6), has mentioned more than thirty traditions.

In the book of *Ghaibat*, Shaykh Tusi has mentioned fifteen traditional reports and in *Kitabul Ghaibah*, Nomani has mentioned thirty traditional reports.

In the book of *Kifayatul Athar*, prominent scholar, Ali bin Muhammad Khazzaz, has compiled statements of Holy Prophet (s.a.w.a.) narrated by the companions of His Eminence, which are clear declarations of the Holy Imams (a.s.). They exceed more than two hundred traditional reports.

The great Sayyid, in the book of *Insaf*, has quoted three hundred and twenty-six traditional reports of Messenger of Allah (s.a.w.a.) containing declaration about the Holy Imams (a.s.); in which the names of the members of the holy progeny [twelve Imams] are clearly mentioned, and in which their excellence and merits are also included.

After concluding these traditional reports, he has also quoted traditional reports from Ahle Sunnat channels from Holy Prophet (s.a.w.a.) and is content to mention forty traditions only.

In *Behaarul Anwaar*, Allamah Majlisi (Vol. 36, Chap. 41) has been content to mention 240 traditions regarding declaration of Holy

Prophet (s.a.w.a.) regarding Imams of religion. In another place in that book (Vol. 46, p. 223) he has compiled traditional reports, which Jabir bin Abdullah Ansari has quoted from the Prophet.

In *Kamaluddin* (Chapter 24), Shaykh Saduq has quoted traditional reports on this subject and is content to mention thirty-seven traditions, and in chapters of clear traditions recorded from Almighty Allah, the Holy Prophet (s.a.w.a.) and the Holy Imams (a.s.) have quoted 189 reliable traditional reports on this matter.

In *Madinatul Maajiz* by Sayyid Hashim Bahrani, traditional reports about the miracles of the twelve Imams (a.s.) number 2066 traditional reports, of them 650 comprise their reports about the unseen.

The great Allamah, Shaykh Hurre Amili (author of *Wasailush Shia*), in the book of *Ithbatul Huda*, is content to mention 720 traditional reports and miracles of Prophet. In the same way, he has mentioned traditional reports on the Imamate of Holy Imams (a.s.), and Caliphate and infallibility of these twelve personages, whether in brief or detail – in *Isbatul Huda* (Chapter 9) they reach upto 927 traditional reports; and Ahle Sunnat reports on this subject number 278.

He has, in the tenth chapter, mentioned traditional reports on the Imamate and Caliphate of Ali Ibne Abi Talib (a.s.), which number 1019 traditions. Traditional reports of declaration of the Imamate and Caliphate of His Eminence, which are not from Ahle Sunnat channels, reach to 551; reports having the command of *Nass* (declaration) are 326 and reports of declaration of the twelve Imams about themselves and each of the Imam after himself reach upto 1309 (this author has mentioned the details of all these traditions and traditional reports in the book of *Usul Deen*).

Distortion of exegesis of Quran without reference to the Progeny

According to what was mentioned, every issue – whether related to Creational Mastership (*Wilayat Takweeni*), or other than

that – regarding verses of Holy Quran, in the background of the exegesis of progeny of Prophet (with whom is the knowledge of Book) it is obligatory on all folks of faith to accept it and to believe in it and it is unlawful to deny it and not to become attached to divine proofs (Quran and Progeny).

Also, no one is permitted that without referring to Prophet and Imam (a.s.), to reply on the general and absolute laws of Quran and to prove issues! Instances mentioned below prove the authenticity of this conclusion:

One should not rely on the apparent aspects of some ambiguous verses and say that Almighty Allah would be visible in the hereafter as some Muslims opposed to Holy Imams (a.s.) claim.

One should not argue on the basis of some ambiguous aspects of Quran and believe that Almighty Allah has a physical body, limbs and organs.¹

One should not glance at some verses and believe in polytheism of some prophets and messengers.

One should not argue on the basis of some ambiguous verses to prove determination.

One should not rely on some verses and deny Creational Mastership (*Wilayat Takweeni*) of the Prophet and Imams of religion

¹ It is worthy of mention that Ahmad bin Muhammad bin Muzaffar Razi, an Ahle Sunnat scholar of the seventh century, in his book of *Hujajul Quran*, has compiled Quranic verses, which every sect of Muslims has argued through in favor of their sects: including the sects which say that Allah, the Mighty and High can be seen and they argue with the holy verses: **“(Some) faces on that day shall be bright, Looking to their Lord.” (Surah Qiyamah 75:22-23)**

Along with them there are also those, who say: Almighty Allah will not be seen and they argue through the verses of: **“Vision comprehends Him not”** and **“You cannot see Me”**.

Another example is the Mujassama sect, which argues through verses with similar wordings like hand, eye and face and argue about corporeality of Allah.

As opposed to them, there are others, who in order to negate corporeality of God, argue through the verse of: **“There is nothing like Him.”**

(as its rebuttal would be mentioned at the conclusion of this book).

Also, one should not reason through the apparent aspects of some verses and deny the unseen knowledge of the Prophet and Imams (a.s.).¹

One should not argue through the apparent aspects of a number of verses and prove contradictions in Quran!

It is said that a person did such a thing during the time of Ameerul Momineen (a.s.) and doubted about religion, but when he came to His Eminence and mentioned his doubts, he clarified all his doubts.

Also, during the period of Imam Hasan Askari (a.s.), a philosopher claimed that there were contradictions in Quran and he wrote a treatise on this.

His Eminence replied to them and proved his errors and that man himself burnt down what he had written.²

One should not resort to the holy verse:

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ

“And from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them.”³

...and say that Messenger of Allah (s.a.w.a.) was unaware of the hidden aspects of his hypocritical companions. This itself is inattention to the verse:

¹ Explanation of these verses and other verses is accompanied with widely narrated traditional reports, which prove the unseen knowledge in the book of *Maqam Quran O Itrat* by the same author. Also, it would be mentioned in detail in the treatise of proofs of unseen knowledge (*Ilme Ghaib*).

² The first traditional report is detailed and is quoted in the books of *Ihtijaaj* of Tabarsi and *Tauheed* of Saduq; Allamah Majlisi has also mentioned it in *Behaarul Anwaar*, at the end of Kitabul Quran.

As for the second report, it is mentioned in *Manaqib Ibne Shahr Ashob*, in the chapter on history of Imam Hasan Askari (a.s.) and in *Behaarul Anwaar* in Kitabul Manaqib.

³ Surah Taubah 9:101

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“And say: Work; so Allah will see your work and (so will) His Apostle and the believers.”¹

Along with the fact that this verse says that Almighty Allah, the messenger and the believers see your acts; is it possible for the Prophet to see the acts of hypocrites and yet remain unaware of their reality?!

One should not rely on a part of an ambiguous verse – refuge of Allah! – and prove the ignorance and unawareness of Prophet, just as one should not reject the clear verses regarding knowledge and perfection of Prophet and ignore words of Ahle Bayt (a.s.), which prove their position of knowledge and wisdom and claim that they are fabricated.

With this it is feared that the acts of some unaware persons would reach to such stage: verses which that apostate in the presence of Ameerul Momineen (a.s.) regarded as doubtful and His Eminence removed his doubts in detail, they would rely on it and say that the report narrated in reply to doubts is weak; and in this way cast themselves and others into misguidance.

The ambiguous verses of Quran should be reconciled with the clear verses as His Eminence, Imam Ali Reza (a.s.) said.

For example, we should reconcile the ambiguous verse of:

لَا تَعْلَمُهُمْ

“You do not know them...”²

...with the verse:

فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ

“So Allah will see your work and (so will) His

¹ Surah Taubah 9:105. According to exegesis, the implication of ‘believers’ in this verse are the Holy Imams (a.s.) as is explained in detail in the book of *Maqam Quran O Itrat*.

² Surah Taubah 9:101

Apostle...”¹

...and say that the verse:

لَا تَعْلَمُهُمْ

“You do not know them...”²

...negates personal knowledge; but according to Almighty Allah, the Holy Prophet (s.a.w.a.) sees all the acts. One to whom the Almighty Allah has shown the realms of the heavens and earth, would he not recognize the folks of Medina? Except that they say: the kingdoms of the heavens and the earth were shown to Ibrahim Khalilullah, but they were not shown to our Prophet and even if they were shown, he had forgotten it!

In the same way, it is possible for someone to rely on the third verse and say that multiplicity of wives can be concluded from it, but it is subject to justice. After that one sees the verse 129 of the same chapter: that justice is not possible! Then he concludes that Almighty Allah made its justification conditional; thus multiplicity of wives is prohibited!

Such a one has interpreted the verse according to his personal view; like Ibne Abil Awja, who during the period of Imam Ja'far Sadiq (a.s.) believed in the contradiction of these two verses and referred to Hisham bin Hakam, but Hisham was unable to reply. Therefore, he went to Medina and met Imam Ja'far Sadiq (a.s.) and explained the matter to His Eminence. Imam (a.s.) said:

The first verse is related to maintenance: that is justice with wives in spending on them. If he can exercise justice in spending upon them he can take a number of wives; if not: he should rest content with one wife.

As for the second verse: it is related to love and affection: that is heartfelt and it is not possible to be just in that.

In *Al-Kafi*, Kulaini has mentioned these traditional reports and

¹ Surah Taubah 9:105

² Surah Taubah 9:101

Ali bin Ibrahim Qummi has also narrated them.

Ayyashi has also narrated from Hisham bin Saalim from Imam Ja'far Sadiq (a.s.) that he said regarding the second verse:

“He can never observe justice in affection.”

These traditional reports are mentioned in *Tafseer Burhan* and other books as well.

It is obligatory to refer to the Progeny regarding exegesis of Quran

From what was mentioned above, it becomes clear that as all the sciences of Quran are with the Holy Prophet (s.a.w.a.) and leaders of religion (a.s.) – that is the same purified progeny of Messenger of Allah (s.a.w.a.) – one should in exposition of sciences of Quran and discovering implications of Almighty Allah, only refer to Holy Prophet (s.a.w.a.) and Imams. Another aspect is that people cannot derive guidance only from Holy Quran and one who only relies on Quran, without exegesis and explanation of Progeny has fallen and would fall into deviation and misguidance.

Statement of “The Book of Allah is sufficient for us”¹ is also incorrect and it is opposed to the clarification of Prophet in the tradition of two heavy things (*Hadees Saqalain*).

Quran and Progeny would never separate from each other.

It is from this aspect that Quran is guidance for the people to Prophet and Imam. Contrarily the Prophet and Imams of religion (a.s.) are also guides of people to Quran. They themselves said:

“We never say anything in contradiction to Quran; whatever we say is from Quran.”

Ameerul Momineen (a.s.) said in one of his sermons:

“The Quran is the statement of Almighty Allah and it is an effulgence, which should be followed. Thus,

¹ As is well known, this is the view of the companions of Bani Saidah and their successors.

whatever you want, inquire from it (you will know that) it definitely would not respond to you. You should ask me, so that I may inform you about the Quran.”

In the same way, he (a.s.) said:

“This Quran is a silent book of God and I am the speaking book of Almighty Allah.”¹

Zainul Abideen, Imam Sajjad (a.s.) also said:

“Imam will not be except an infallible person. Infallibility is also not in the apparent creation, which can be visible. From this aspect also, it is necessary that the Imam should be appointed by Almighty Allah.”

They asked: “Who and what is an infallible?”

He (a.s.) replied:

“Infallible is one, who is secure and protected and who is attached to the rope of Allah – and the rope of Allah is Holy Quran – as (these two) shall never separate from each other till Judgment Day. Thus, the Imam guides to Holy Quran and Holy Quran guides to the Imam. It is the statement of Almighty Allah that:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

“Surely this Quran guides to that which is most upright.”²

Ameerul Momineen (a.s.) said:

“Beware of interpreting the Quran according to your personal view, except that you learn it from one, who is learned about it. Because often it happens that the

¹ Wasailush Shia, (Kitabul Qaza, Chapter 5, vol. 18/20).

² Surah Isra 17:9. This traditional report is mentioned in *Tafseer Burhan* and in *Nurus Thaqlayn*, it is narrated from the book of *Maniul Akhbar* of Saduq. In *Al-Kafi*, Kulaini, in the chapter of Quran is a guide to Holy Imams (a.s.), has narrated from Imam Ja'far Sadiq (a.s.) that he said in the exegesis of this verse that the Quran guides to the Imam.

apparent aspect of Quran resembles the statement of human beings, but that apparent is not implication of Almighty Allah, since the creator has no similarity with the creatures. Acts of the creator also do not have any resemblance to those of the creatures. Therefore, statements of the creator do not resemble the statement of creatures. So do not liken the statement of the creator with the statements of creatures, as you would fall into error and misguidance.”¹

The Holy Prophet (s.a.w.a.) said in one of his sermons:

“Ali is my brother, he is my successor and Caliph; and he is the conveyer of religion from me. If you seek guidance and success, he would guide you. If you submit to his lead, you would gain salvation and if you oppose him, you would get misguided. Because Almighty Allah revealed the Quran on me and opposition to it, is misguidance. One, who seeks knowledge of Quran from other than Ali (a.s.), would be in loss and destruction.”²

Imam Ja’far Sadiq (a.s.) said in his treatise:

“It is incumbent on you to necessarily learn the writings and reports of Holy Prophet (s.a.w.a.) and Holy Imams (a.s.). One, who does so, would be guided and one, who does not follow them, would become misguided. Since they are such that Almighty Allah has commanded you to obey them and accept their

¹ This statement is a part of the detailed traditional report mentioned in *Tauheed* of Saduq.

² This report is mentioned in *Wasailush Shia*, quoting from *Amali* of Saduq and *Basharatul Mustafa*.

This regards prohibition of interpreting Quran according to personal view, without explanation of holy progeny of Prophet as explained in the book of *Maqam Quran O Itrat*, (Pg. 28/34) and also in *Tarikh Falsafa wa Tasawwuf*, (Pg. 111-113) I have mentioned numerous verses by referring to which the matter would become absolutely clear.

mastership and Wilayat.”

He (a.s.) also stated in this treatise:

“Know that no one has the right to say anything according to his personal whims, views and analogy regarding the religion of God. Allah, the Mighty and the High revealed the Quran and included in it the explanation of everything. And for Quran and its knowledge also He has specified the folks whom others have to follow. They are recipients of divine bestowals and grace. In such a way that Almighty Allah placed all knowledge of Quran with them and made them needless in every way. Therefore, they never act upon whims, selfish desires and personal views. They are folks of remembrance (Ahle Zikr) whom Allah, the Mighty and High ordered in Holy Quran that people should pose questions to them and follow them. And as no one has the right not to refer the Prophet during his lifetime and act according to personal whims and views; after the Prophet also, he is supposed to follow the statements of His Eminence and successors of Prophet.”¹

Allamah Khoei says that:

“Numerous traditional reports have come down from the Holy Imams (a.s.) reaching to the level of widely narrated traditional reports (*Mutawatir*) and Shia Imamiyah intellectuals have also reached consensus that *Qayyim Quran* (that is learned one about the exegesis of its clear and ambiguous verses and one who remembers the secrets of divine verses) after Holy Prophet (s.a.w.a.) is the purified progeny of His Eminence, that is the twelve Imams (a.s.)

¹ This treatise is detailed. Imam Ja’far Sadiq (a.s.) wrote it for his companions and commanded them to read it and teach it to each other; and to act according to it. Companions also accorded importance to it and referred to it after ritual prayer. This complete treatise is mentioned at the beginning of *Rauzatul Kafi* and also in *Behaarul Anwaar*.

and this is supported by reason, texts and consensus of reasonings.”¹

After that the Allamah has mentioned the logical and textual reasonings, based on the fact that the sciences of Quran are restricted to Holy Imams (a.s.). Those, who wish can refer to his writing (as this humble servant has mentioned a part of it in his books of *Tarikh Falsafa* and *Maqam Quran O Itrat*).

Thus, companions of Prophet and other Muslims after them, have no right and they cannot rely on the holy verse:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

“Is it not enough for them that We have revealed to you the Book which is recited to them?”²

...and say that Holy Quran also is sufficient for us and with this invalid claim not refer to the Prophet and Imams. If we refer to the verse preceding this Ayat, it would be clear that when the infidels requested to be shown a miracle this verses was revealed in reply to them as was mentioned. Is this miracle of Holy Quran not sufficient for them?! Yes, it is sufficient, because even though its words are Arabic and they are also Arabs, they can never be able to bring a chapter like it.

With this explanation, it becomes clear that the conclusion of the captioned verse is not that this Quran is alone sufficient for Muslims and they are according to the interpretation of Prophet and Progeny (a.s.), not needful. Thus, whoever argued his point through this verse and without referring to the reports and explanation of the Progeny, and brought verses proving ignorance of Prophet and guiding Imams, has in fact trodden the wrong path.

Woe be on these ignorant individuals, who have, for vested interests and material wealth, gathered the ambiguous verses and didn't refer to the interpretation of the Progeny of Prophet. They support the plot of the opponents and do not refer to other clear verses and those with whom is knowledge of Quran. When they

¹ *Sharh Nahjul Balagha*, vol. 2/221.

² Surah Ankabut 29:51

become deviated, they also misguide others and take them away from the reports of Ahle Bayt (a.s.). Even though they don't understand due to their small thinking and they deny it and sometimes they regard them as opposed to Quran (that is the ambiguous verses, which they have collected)!

Yes, the Prophet and Holy Imams (a.s.) have said that we never speak against Holy Quran. Thus, if a report is narrated from us which is opposed to Quran, it is invalid. Criterion of recognizing such a reports is also that it negated what is clearly proved from Quran, or that it proves what the Quran has definitely negated.

At this point, we mention two reports, which explain this criterion to us:

First: In *Al-Kafi*, it is narrated through authentic chains of narrators, from the most reliable narrator, Abdur Rahman bin Hajjaj that Hakam bin Utaibah and Salma bin Kuhail – who were Ahle Sunnat scholars – came to Imam Muhammad Baqir (a.s.) and said: Is a claim proved through testimony of one person under oath? Imam Muhammad Baqir (a.s.) replied: “Yes, the Prophet and Ameerul Momineen (a.s.) – peace be on them both – ordered it in Kufa (that is as a religious judgment, claim of the claimant would be proved on the basis of the testimony of one person, along with the oath of the claimant).”

Hakam and Salma said: “This command is opposed to Quran.” His Eminence replied: “How?” They replied: “Because Almighty Allah says in Quran:

وَأَشْهِدُوا ذَوْيَ عَدْلٍ مِّنكُمْ

“And call to witness two men of justice from among you.”¹

Imam (a.s.) asked:

“Does the order of taking two witnesses means that testimony of one person should not be accepted with

¹ Surah Talaq 65:2

oath?”¹

Second: In another report, Imam Ja’far Sadiq (a.s.) said: “*Semen comes out from the whole body.*” Abu Hanifah asked: “How semen comes out from the whole body, while Almighty Allah says in the Holy Quran:

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۖ

“Coming from between the back and the ribs.”²

Imam (a.s.) said:

“Does Allah’s statement imply that semen does not come out from other than these two places?!”

Thus, from these two traditional reports, criterion of opposition to Quran is proved for the folks of faith. Specification of this criterion is also restricted to some individuals familiar with the sciences and knowledge of Quran, and not for example one, who alleged falsehood to Ameerul Momineen (a.s.) in the text of Dua Kumail – which is the most common supplication and alleged that His Eminence said in Dua Kumail: “My God by Your Lordship you entreat”. These words are not present in Dua Kumail; but since the claimant denied seeking mediation from Ameerul Momineen (a.s.) and also denied the principle of mastership (*Wilayat*), Almighty Allah blinded his heart and he alleged such nonsense and also published it.

Thus, the measure of recognizing the right and false reports is not the understanding of anyone that if he does not understand, he says that it is a lie. Quran has introduced the falsifiers as follows:

وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ۝

“And as they do not seek to be rightly directed thereby, they say: It is an old lie.”³

¹ *Al-Kafi*, vol. 7 (Kitabush Shahadaat), Baab Shahadatul Wahid wa Yameenul Muddai, Tr. 5. This tradition is also mentioned in the *Tahdhib* of Shaykh.

² Surah Tariq 86:7

³ Surah Ahqaf 46:11

He also says:

بَلْ كَذَّبُوا بِآيَاتِنَا لَمْ يُحِيطُوا بِعِلْمِهِ

“Nay, they reject that of which they have no comprehensive knowledge.”¹

The Holy Imams (a.s.) have themselves also introduced the fabricators of traditional reports and liars as well as those who are truthful, and have certified and praised this last group of companions. Sometimes names of reporters of traditional reports were presented to Imam and they were asked about their trustworthiness and truthfulness: sometimes also they inquired about their books, or showed the book to the Imam. Imam (a.s.) also testified for or falsified their reports.

Elders of faith (like Shaykh Kulaini, Shaykh Saduq, some Shias and intellectuals of Qom, Shaykh Tusi and Shaykh Mufeed) bore extraordinary hardships and recorded and arranged the reliable as well as unreliable traditional reports. What is present with us from traditional reports is all reliable, except for a few of them; as it is unlikely that scholars of traditions should have mistaken in identifying them.

Associating some verses of Quran with reasoning of traditional reports

Traditional reports, which have come down with restricted and special issues, do not contradict explanation of points with verses and absolute laws; whether they be related to principles of faith, or with secondary matters or other laws and learning. For examples reports, which have come down in explanation of laws and issues of ablution (*Wudhu*), ritual bath (*Ghusl*) and dry ablution (*Tayammum*) are not opposed to absolute verses regarding ablution (*Wudhu*), ritual bath (*Ghusl*) and dry ablution (*Tayammum*). In the same way, traditional reports about rules of Prayer, fasting, Zakat, Hajj, transactions, and other instances – which are thousands of reports –

¹ Surah Yunus 10:39

do not contradict verses about worship acts and transactions. And this is absolutely clear.

Examples in this chapter

For example the holy verse:

أُولَى الْأَمْرِ

“those in authority.”¹

Whose words are general, but according to restrictive verse containing explanation that Holy Imams (a.s.) are implications of ‘those vested with authority’ (*Ulil Amr*) it does not contradict it. Also, after that fact that the Holy Imams (a.s.) said: “In this verse, *Ulil Amr* implies us.” No one else can regard anyone other than the Holy Imams (a.s.) as *Ulil Amr*.

In the same way, in the verse:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

“But none knows its interpretation except Allah, and those who are firmly rooted in knowledge.”²

Which has explanation that those firmly rooted in knowledge are aware of interpretations of all verses of Quran, the word is general and the implication is restricted; as it is mentioned in form of widely narrated reports that:

“We are the firmly rooted ones, who know the full interpretation of Quran.”

Also, in the verse of mastership (*Wilayat*), it is mentioned:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

“Only Allah is your Guardian and His Apostle and

¹ Surah Nisa 4:59

² Surah Aale Imran 3:7

those who believe, those who keep up prayers and pay the poor-rate while they bow.”¹

The word is general and the implication is Ameerul Momineen (a.s.). So, no one can, after the fact that the implication of the verse is specified, issue the verse about anyone other than the Holy Imam (a.s.) and relying on the apparent tenor of the verse, generalize it.

In the same way, in the verse of the presentation of deeds:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“And say: Work; so Allah will see your work and (so will) His Apostle and the believers.”²

...the words are general. In spite of this, widely narrated traditional reports which say that ‘believers’ imply Holy Imams (a.s.) is not opposed to Quran and no one can reasoning through its words, apply this verse to anyone other than the rightful divine Imams and say that the apparent is general and it also includes others. In the same way, no one can say that the word of Ahle Bayt is general in the verse of purification³ and the holy verse includes all wives of Prophet. On the contrary, one should accept the report which has the explanation that Ahle Bayt in this verse are only the Prophet, Ameerul Momineen (a.s.), Fatima, Hasan, Husain – peace be on all of them.

Also, in the verse of Khums:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ إِن كُنتُمْ أَمْنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعِينَ ط

¹ Surah Maidah 5:55

² Surah Taubah 9:105

³ “Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.” (Surah Ahzab 33:33)

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.”¹

...the topic of orphans, beggars, travelers is absolute and includes the Sadaat and non-Sadaat, but since they are restricted in Bani Hashim through the verses, it is not lawful for anyone to look at the apparent aspect and apply the law of Khums to other than Sadaat.

Another example is supplication of His Eminence Sulaiman (a.s.), who said:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي

“He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me.”²

Imam Musa bin Ja’far (a.s.) says regarding this verse:

“The implication of Sulaiman was that no one after him should say that he obtained this kingdom through force; on the contrary, it should be clear that it was a bestowal of Almighty Allah.”³

Clearly, this traditional report does not contradict the verse; on the contrary it explains the implication of His Eminence, Sulaiman (a.s.).

Thus, it is possible that there should be a statement in Quran

¹ Surah Anfal 8:41

² Surah Saad 38:35

³ *Behaarul Anwaar*, vol. 14, p. 85 [quoting from *Maaniul Akhbaar & Ilalush Sharai*].

This interpretation has come due to the word of ‘La yambaghi’ (which is not fit for) as its root is *baghi* in the meaning of injustice and oppression.

which is not apparently implied; on the contrary, its context comes in the statement of Imam, which demonstrates that the apparent connotation of that verse is not implied by Almighty Allah. Whenever Imam (a.s.) specified the implication of Almighty Allah, it is not allowed for anyone to rely on the apparent wordings and prove another meaning for those words.

In the same way, numerous traditional reports, which have come down regarding worlds of creatures and regarding their number, which are not in any way opposed to Quran; on the contrary, it is according to Quran and explanation of the word of ‘worlds’ which is repeated in Surah Hamd and other chapters of Holy Quran.

Quran and the Unseen knowledge of Prophet and Imam (a.s.)

Traditional reports, which prove knowledge of unseen for the Prophet is not only not opposed to Holy Quran, on the contrary it is in accordance to Quran. In this regard, Allah, Mighty and High says:

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ
مَنْ يَشَاءُ

“Nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases.”¹

Thus, definitely and certainly, our Prophet is also that chosen one of God, and is superior to all creatures, and has awareness of unseen knowledge.

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَى مِنْ
رَسُولٍ

“The Knower of the unseen! so He does not reveal

¹ Surah Aale Imran 3:179

His secrets to any. Except to him whom He chooses as an apostle.”¹

There is no doubt that the Messenger of Allah (s.a.w.a.) is the chosen one of God; thus that holy being taught unseen knowledge to him. This point is clearly mentioned in authentic and reliable traditions and the author himself has explained this in his book of *Maqam Quran O Itrat*.

Thus, it is necessary to note that verses mentioned in the beginning opposing this – saying that unseen knowledge is only with Almighty Allah – should be reconciled with these verses and traditional reports and to bring faith on them.

For example, Ameerul Momineen (a.s.) says in his sermon:

“Implication of that unseen knowledge, which no one has, is the knowledge of Judgment Day.”

The beginning of verse quoted from Surah Jinn also proves that Messenger of Allah (s.a.w.a.) does not know the time of Judgment Day. However, there are other instances as well that implication of the statement from negation of unseen knowledge is negation of personal knowledge, without learning from Allah, the Mighty and High and without inheriting from Holy Prophet (s.a.w.a.).

At this point, by the help of Almighty Allah, I will mention verses and traditional reports to prove the unseen knowledge of Prophet and Holy Imams (a.s.) so that the true meaning becomes clear.

Among them being verses, which prove unseen knowledge of the Imam, in which the Almighty Allah says:

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٠﴾

“And there is nothing concealed in the heaven and the earth but it is in a clear book.”²

In the same way, Allah says:

¹ Surah Jinn 72:26-27

² Surah Naml 27:75

وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ٥٩

“Nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.”¹

He also says:

وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ٦١

“And there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.”²

However, in introducing the clear book, which is this same the Holy Quran, Almighty Allah says:

الرَّسُولُ أَيْتُ الْكِتَابِ الْمُبِينِ ١ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا

“Alif Lam Ra. [O Muhammad] These are the verses of the Book that makes (things) manifest. Surely We have revealed it- an Arabic Quran.”³

In the same way, He says:

حَمْدٌ ١ وَالْكِتَابِ الْمُبِينِ ٢ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٣

“Ha Mim. I swear by the Book that makes things clear: Surely We have made it an Arabic Quran that you may understand.”⁴

¹ Surah Anaam 6:59

² Surah Yunus 10:61

³ Surah Yusuf 12:1-2

⁴ Surah Zukhruf 43:1-3

He also says in Surah Dukhan:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣٠﴾

“Surely We revealed it on a blessed night.”¹

He also says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

“And We have revealed the Book to you explaining clearly everything.”²

That is the knowledge of everything is present in the Quran as He says:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have not neglected anything in the Book.”³

In the same way, Almighty Allah explains that these sciences are inaccessible to all, except the specified individuals [that is the Progeny] whom Allah and Prophet have specified. He says:

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَمَنْ عِنْدَهُ عِلْمُ
الْكِتَابِ ﴿٣١﴾

“Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.”⁴

However, one with whom is the knowledge of the book is Ali Ibne Abi Talib (a.s.). As is mentioned in form of other traditional reports narrated through Ahle Sunnat and Shia channels. Although Holy Imams (a.s.) are also the implications of these verses as was explained in detail in the book of *Maqam Quran O Itrat*.

In this manner, it is known from these traditional reports that the silent manifest book is the same Quran and the speaking manifest

¹ Surah Dukhan 44:3

² Surah Nahl 16:89

³ Surah Anaam 6:38

⁴ Surah Raad 13:43

book is Imam (a.s.).

In the book of *Wasailush Shia*, which is regarded as reliable by all our scholars and jurists, it is narrated from Ameerul Momineen (a.s.) that he said:

“This Holy Quran is the silent book of Allah and I am the speaking book of the Almighty.”¹

In *Al-Kafi* [Chapter of the birth of Imam Abul Hasan Musa bin Ja'far (a.s.)] in a detailed tradition, it is narrated that a Christian scholar came to His Eminence and inquired about some issues; among them being the exegesis of the verse:

حَمْدٌ ۙ وَالْكِتَابُ الْمُبِينُ ۝

“Ha Mim. I swear by the Book that makes things clear.”²

Imam (a.s.) said:

“According to the inner interpretation of this verse, Ha Mim is Muhammad and ‘the Book that makes things clear’ is Ameerul Momineen, Ali Ibne Abi Talib (a.s.).”

This author says: ‘the Book that makes things clear’ apparently, is the same Quran, and the interior of Quran, the manifest book is same manifest Imam: that is Ameerul Momineen, Ali (a.s.).

The great scholar, Ayyashi in his *Tafseer*, has narrated from the reliable personality Husain bin Khalid that he inquired from Imam Ja'far Sadiq (a.s.) about the exegesis of this verse.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمٍ الْأَرْضِ وَلَا
رَظٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ۝

“And there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything

¹ *Wasailush Shia*, Kitabul Qadha, Chapter 5, Tr. 12.

² Surah Zukhruf 43:1-2

green nor dry but (it is all) in a clear book.”¹

... that what is the interpretation of: “in a clear book”?

He replied: “*In the manifest imam.*”

In the book of *Rauzatul Kafi*, Shaykh Kulaini has narrated that Abu Rabi Shami narrates from Imam Ja’far Sadiq (a.s.) about the exegesis of this holy verse that His Eminence said:

“All this is present in the manifest imam [that is he is cognizant of all occurrences and phenomena of this world].”

In the book of *Miraatul Uqool*, Allamah Majlisi has said: “Manifest imam is the interpretation of ‘manifest book’; that is implication of ‘manifest book’ are the Holy Imams (a.s.).

Ahle Sunnat and Shia, also in the interpretation of the verse:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٧﴾

“And We have recorded everything in a manifest imam.”²

...have narrated that the Holy Prophet (s.a.w.a.) gestured to Ameerul Momineen (a.s.) and said: “*This is the ‘manifest imam’.*”

The author says: Since all sciences of the manifest book are with His Eminence, he is also the manifest book as well as the manifest imam, whom Almighty Allah bestowed with knowledge of all creation; just as He says in Surah Yasin:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٧﴾

“And We have recorded everything in a manifest imam.”³

Exegesis of this verse, reading together with traditional reports recorded in its interpretation, shall come in a detailed manner.

Shaykh Tabarsi, in the book of *Ihtijaaj*, has narrated in a

¹ Surah Anaam 6:59

² Surah Yasin 36:12

³ Surah Yasin 36:12

lengthy tradition from Imam Ja'far Sadiq (a.s.) that:

“Allah, Mighty and High said regarding your master,
Ameerul Momineen (a.s.):

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَمَنْ عِنْدَهُ عِلْمُ
الْكِتَابِ ﴿٣٣﴾

**“Say: Allah is sufficient as a witness between me and
you and whoever has knowledge of the Book.”¹**

He also said:

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٥﴾

**“Nor anything green nor dry but (it is all) in a clear
book.”²**

And the knowledge of this book is with His Eminence.”

Author of *Ayatul Aaimma* (a.s.), says in the exegesis of the holy
verse:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رُزْقُهَا

¹ Surah Raad 13:43. At this point, we will mention names of some Ahle Sunnat scholars, who have narrated in their books that ‘whoever has knowledge of the Book’ imply Ali Ibne Abi Talib (a.s.).

Among them being Thalabi in his *Tafseer*; he has narrated six traditional reports that ‘whoever has knowledge of the Book’ implies Ali Ibne Abi Talib (a.s.).

In his *Tafseer*, Ismail Siddi has mentioned one report.

Natanzi has, also, in his book of *Khasais*, narrated this point from Muhammad bin Hanafiyyah.

Ibne Maghazali has, also, in his book of *Manaqib*, narrated one report regarding this point.

Abu Nuaim has also, in his book of *Nuzul Quran*, narrated this through two chains and after that he says: This report is narrated by Abdullah bin Umar, Jabir Ansari, Abu Huraira and Ayesha from Messenger of Allah (s.a.w.a.).

I have mentioned more than twenty references for this in the book of *Maqam Quran O Itrat*.

² Surah Anaam 6:59

“And there is no animal in the earth but on Allah is the sustenance of it.”¹

Numerous traditional reports are recorded from Ahle Bayt (a.s.) that the implication of manifest book are Holy Imams (a.s.) and they are most cognizant of all that is present in all the creatures.

The respected scholar, Ali bin Ibrahim Qummi in the exegesis of the verse:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

“This Book, there is no doubt in it.”²

...has narrated through reliable chains from Abu Basir from Imam Ja’far Sadiq (a.s.) that he said:

“This book is Ameerul Momineen (a.s.) regarding whom there is no doubt in his rightfulness and that he is the guide of us, Shia.”³

The author says: This interpretation is not contradictory to the context of revelation and the hidden meaning is not incompatible with the apparent. Its apparent is the same silent Quran and its inner meaning is also the speaking book of Almighty Allah, Ameerul Momineen (a.s.), regarding whom there is no scope of doubt. One, who studies through logic and justice, the life and conditions of Ameerul Momineen (a.s.), the rightfulness of His Eminence will be proved for him. His Eminence himself said to the lowly materialist people of the world:

“Indeed, you should know that the truth is with me.”

In the same way, in the Battle of Siffeen, when the people of Shaam demanded arbitration by Quran, Ameerul Momineen (a.s.) said:

“I am the speaking Quran.”⁴

¹ Surah Hud 11:6

² Surah Baqarah 2:2

³ *Tafseer Qummi*, under the interpretation of the above verse.

⁴ *Ahqaqul Haqq*, vol. 7, p. 595 [quoting from *Yanabiul Mawaddah*].

In the Wasila sermon, also, which is narrated in *Rauzatul Kafi*, Ameerul Momineen (a.s.) said:

“I am the remembrance, from whom [the opponent] is deviated and the path of God, from which he has gone astray and the faith, in which he has disbelieved; I am also the Quran that he abandoned and religion, which he has negated and the straight path, which he has left.”

These six words; that is remembrance, path, faith, Quran, religion and straight path, with which His Eminence has described himself, each of them are hints at verses of Quran which are interpreted to imply His Eminence – and Muhaddith Qummi, in *Safeenatul Bihar*, and this author in *Mustadrak Safeena*, has explained these words in detail.

At this point, our evidence is the statement of His Eminence that: “I am that Quran, which they abandoned and got deviated from.” Thus, His Eminence is the manifest book and speaking Quran.

The implication of the other verse:

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

“This is Our book that speaks against you with justice.”¹

...in which, according to the recitation of Ahle Bayt (a.s.), the verb of ‘speaks’ has come in the passive verb form as Imam Ja’far Sadiq (a.s.) has explained in the traditional report of *Al-Kafi* and said:

“The Quran has never spoken up and it will never speak up. It is the Prophet and Holy Imams (a.s.), who speak from Quran.”

From what was mentioned above, it becomes clear that Almighty Allah placed the knowledge of everything in the purified

¹ Surah Jathiya 45:29

heart of Ameerul Momineen (a.s.); and it is this, which He mentions in Surah Yasin:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٧﴾

“And We have recorded everything in a manifest imam.”¹

This apparent aspect of the statement is also supported and stressed by Prophet and Holy Imams (a.s.) in the traditional reports, which shall be mentioned in the coming pages.

Obligation of complete obedience of Quran and Ahle Bayt (a.s.)

In many verses of the Holy Quran, Almighty Allah commands the Holy Prophet (s.a.w.a.) and believers to follow the Quran and also says:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

“Obey Allah and obey the Apostle and those in authority from among you.”²

The implication of *Ulil Amr* is also the Holy Imams (a.s.) as is definitely proved, and supported by logical and textual evidences. Also, in the continuation of the same verse, He says that in instances of dispute, you should refer to the *Ulil Amr*, so that you may remove differences.

At another place in Quran, we read:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

“So ask the followers of the Reminder if you do not know.”³

And we know Quran mentioned itself to the Holy Prophet

¹ Surah Yasin 36:12

² Surah Nisa 4:59

³ Surah Nahl 16:43

(s.a.w.a.) as ‘reminder’:

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝

“Allah has indeed revealed to you a reminder,”¹

And the people of the reminder are also Ahle Bayt (a.s.).

In widely narrated traditional reports, also, it is said: “We are the folks of remembrance (*Ahle Zikr*), whom you are commanded to pose your queries to.”

In the same way, we read in Quran: “Only Almighty Allah and those deeply rooted in Quran are aware of interpretations of verses of Quran.² With attention to the above mentioned verses and traditional reports, one can easily conclude that those knowledgeable about all the sciences are the Holy Imams (a.s.).

Another point is that the Holy Quran in Surah Qadr and Surah Dukhan has mentioned the night of power (Shabe Qadr) and says that on the blessed night of Shabe Qadr, angels and the Spirit descend and reveal the destiny of every issue to the Holy Prophet (s.a.w.a.) [although during his lifetime].

In books of Quranic exegesis of Ahle Sunnat and Shia, numerous traditional reports have come down regarding explanation of all matters and they say that: It implies that on the night of power, deaths, calamities, diseases and all small and big destinies are fixed. During the time of Holy Prophet (s.a.w.a.) these destinies were presented to him; thus His Eminence knew all of them through teaching of Almighty Allah.

In the same way, among the absolute aspects of the traditional reports of Ahle Sunnat and Shia, which are according to the apparent aspect of Quran, it is concluded that the night of power exists even after the Messenger of Allah (s.a.w.a.). In widely narrated traditional reports of Shia religion, it is mentioned that after Messenger of Allah (s.a.w.a.), angels and Spirit descended on Ameerul Momineen (a.s.)

¹ Surah Talaq 65:10

² Surah Aale Imran 3:7.

and after His Eminence, they descended on every subsequent Imam; and all destinies are presented to the Imam in detail.

Also, Muslims, who are not even Shia and who don't accept the Imamate of Holy Imams (a.s.) and deny traditional reports of their knowledge, accept this about Prophet and they say that all destinies of the year are presented to him. If he has faith in verses of Surah Aale Imran and Surah Jinn, he has to accept that our Prophet is the chosen one of Almighty Allah for knowledge of the unseen.

Also, if he regards our Prophet to be better and superior to His Eminence, Ibrahim Khalil, he has to accept the traditional reports, which say that the realms of heavens and earth were presented to our Prophet.

In Surah Baraat (Taubah), Allah, the Mighty and High says in two verses, [94 and 105]: Allah and Prophet see your deeds.

Thus, is it allowed for one, who regards himself to be a follower of Quran not to have faith in these two verses? Why does he have to close his eyes from these verses and cling to one ambiguous verse of Quran and say: The Messenger of Allah (s.a.w.a.) is even unaware of conditions of his hypocrite neighbors?

Is there anyone so ignorant that he cannot reconcile these verses with other verses, which were mentioned and conclude that the implication is negation of either personal knowledge, or negation of knowledge through ordinary human causes.?!

How is it possible that he saw the kingdoms of heavens and earth and also deeds of all through eyes of prophethood and messengership, but did not see his neighbors and was unaware of their acts?

What an amazing disease and unawareness is this, which should cause someone to believe in the verse:

مَا كَانِ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَىٰ إِذْ يُخْتَصِمُونَ ﴿١٩﴾

“I had no knowledge of the exalted chiefs when they

contended:”¹

And does not pay attention to another verse, which we hinted at:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ
يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيَمَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٥٥﴾

“Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.”²

This disease causes him to believe in the verse:

وَكَفَىٰ بِرَبِّكَ بِذُنُوبٍ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿٥٦﴾

“And your Lord is sufficient as Knowing and Seeing with regard to His servants’ faults.”³

...and he says that awareness of sins of people is restricted to Almighty Allah and no one other than God – whether Prophet or Imam – is aware of the sins of people. Do these people deny the verse:

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“And say: Work; so Allah will see your work and (so will) His Apostle and the believers.”⁴

...that they say: Allah, Prophet and believers [that is Holy Imams (a.s.)] see your acts? Do those respected personages by seeing the acts of people, do not become aware of their conditions? It

¹ Surah Saad 38:69

² Surah Baqarah 2:85

³ Surah Isra 17:17

⁴ Surah Taubah 9:105

is known that they do become aware!

It should be said that there is no doubt about their true awareness through unseen knowledge and only one question remains:

Is it correct that Holy Prophet (s.a.w.a.), with reasoning that he had unseen knowledge and was aware of deeds of people, would act in opposition to Quran and his own commands?!

Its reply is that Almighty Allah says in Surah Baraat:

وَيَقُولُونَ هُوَ أَدْنٰى ۖ قُلْ اَدْنٰى خَيْرٌ لَّكُمْ يَوْمَئِذٍ بِاللّٰهِ وَاِيُّمِنْ
لِّلْمُؤْمِنِيْنَ

“And they (hypocrites) say: He is one who believes everything that he hears; [O Muhammad] say: A hearer of good for you (who) believes in Allah and believes the faithful.”¹

Context of revelation of this verse is that a man came to Holy Prophet (s.a.w.a.) and conveyed the statements of His Eminence to the hypocrites. Jibraeel descended and mentioned this to His Eminence. He summoned that person and informed him of the issue, but he denied and swore that he had not done any such thing. So the Prophet (s.a.w.a.) apparently approved him and accepted his excuse. Then this verse was revealed.

It can be concluded from this verse that Almighty Allah praised his Prophet (s.a.w.a.), extolled and supported him and said:

قُلْ اَدْنٰى خَيْرٌ لَّكُمْ

“Say: A hearer of good for you.”²

Thus, the duty of the Prophet, apparently, was being polite to people. That is he should accept their excuses of people and regarding persons, who apparently brought faith and mentioned the dual testimony of faith – even though they might not believe

¹ Surah Taubah 9:61

² Surah Taubah 9:61

sincerely – the apparent laws of Islam, from prayer, fasting, Zakat and Hajj etc. applies and testifies for them in his statements. Yes, the Prophet is appointed to act by looking at the apparent acts of people and knowledge of their hidden aspect, which is a specialty of position of prophethood and Imamate, is not within the ordinary program of His Eminence: therefore he says:

“I am a human being like you.”

He wants, to prove in words and deeds, his human aspect, therefore, by cultivating the company of Ummah, he does not exceed the ordinary human path, except at the time of miracle. The Holy Quran also encourages him on this conduct. On the night of ascension, also Almighty Allah told him:

“O Muhammad, be moderate with My creatures.”

Prophet and Imam and commission of order by the apparent

Almighty Allah says:

وَلَا تَجَسَّوْا

“And do not spy.”¹

Also, He orders that you should testify for the statements of the believers, and the believers are those, who verbally confess and bring faith, even though they might not be believers sincerely.

Basically the address of: “O those who believe,” includes those, who apparently accepted the call of Prophet and Almighty Allah commanded them to accept the excuse of each other.

Basically, according to commands of manifest religion of Islam, disobedience and sin is itself prohibited. If someone commits disobedience and sin and conceals it, a Muslim is not supposed to convey it to others. If they backbite to others, who do not know about those defects and sins of believers, it is a special sin like sinning themselves as they have exposed an evil act. It is from this

¹ Surah Hujurat 49:12

aspect that if for example someone attributes fornication to someone else, it is necessary to apply the penalty on him, even though he might be saying the truth – except that the informer is having four just witnesses. If he does not have, Quran says that these are regarded as liars in the view of Allah.

On this basis, the divine command is that if a believer expresses a matter and the hearer does not have legal hurdle from accepting it, he should accept the statement of that believer and should not deny him on suspicion. The Prophet himself and Imam (a.s.) acted on this command.

For example, consider the incident of Abu Baraa, chief of Bani Aamir. The gist of the incident is that when he arrived in Medina, he came to the Prophet and requested him to send some individuals to Najd for religious propagation. His Eminence sent forty persons from his companions over there. But when they reached Najd, the natives eliminated all of them.

Supposing the authenticity of this historical narration, our belief is that His Eminence, Messenger of Allah (s.a.w.a.) was commanded to be content with apparent circumstances, and not rely on his concealed knowledge. Therefore, by looking at the apparent aspect of the issue, he sent them and all of them were martyred on the path of religion. They were transferred from the house calamity and hardships to house of happiness, blessings and mercy, and no objection is applicable to the Prophet regarding this.

In the same way, it can be said that, in the account of the inner aspect Almighty Allah had fixed the ages of those forty persons. The Prophet himself also, with attention to hidden reports of the Night of Power, knew that their death was fixed in that time and the end of their lives would be as such, as Allah had destined it that way.

Now, the question is that whether he should flee from the destiny of Allah and not send them? Whether basically people can flee from divine destiny? Although Holy Prophet (s.a.w.a.) knows in his heart that the death of those forty persons was destined as such on the Night of Power, he was himself not duty bound to flee from

destined matters, on the contrary he should be satisfied according to destiny.

If the Prophet had acted with people according to knowledge bestowed to him due to his position of prophethood and dealt with everyone according to unseen factors or future events, he should have removed most people of Ummah from himself and not allowed them in this Masjid, he would also always be lamenting and cursing some of them and...in that case it is clear that Islam would not have progressed. Thus, knowledge of Prophet (s.a.w.a.) about the inner conscience of people and their future was not a topic of duty and His Eminence was also not ordered to act according to that in his issues and that of others, except sometimes to show miracles to guide people or due to demands of exigency.

For example, through divine instructions, the Holy Prophet (s.a.w.a.) knew that at such and such fixed time, Zainab binte Jahash would become his wife and that at such and such time Zaid would divorce her.¹ Almighty Allah destined to reveal a verse in justification of the marriage of a person to the wife of his adopted son (who is not from his progeny) and for confirming this order, Zaid (who was the adopted son of Prophet) divorced his wife. After the completion of her waiting period, His Eminence married her.

This was the hidden knowledge of Prophet, but apparently the matter was as such: One day His Eminence passed by the house of Zaid and seeing his wife, said: Praise be to Allah! He wanted to, by this statement of his, purify Almighty Allah from the statements of polytheists, who believed that angels were daughters of God. By when Zaid came home and heard this from his wife, he thought that the Prophet (s.a.w.a.) was attracted to her and offered to divorce his wife if His Eminence was inclined, so that he may marry her after the waiting period. Zaid came to the Prophet (s.a.w.a.) and said: I want to divorce my wife. But he said: Keep your wife and don't divorce her.

¹ Zaid was the first husband of Zainab. He was the adopted son of the Holy Prophet (s.a.w.a.).

At this point, it is known that if the Prophet (s.a.w.a.) had acted according to his unseen knowledge and advised him to divorce his wife, there was chance that people has said he ordered his adopted to divorce his wife so that he can marry her! So, he ordered Zaid to keep her, but he knew in his heart that Zaid would finally divorce her, and that Almighty Allah has destined Zainab to be among wives of Prophet and that he would marry her himself.

Was it lawful that the Prophet, knowing that Zainab would be his wife, before occurrence of marriage, should have applied the laws of wifehood to her?!

Should the Prophet of Islam (s.a.w.a.) have applied orders of apostasy on people of his Ummah about whom he knew that they would apostatize?! It is definitely not as such.

How did the Prophet interact with persons he knew that they would oppress his Ahle Bayt (a.s.) in future? Did he remove them from around him and asked them to leave the Masjid, rejected their apparent faith and exposed them and whenever he saw them he was reminded of the calamities, he cried? It is clear that such was not the case.

Hidden knowledge and future of people did not cause Holy Prophet (s.a.w.a.) to remove them from himself and apply rules of apostasy on them and apparently show enmity to them.

For example, Zubair, cousin of Prophet and nephew of Khadijatul Kubra (a.s.) was in the service of Prophet and Ameerul Momineen (a.s.) and on many occasions he supported those two personages and defended Islam and Muslims.

In one of the battles, his sword broke. The Holy Prophet (s.a.w.a.) took a stick and passed his hand on both sides of the stick. That stick transformed into a nice sword and Zubair performed Jihad in the path of God with the help of that sword. But on the other side, the Holy Prophet (s.a.w.a.) knew his future according to his hidden knowledge. Therefore he informed Ameerul Momineen (a.s.) that Zubair would become an apostate and confront him in the Battle of Jamal.

Did the Holy Prophet (s.a.w.a.) and Ameerul Momineen (a.s.), while knowing about his future, act with him according to their hidden knowledge? No, they never conducted with him according to their inner knowledge; on the contrary they delegated to him some services related to religion.

Prophet (s.a.w.a.) sent him with Ameerul Momineen (a.s.) and twenty other persons to apprehend the king of Domatul Jundal.

His Eminence, Ameerul Momineen (a.s.) also allowed him to attend the burial of Lady Fatima Zahra (s.a.).

Hidden knowledge of Prophet and Ameerul Momineen (a.s.) about future of Zubair, did not affect the apparent till he did not apostasied. They did not apply rules of apostasy to him and did not sever his company and acted with him like others.

This is our implication as we said that the Prophet and Imam are commanded to act according to apparent and not on the basis of the hidden aspects of people.

How did Ameerul Momineen (a.s.) behave with his killer, before he committed that terrible crime? Did he apply the rules of a murderer on him? We know that such is not the case. He himself said that retaliation is not allowed before the crime.

Were the Prophet, Ameerul Momineen (a.s.) and Holy Imams (a.s.), who had informed about the crimes of Bani Abbas, were they inimical to them before the occurrence of those crimes?

Is it lawful to apply commands of thief to a person regarding whom one knows that he would commit theft, but has so far not committed it?

Is it allowed to apply laws of crime on a criminal, who has not yet committed the crime?

Is it allowed to apply laws of cheating on a cheater, who has not yet cheated?

The replies to all these questions is negative.

Thus, knowledge about occurrence of crime and sin, before the actual occurrence, cannot be root cause and it is not allowed in

religious law as well and that related effects and laws should be applied before occurrence of the crime.

Such was the incident of some persons whom Ameerul Momineen (a.s.) had appointed as his agents; but later he learnt that they cheated. Knowledge of His Eminence that they would commit such acts in future did not make him to act on his unseen knowledge and he was also not duty bound to do so. Thus, knowledge of Prophet and Ameerul Momineen (a.s.) regarding apostasy of Zubair did not make them duty bound and did not affect the apparent as we said it is not allowed to apply laws of cheating on a person about whom they knew that he would cheat in future.

In the same way, when His Eminence, Musa bin Ja'far (a.s.) appointed Ziyad bin Marwan and Ali bin Hamza Bataini as his representatives, they were trustworthy and no crime was committed by them. Knowledge of Imamate did not oblige His Eminence, Imam Kazim (a.s.) to apply rules of cheating on them.

It is right that the Prophet and Holy Imams (a.s.) would know destinies of people through knowledge of prophethood and Imamate and Almighty Allah made them aware of those facts, but they should they not be satisfied with desire of God and submit to divine decree? Conduct except this is not appropriate with their perfection. The perfection of submission and obedience is that their hidden knowledge should not have any effect on their conduct and that they should act like ordinary persons, except when they are permitted and divine exigency demands. As the Quran says regarding them:

عِبَادٌ مُّكْرَمُونَ ﴿٣١﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهُ يَعْمَلُونَ ﴿٣٢﴾

“They are honored servants. They do not precede Him in speech and (only) according to His commandment do they act.”¹

Yes, when these honorable personages, through divine grace and blessings, in the high rank of pleasure and submission and best

¹ Surah Anbiya 21:26-27. Further explanation regarding this is given in the book of *Ilme Ghaib*.

stage of eligibility and capacity and the best rank of knowledge and having other perfections, Almighty Allah included them in His grace and unlimited favors and made them knowledgeable about everything.

This is the kingdom, Caliphate and mastership (*Wilayat*), which we are about to prove.

Creational Mastership (*Wilayat Takweeni*) and Legislative Mastership (*Wilayat Tashreei*)

Verses of Holy Quran under the background of exegesis and explanation of progeny of Prophet proves the lofty rank of Creational Mastership (*Wilayat Takweeni*) and Legislative Mastership (*Wilayat Tashreei*). On the basis of this, it is obligatory on us to accept it and believe in it. At the same time, we should expose the ignorance of deniers of Wilayat and inform others, so that they may not get deviated.

Allah, the Mighty and the High says:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٧﴾

“Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom.”¹

In *Al-Kafi*, five traditional reports, in the book of *Basairud Darajaat*, nine traditional reports; in *Tafseer Nurus Thaqlayn* and *Tafseer Burhan* there are totally more than twenty traditional reports and in *Behaarul Anwaar* (Vol. 23, pp. 273-304), also exceed sixty reliable and authentic traditional reports are mentioned regarding explanation of this and their conclusion is that the Prophet and vicegerents of His Eminence, the twelve Imams (a.s.) – are the same ones from whom others are jealous.

¹ Surah Nisa 4:54

In these widely narrated traditional reports, they have said:

“We are having divine grace and blessings; therefore people are jealous to us and to the position of Imamate and Caliphate, which Almighty Allah bestowed us. We are also the implication of (progeny of Ibrahim) in this verse whom Allah bestowed (knowledge) of Book, wisdom and the great kingdom.”

In the same way, one Ahle Sunnat scholar, Hafiz Haskani Hanafi, in the book of *Shawahidut Tanzil* (pp. 143-147), has mentioned traditional reports whose gist is that:

“Targets of jealousy in this verse are Aale Muhammad (a.s.) and they are the same progeny of Ibrahim, whom Almighty Allah gave knowledge of Book (Quran) and wisdom; and others are obliged to obey them.”

However, if someone says that the implication of Progeny of Ibrahim are Yusuf, Dawood and Sulaiman and the word of ‘we bestowed’ also (which is the past tense and from the past reports) is a testimony to it, in reply I say:

It is concluded from the instances of the use of the word of ‘progeny’ in Holy Quran that all descendants, relatives and all followers of every person are counted as ‘progeny’ of that person. For example, progeny of Musa, progeny of Harun and progeny of Imran, their children and followers and progeny of Firon, progeny of Ziyad and progeny of Marwan are also their followers.

On the basis of this, progeny of Ibrahim are all his descendants including: rulers of Byzantine, seventy thousand prophets from his pure generations, the Holy Imams (a.s.) and all believers, who follow him.

On the other side, it is clear that exceptionally in this holy verse, all descendants and all the above mentioned seventy thousand prophets and his numerous followers will not be included in the progeny of Ibrahim as all of them are not given the Book and wisdom.

Thus, the implication is some of them and it is possible those some should be prophets, who are given the Book and wisdom.

On the basis of this, it should be asked from the deniers: How do you accept the conclusion of this verse to be regarding them, but don't accept it regarding Holy Prophet (s.a.w.a.) and the twelve Holy Imams (a.s.) [who are more superior and perfect among the progeny of Ibrahim (a.s.)]?

Moreover, it is possible that actually 'some of them' is Muhammad and progeny of His Eminence are twelve Imams (a.s.); as basically they themselves have clarified this.

There are numerous verses in Holy Quran which have come with ordinary words, but which carry special connotation related to particular persons. Like the verse of Wilayat, verse of those vested with authority (*Ulil Amr*) and verse of purification.

In the same way, the pronoun, in the holy words:

وَاتَيْنَهُم مَّلَكًا عَظِيمًا ﴿٥٩﴾

“And We have given them a grand kingdom.”¹

...is regarding some particular members from the progeny of Ibrahim (a.s.); and its equal can be seen in the verse of:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ

“And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back...”²

As the pronoun: 'their husbands' implies divorced women in the waiting period and husband can reconcile with them during that

¹ Surah Nisa 4:54

² Surah Baqarah 2:228

period, and not those, who are divorced irrevocably.

Also, if we regard that ‘some’ to be the fourteen infallibles (as this is the fact) it is not opposed to the word of ‘we bestowed’ which is past tense; because perhaps it implies the period before revelation of verse, that Almighty Allah bestowed to our Prophet, who is:

أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ

“...the nearest of people to Ibrahim.”¹

...Book, wisdom and the great kingdom [and from him it reached to his successors, the twelve the Holy Imams (a.s.)].

It may also imply the past worlds, world of shadows, spirits and souls; that is We, in the past and before worldly life, deemed these purified personages to be recipients of Our grace and bestowals and I bestowed them, who are best of the folks from progeny of Ibrahim (a.s.), with the Book, wisdom and kingdom.

Degraded materialists of the world, also due to this, are jealous of these respected personages.

In this way, Almighty Allah informed the Messenger (s.a.w.a.): O Messenger of Allah (s.a.w.a.), people of the world would be jealous of you and your purified family during your life in the world and after that.

However, implication of the great kingdom in this holy verse, is kingdom, rulership and having right of absolute command over all duty bound persons, all animals and the whole universe. That is Almighty Allah made obligatory on all creatures to be obedient to them.

Among them is included obedience of Hell on Judgment Day as Imam (a.s.) said to Hisham. This traditional report is narrated by the respected scholar, Saffar in his book of *Basair* and in *Behaarul Anwaar* (Vol. 23, p. 287) also.

In *Basair*, *Tafseer Qummi*, *Tafseer Burhan*, *Tafseer Nurul Thaqalayn*, *Behaarul Anwaar* and other books, numerous traditional

¹ Surah Aale Imran 3:68

reports are narrated, which clarify the obligation of obedience of all things to them.

It is mentioned in the traditional reports of the splitting of the moon that Jibraeel arrived and said:

“Almighty Allah sends greetings to you and says: I have commanded all things to be obedient to you.”

Imam Husain (a.s.) also says:

“By Allah, the Almighty has not created anything, except that He commanded it to be obedient to us.”

I have mentioned other traditional reports related to this topic in the fourth section in detail. It is natural that these traditional reports are not contradictory to Quran, on the contrary, they are in accordance to it, because, according to the explanation of the Progeny, the great kingdom implies obligation of obedience. Obligation of obedience is also having an implication and it includes obedience of human beings to laws of Shariah and also obedience of all creatures to those exalted personalities. The proof of this application other than application of the words of traditional reports is the clear report of Hisham, because obedience of Hell to commands of Holy Imams (a.s.) does not come in the limited obedience of duty bound persons to the laws of Shariah.

In the same way, some other traditional reports, which have interpreted the great kingdom as Imamate and Caliphate, support the above traditional report.

Those personages are divine proofs, Imams and Caliphs, and representatives of Almighty Allah over all creatures; thus, they should be more knowledgeable about conditions of all creatures and more capable of changing their condition and to improve their conditions (as would be explained in detail).

From what we mentioned above, our intention from Creational Mastership (*Wilayat Takweeni*) becomes clear: that is Allah, Mighty and High, who created all creatures, their causes and their survival according to His will and intention, has ordered all of them to be obedient to Prophet and Holy Imams (a.s.).

In other words, the pure being of Almighty Allah made all phenomena obedient to Holy Prophet (s.a.w.a.) and Holy Imams (a.s.).

It would be explained in the fourth section that Imam Ja'far Sadiq (a.s.) said:

“Glorified be the One, who made all things subservient to the Imam.”

Thus, if they want, they can, use the power of prophethood, messengership and Imamate and exercise discretion on enemies of truth, and take away power and choice from them; on the contrary they can even take them out of human form – as they did in numerous instances – (and it would be explained in the sixth part).

However, the world is the abode of tests, choice and deception. Almighty Allah has created the world as such. Holy Prophet (s.a.w.a.) and Holy Imams (a.s.), who possess a lofty rank, submit fully to divine destiny and they are trustees of destiny, so they don't disturb the machinery of creation of the world and do not take away discretion from anyone, except when miracle is needed and when some exigency appears.

Basically, since Imams have come for voluntary guidance they do not enter in an extraordinary manner. In propagation of prophets also, though having power and personal capacity, they never cross ordinary limits; except when Almighty Allah allows them or when a more important exigency is present.

The explanation of this discussion would be mentioned in the first part of the book, in fourteen sections. In part two also, we would reply to the doubts, which the sick in heart have raised. Finally, at the end of the book we will analyze some questions raised on the margins of this subject.

**Part One: Proof of Creational Mastership
(*Wilayat Takweeni*) of Holy Prophet
(s.a.w.a.) and Holy Imams (a.s.)**

Section One: Meaning of kingdom (*Mulk*) and explanation of verses related to it

In this section, the dictionary meaning of kingdom (*Mulk*) and the exegesis of verses, in which this word is mentioned, becomes the matter of debate. In the background, persons, whom Almighty Allah bestowed a part of this kingdom, [like Prophet Yusuf (a.s.), Talut, Dawood and Sulaiman (a.s.)] will be mentioned.

Kingdom means rulership, control, dominance and power of discretion over the issues of subjects and territory.

Country also includes things, which are under ones discretion, subjugation and rulership of the owner of reign; like the issues of all the people of the world that are under his control and rule.

However, the king is the possessor of kingdom; that is the sovereign, who is the owner of power, kingdom and rulership.

Difference should be made between king (*Malik*) and master (*Maalik*); because the power of the king is more than that of the master. And what is under the control of king is more than what is under the discretion of the master.

Kingdom and rulership is the property of God and He is the owner of that. He bestows rulership to whoever He likes and He takes it away from whoever He likes.

As He says in the Holy Quran:

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ

“Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou plearest.”¹

Rulership, to which Almighty Allah has given possibility of kingship, does not become partner of God. True ownership is by His own being; but ownership of creatures is related to the bestowal,

¹ Surah Aale Imran 3:26

grace and favor of the creator.

Thus, Almighty Allah can bestow rulership and absolute mastership (*Wilayat*) to any of the creatures He likes. If He does this, that creature does not become partner of God and this has no contradiction with the verse of:

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

“And Who has no associate in the kingdom.”¹

Even if Almighty Allah does not bestow kingdom to anyone, no defect would be applicable to His act.

Bestowal of kingdom to Prophet Yusuf (a.s.)

Among those, whom Allah, the Mighty and High bestowed kingdom and rulership, was Prophet Yusuf (a.s.), who said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ

“My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings.”²

The kingdom of Yusuf (a.s.) was rulership over the people of Egypt and its surrounding areas till Yemen; it was kingdom and rulership, which he had over those areas.

Bestowal of kingdom to Talut and His Eminence, Dawood (a.s.)

In the verses concerning the adjudication of Talut, Jalut and Dawood (a.s.), it is mentioned that some people of Bani Israel, after the passing away of His Eminence Musa (a.s.), requested the prophet of their times:

ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ

“Raise up for us a king, (that) we may fight in the

¹ Surah Furqan 25:2

² Surah Yusuf 12:101

way of Allah.”¹

The Prophet (s.a.w.a.) said: Almighty Allah raised up Talut as your king.

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ط قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ط وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ط وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ...

“They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing. And the Prophet (s.a.w.a.) said to them: Surely the sign of His kingdom is, that there shall come to you the chest...”²

They said: How is it allowed for him to have authority and rulership over us; while the fact is that we are more worthy of rulership; in addition to that he is also not wealthy.

That prophet replied: Talut is worthier for rulership than you because Almighty Allah has chosen him and increased him in wisdom and strength. Allah gives the kingdom to whoever He likes and Allah is able and wise.

He also said that the sign of his rulership is that he would bring for you the ark, which your Lord made as source of your tranquility, which contains the relics of Musa and Harun (a.s.) and the angels

¹ Surah Baqarah 2:246

² Surah Baqarah 2:247-248

carry it.¹

So they accepted it and a military force marched towards the territory of Talut. When they came into the field of confrontation with Jalut, they said: O Lord, bestow patience and fortitude to us and make us steadfast; and help us against the disbelievers.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ

**“So they put them to flight by Allah’s permission.
And Dawood slew Jalut, and Allah gave him
kingdom and wisdom, and taught him of what He
pleased.”²**

¹ The author, in *Mustadrak Safeena* [Vol. 1] under the term: ‘T-B-T’ has mentioned traditional reports related to the ark of Bani Israel.

The gist of those traditional reports is that this ark is the same casket, in which, the mother of His Eminence, Musa (a.s.) kept her newborn and threw in into the sea. That casket remained in the possession of Bani Israel and they sought auspiciousness from it and it was the source of honor and nobility.

At the time of passing away of His Eminence, Musa (a.s.), he placed in it the tablets [the book of Taurat], coat of mail, his staff and other relics of prophethood; and kept them in the custody of Yusha, his successor as a trust.

The ark was in their possession till the time people of disobedience committed disrespect to it and the matter came to a point when sometimes children played with it. Allah took away the ark from them.

When Talut ascended to power, the Almighty returned the ark to them.

It is mentioned in our traditional reports that this ark, with other relics of prophethood, is with the Prophet and Holy Imams (a.s.).

² Surah Baqarah 2:251. His Eminence, Dawood (a.s.) was the youngest of the four brothers. His brothers marched with Talut, but Dawood (a.s.) stayed behind as shepherd for his father. Later his father ordered him to join his brothers. On the way he reached a stone, which spoke up with the command of God and said: O Dawood, take me with you and eliminate Jalut through me as I am created for his killing. So Dawood took it along.

When he reached the battlefield, terror had spread among people due to the army of Jalut.

He said: By God, if I see Jalut, I would eliminate him. His statement spread in the army and it was reported to Talut. They brought him to Talut. Talut said:

Kingdom and wisdom, which are hinted at in his verse, are the same grace and bestowals, which Allah, Mighty and High bestowed to His Eminence Dawood (a.s.). In Surah Saba, Almighty Allah has said regarding this:

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يُجِبَالُ أَوَّي مَعَهُ وَالطَّيْرُ ۚ وَالنَّارُ
لَهُ الْحَمِيدُ ۖ أَنْ اْعْمَلْ سَبِغَتْ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا ۗ
إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۝

“And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him, saying: Make ample (coats of mail), and assign a time to the

O Dawood, explain your capability and experience, so that I may know the reality of your claim. His Eminence, Dawood (a.s.) replied: At the time of herding the sheep, sometimes it so happened that a lion used to attack and take away my sheep. At that time, I used to apprehend the lion, wrench open his jaw and retrieve my sheep.

Talut ordered for the special coat of mail, which was extremely large and placed it on the shoulders of Dawood (a.s.). When they saw that coat of mail fit Dawood (a.s.), he earned a special place in their hearts. Talut said: By God, it is hoped that Almighty Allah would kill Jalut at the hands of Dawood.

When it was the time of confrontation, His Eminence, Dawood (a.s.) said: Show Jalut to me. When they pointed Jalut to him he cast the stone he had picked on the way towards him. The stone hit Jalut on his forehead and injured him in such a way that he fell down from the mount.

Call of the people rose up that Dawood has killed Jalut. When this came to pass, people fell down in submission to Dawood and chose him as their king.

The holy name of Dawood became exalted in such a way that after that even the name of Talut was mentioned less often.

In this way, Bani Israel gathered around Dawood (a.s.) and submitted to his orders.

Almighty Allah also revealed the Zabur upon him and softened iron in his hands so that he was able to fashion coats of mail from it.

By the command of God, mountains and birds recited holy praises along with him.

Details of this matter are mentioned in the statements of Imam Ja'far Sadiq (a.s.) in *Tafseer Ayyashi* and other books of exegesis.

making of coats of mail and do good; surely I am seeing what you do.”¹

It is mentioned in *Manaqib Ibne Shahr Ashob* that some people have narrated from Khalid bin Walid that: I saw Ali Ibne Abi Talib (a.s.) repairing the links of his coat of mail with his bare hands. I asked: Softening of the iron was for Dawood (a.s.)? His Eminence replied: “It was due to us that Almighty Allah softened iron for His Eminence Dawood (a.s.). [Don’t you think] what our position should be?!”

It is mentioned in another report that he wrapped the iron sword around the neck of Khalid.²

In Surah Saad, after Almighty Allah mentioned control over mountains and their reciting of praises for Him:

وَالطَّيْرِ فَحْشُورَةً ۖ كُلُّ لَّهُ آوَابٌ ۝١٩ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ
الْحِكْمَةَ وَفَصَّلَ الْخِطَابَ ۝٢٠

“And the birds gathered together; all joined in singing with him. And We strengthened his kingdom and We gave him wisdom and a clear judgment.”³

Bestowal of kingdom to Prophet Sulaiman (a.s.)

When Prophet Dawood (a.s.) passed away, His Eminence, Sulaiman (a.s.) became the heir of his knowledge, perfection and kingdom. It is mentioned in the words of Sulaiman (a.s.) that he said to Almighty Allah:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۖ
إِنَّكَ أَنْتَ الْوَهَّابُ ۝٢٥

“He said: My Lord! do Thou forgive me and grant

¹ Surah Saba 34:10-11

² *Mustadrak Safeena*, vol. 2, term of ‘H-D-D’ and also *Ithbatul Huda*.

³ Surah Saad 38:19-20

me a kingdom which is not fit for (being inherited by) anyone after me; nations; surely Thou art the most liberal Giver.”¹

Allah, the Mighty and High says at the time of fulfilling the supplication of Sulaiman (a.s.):

“We made the wind subservient to his orders; so that under his command, he can easily travel wherever he wanted. We also placed Jinns and satans under his control, who constructed lofty buildings for him and brought out jewels from the sea and We placed other satans under his arrest [who were about to deviate the people]. This bounty of kingdom and power is our bestowal.”

It is narrated from Imam Ja’far Sadiq (a.s.) that he said:

“The kingship of Sulaiman was hidden in the ring by Allah. Whenever he used to wear it, the Jinn, human, birds and animals obeyed him. Then he used to sit on the throne and Allah would send a wind, which would take him for a ride along with all Jinn, human and Shaitans, birds, quadrupeds wherever Sulaiman wanted. In this manner Sulaiman used to recite

¹ Surah Saad 38:35. Ali bin Yaqtin asked Imam Musa Kazim (a.s.) regarding this verse and request of His Eminence, Sulaiman (a.s.). His Eminence (a.s.) replied: Rulership is of two types: one is obtained through tyranny and force; another from the grace of God, like the kingdom of the progeny of Ibrahim, kingdom of Talut and kingdom of Zulqarnain.

His Eminence, Sulaiman (a.s.) prayed: O God, give me a kingdom, which is not worthy for anyone else after me, so that it is not said that the kingdom of Sulaiman was obtained through domination and oppression. Thus, his supplication was fulfilled and Almighty Allah gave wind in his control, that he used to travel in it wherever he wanted; the jinns and satans also came under his control, and the language of the birds was also taught to him: in this way, he settled down in the earth and the people of his time and after him knew that this rulership was not be obtained through force and that it is a bestowal of God. [*Behaarul Anwaar*, vol. 14, p. 85, quoting from the books of Saduq].

All these bestowals mentioned in verses and traditional reports related to it are from the effects and majesty of rulership, which Sulaiman has requested for.

It is concluded from the words of:

تَجَرَّجِي بِأَمْرِهِ

"It made his command to run,"²

...that the wind was subservient to Sulaiman (a.s.) and it obeyed whatever he commanded. In the same way, according to the clarification of the verses and traditional reports, the jinns and satans were under his command. This rulership and mastership on the universe became possible for him only with permission of Almighty Allah.

There are definite and widely narrated traditional reports, which state that all perfections and knowledge of prophets and messengers were gathered together for the Seal of prophets, and with numerous additions and all are inherited by the twelve Holy Imams (a.s.).

Although all sciences and other perfections bestowed to every creature, are all by the grace of God, creatures are by their selves, poor and helpless and every bounty that reaches them is a blessing from the needless being of Allah, Mighty and High.

In the same way, Almighty Allah says in Surah Saba:

وَلِسُلَيْمَانَ الرِّيحُ غَدُوَهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۚ وَاسْلَمْنَا لَهُ الْغَنَاقُ ۖ وَمِنَ الْجِبِّ مَن يَّعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَّزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ۚ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّسِيلٍ

"And (We made) the wind (subservient) to

¹ Refer: *Majmaul Bahrayn*, under the term of 'Mulk'; also in *Tafseer Qummi*.

² Surah Saad 38:36

Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning. They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place.”¹

In Surah Naml also, He says:

وَوَرِثَ سُلَيْمُنُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنَظِقَ الطَّيْرِ
وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْبُيِّنُ ۝^{١٤} وَحُشِرَ
لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ۝^{١٥}
حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ مَمْلَأَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا
مَسْكِنَكُمْ ۖ لَا يَحْطِمَنَّكُمْ سُلَيْمُنُ وَجُنُودُهُ ۖ وَهُمْ لَا
يَشْعُرُونَ ۝^{١٦} فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ
أَشْكُرَ نِعْمَتَكَ

“And Sulaiman was Dawood’s heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace. And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups. Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know. So he

¹ Surah Saba 34:12-13

smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor.”¹

It is mentioned in the supplication of Alawi Misri, which is narrated from Imam (a.s.) that:

“O God, I beg to You with the right of that name that Your slave, Your prophet (Sulaiman), called you with it and petitioned You: O Lord, grant me a kingdom, which should not be deserving for anyone else after me.”

“So You answered his supplication and made the creatures obedient to him.”

It is concluded from this supplication that the reality of the kingdom and rulership of Sulaiman (a.s.) was obedience of creatures and the explanation after that is only mention of individuals and their types and limits.

Comparison of His Eminence, Sulaiman (a.s.) with the Holy Imams (a.s.)

The word of ‘kingdom’ in the verse, which is related to Sulaiman, is not described with the adjective of ‘great’ as opposed to the verse:

وَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٣﴾

“And We have given them a grand kingdom.”²

...as we mentioned at the end of the preface and which is related to the rulership of Holy Prophet (s.a.w.a.) and Holy Imams (a.s.).

Thus, the kingdom of Sulaiman (a.s.) as compared to the kingdom of those personages and the kingdom of Muhammad and Aale Muhammad (a.s.) is such that Almighty Allah has mentioned it with greatness and not the kingdom of Sulaiman.

¹ Surah Naml 27:16-19

² Surah Nisa 4:54

In the same way, it is mentioned in the holy verse that is quoted from Surah Naml, in which His Eminence, Sulaiman (a.s.) says:

وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ

“And we have been given from all things.”¹

The word of ‘from’ (*min*) in this verse proves that it is only some; and he did not say:

وَأَوْتَيْنَا كُلَّ شَيْءٍ

“And we have been given all things.”

So that it would have implied that he was given everything. On the contrary, His Eminence said that he was given only some of the things.

However, Allah, the Mighty and High says regarding this and other perfections of the master of the pious in Surah Yasin:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ۝١٣

“And We have recorded everything in a manifest Imam.”²

The Holy Prophet (s.a.w.a.) said in the detailed sermon on the day of Ghadeer:

“O people, there is no knowledge, but that Allah, the Mighty and High has not made me encompass. I have also conveyed everything to the Imam of pious, Ali Ibne Abi Talib (a.s.). There is no knowledge, but that I have taught it to Ali Ibne Abi Talib (a.s.) and he is the manifest Imam.”³

Shaykh Saduq has narrated from Imam Muhammad Baqir (a.s.) that when the verse of:

¹ Surah Naml 27:16

² Surah Yasin 36:12

³ *Behaarul Anwaar*, vol. 37, p. 208.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٣﴾

“And We have recorded everything in a manifest Imam.”¹

...was revealed on the Holy Prophet (s.a.w.a.), Abu Bakr and Umar asked him: “O Messenger of Allah (s.a.w.a.), is this ‘manifest Imam’ the book of Taurat?”

“No,” he replied. They again asked: “Is it Injeel?”

“No,” he replied. Meanwhile, Ameerul Momineen, Ali Ibne Abi Talib (a.s.) arrived and the Prophet (s.a.w.a.) said: “This one is that ‘manifest Imam’, in whose heart, Almighty Allah has placed the knowledge of everything.”

Shaykh Tusi has narrated from Ammar Yasir that he said:

“In one of the battles, when I was in the service of Ameerul Momineen (a.s.), we reached a land teeming with ants. I asked: ‘O Ameerul Momineen (a.s.), is there anyone, who knows the number of these ants?’

He (a.s.) replied: *‘Yes, O Ammar, I know someone, who knows the number of these ants and also how many of them are males and how many are females.’*

I asked: ‘Who is that, master?’

He (a.s.) replied: *‘Ammar, have you not read the verse of:*

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٣﴾

“And We have recorded everything in a manifest Imam.”²

...in Surah Yasin?’

‘I have read it,’ I replied.

He (a.s.) said: *‘I am that ‘manifest Imam’ in whose heart is*

¹ Surah Yasin 36:12

² Surah Yasin 36:12

recorded the knowledge of everything.¹

Another reason of comparison under discussion is that Almighty Allah says regarding the Holy Quran:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

“And We have revealed the Book to you explaining clearly everything.”²

He also says:

مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have not neglected anything in the Book.”³

One of the evidences of Shia religion is that all the sciences of the Quran are present with the Prophet and Imam (a.s.).

In Surah Naml, we read about the conversation of Hud Hud with Prophet Sulaiman (a.s.) and the report of that bird about the circumstances of Bilquis and formation of her kingdom and appointment of Hud Hud to take the letter of Sulaiman.

His Eminence, Sulaiman (a.s.) said to his nobles: “O chiefs!

¹ These traditional reports and other reports, which prove this exegesis, are mentioned in *Tafseer Burhan*, *Tafseer Nurus Thaqalayn* and *Behaarul Anwaar*, vol. 35, p. 427; vol. 37, p. 208; vol. 40, p. 176; vol. 47, p. 30.

This author has also explained this in detail under the term of ‘Umam’, and in the books of *Abwaab Rahmat*, *Arkaan Deen* and *Maqam Quran O Itrat*.

This view that manifest Imam in this verse is the same ‘protected tablet’ [*Lauhe Mahfuz*] is taken from the books of Ahle Sunnat and it is a statement against the apparent connotation of Quran, which is not supported by any traditional report or logical proof.

Perhaps ‘Imam Mubeen’ implies the position of mastership (*Wilayat*) and effulgence of His Eminence, Amirul Momineen (a.s.). As His Eminence is the carrier of the light of lights and that is an effulgence, which illuminated all things. As we read regarding it: I ask by the effulgence of Your face, with which you have illuminated everything. Whereas this effulgence surrounds everything and everything is surrounded by it. Its carrier is also most knowledgeable and capable than everything.

² Surah Nahl 16:89

³ Surah Anaam 6:38

Which of you can bring to me the throne of Bilquis before they come to me in submission? One audacious among the jinn said, I will bring it to you before you rise from your place; and most surely I am strong (and) trusty for it. After that one, who had some knowledge of the book [that is Asif bin Barkhiya, successor of Sulaiman (a.s.) who knew only one letter of knowledge] said, “I will bring it to you in the twinkling of an eye.” Suddenly Sulaiman saw the throne had settled beside him, he said, This is of the grace of my Lord.

In these verses, it is clearly mentioned that Asif said:

أَنَا إِلَيْكَ بِهِ قَبْلَ أَنْ يَرَى تَدَّ إِلَيْكَ طَرْفُكَ

“I will bring it [the throne of Bilquis] to you in the twinkling of an eye.”¹

They have narrated from Imam Ja’far Sadiq (a.s.) that:

“Asif, gestured with his finger and brought the throne and he did not do anything more than that.”²

The great Allamah Qutb Rawandi, has said in the book of *Kharaij* that: There was a distance of 500 farsakhs between Sulaiman (a.s.) and the throne of Bilquis.

In other words, Asif split and folded the earth in one gesture and presented the throne, after which the earth returned to its original form. This power and capability of his over the earth was due to a part of the knowledge of Book, which is said to be only one letter of the great name of God (*Isme Azam*). This point is mentioned in numerous books, which shall be mentioned in the fifth section of this book.

Shaykh Mufeed, has through his chains of narrators narrated from Salman Farsi from Ameerul Momineen (a.s.) that he said: “O

¹ Surah Naml 27:40

² This traditional report is mentioned by Shaykh Mufeed through correct chains of narrators from Zurarah, as is mentioned in *Behaarul Anwaar*, vol. 14, p. 110. It is concluded from this report that the owner of this knowledge and perfection, whenever he wants, he can traverse the earth and this is true wisdom and power.

Salman, who is superior? Muhammad (s.a.w.a.) or Sulaiman?" He replied: "Muhammad (s.a.w.a.)." He asked:

"Salman, how can it be that Asif, successor of His Eminence, Sulaiman (a.s.) present the throne of Bilquis from Fars in the wink of the eye, while having only a part of the knowledge of Book – whereas I [successor of Muhammad] am having the knowledge of a thousand books, cannot do many times what he did? Yes, I can do it."¹

Thus, power and rulership of Ameerul Momineen (a.s.) and his eleven descendants is excessive, on the contrary it is many times or uncountable time more; since they have received the knowledge of a thousand books from their respected father and they know the 72 great divine names. Their capacity and power is more than that of all the prophets and messengers.

Thus, they can enliven the dead with the permission of God, and cure the born blind and lepers and they can bring whatever they want from anywhere in the world. For example (Ameerul Momineen (a.s.), extended his hand in Kufa and brought snow from a mountain of Shaam as is mentioned in his judgments.). They are able to reach wherever they want in the wink of the eye and they take anything or anyone with them.

Shaykh Mufeed has in the book of *Ikhtisaas*, narrated from Aban bin Uthman from Imam Ja'far Sadiq (a.s.) that he said:

"O Aban, how these people deny the statement of Ameerul Momineen (a.s.) [that he said in Kufa]: If I want, I can raise my foot and hit it on the chest of Muawiyah in Shaam and bring him down from the throne, but they do not deny the statement of Asif, successor of Sulaiman (a.s.) that:

"I will bring it [the throne of Bilquis] to you in the

¹ This traditional report is mentioned in *Behaarul Anwaar*, vol. 27/28, *Mustadrak Safeena*, under the term 'A-S-F'. In the same way, in *Behaarul Anwaar*, vol. 57, p. 341, it is narrated that Amirul Momineen (a.s.) said: "I am having the knowledge of 124000 books."

twinkling of an eye.”¹

Is our Prophet not superior to all other prophets and messengers?

Is his successor not superior to the successors of all other prophets and messengers? Would they not regard Ameerul Momineen (a.s.) like the successor of Sulaiman (a.s.)? Almighty Allah would judge between us and those, who deny our right and become deniers of our excellence and nobility.²

Some Shia individuals were present in the company of Imam Ja'far Sadiq (a.s.); among them was Sudair Sairafi, Abu Basir and others. Imam (a.s.) said to Sudair: “O Sudair, have you read the following verse of Quran:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ
إِلَيْكَ ظَرْفُكَ

“One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye.”³

He replied: “Yes, may I be sacrificed on you, I have read it.”

He (a.s.) asked: “Do you know how much ‘knowledge of Book’ he had?”

¹ Surah Naml 27:40

² *Behaarul Anwaar*, vol. 14, p. 115; vol. 27/28; vol. 42/50.

Since the reasonings of the like of these traditional reports are clear and the matter is transparent and logical, there is no need of authentic chains of narrators and sources.

When this author saw in dream that he was in a huge house and Amirul Momineen (a.s.) also was present in one part of the house. He said: Give me that vessel (or something else at that side of the room). The distance between His Eminence and that thing was ten meters. I thought: This is the same master, who extended his hand from Kufa and plucked some strands of hair from the beard of Muawiyah and hit his blessed foot on his chest.

Suddenly he stretched out his hand and took that thing. I saw this example of that power in dream.

³ Surah Naml 27:40

Sudair replied: “You tell us.”

His Eminence replied: “*A drop of water as compared to the green sea.*”

He asked: “How less is that?!”

Imam (a.s.) replied:

“Sudair, on the contrary, how more it is?! Since Almighty Allah attributed knowledge and perfection to him, Sudair, have you read the verse:

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَمَنْ عِنْدَهُ عِلْمُ
الْكِتَابِ ﴿٣٣﴾

“Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.”¹

Sudair says: I said: “Yes, may I be sacrificed on you! I have read it.” So he (a.s.) said: “*O Sudair, is one, who has the knowledge of Book more knowledgeable or one, who has a part of knowledge of Book?*” Sudair replied: “One, who has knowledge of the whole book is more knowledgeable.” So His Eminence pointed to his chest and said:

“Knowledge of the book, by Allah, the whole of it is with us. Knowledge of the book, by Allah, the whole of it is with us.”²

In another tradition, Imam Ja’far Sadiq (a.s.) said:

¹ Surah Raad 13:43

² This traditional report is mentioned in *Al-Kafi*, (Kitabul Hujjah, chapter of miscellany regarding the unseen) and in *Basairud Darajaat* also, it is narrated through two other chains of narrators.

The implication of Almighty Allah from ‘those who have knowledge of the book’ in the holy verse, as the Imam has mentioned, is Amirul Momineen (a.s.) and following him, the Holy Imams (a.s.).

This point is narrated in widely narrated Shia traditions and Ahle Sunnat scholars, also, have narrated from Holy Prophet (s.a.w.a.) in their books of exegesis that the implication is Ali Ibne Abi Talib (a.s.) [as was mentioned before].

“One, who has the knowledge of the book, is Ameerul Momineen (a.s.).”

The narrator asked: “One, who had some knowledge of the book [that is Asif] is more knowledgeable or one, who has all the knowledge of the book [that is Ameerul Momineen (a.s.)]?” Imam (a.s.) said:

“Knowledge of one, who has some knowledge of book as compared to one, who has all the knowledge of the book, is same as compared to the quantity of water that sticks to the wing of a small mosquito to the water of the ocean.”¹

Attention should be paid to the fact that Asif was the successor of Sulaiman, with the same amount of knowledge that he had, was having such power that he could bring the throne of Bilquis to Sulaiman in the twinkling of the eyes. Thus, one, who has the sea of this knowledge, what power he would be having?!

It is narrated from Abu Basir that: I was in the company of Imam Ja'far Sadiq (a.s.) when Mufaddal entered. He asked: “What is the last rank of the knowledge of the Imam?”

Imam (a.s.) replied, the gist of which was as follows:

“The first heavens, in relation to the second heavens is like a circle of armor in a huge forest. The second sky is also in relation to the third sky, like a circle of armor in a huge forest, and it is in the same way till the seventh sky...and all these with relation to the knowledge of Imam (a.s.) is like the quantity of Mudd (3 kgs.) of mustard seeds, which are finely ground and are mixed with water and then beaten till foam appears and you take from it to the extent of the finger [that the complete knowledge of the creatures as compared to the knowledge of the Imam is as that foam taken on the finger tip].

¹ Tafseer Qummi.

Also, knowledge of the Imam, in relation to knowledge of the Lord is like the mustard seeds mixed with water and beaten up and then a little is taken on the tip of the needle.¹

¹ *Sharh Nahjul Balagha*, Khoei (Vol. 3, p. 311); *Behaarul Anwaar*, (Vol. 25, p. 385) from *Nawadirul Hikma*.

Section Two: Existence of books and relics of prophets with the Prophet and Holy Imams (a.s.)

In the present part, it will be discussed that all the books revealed from the heavens and the sciences, perfections, relics and signs of prophets and messengers are present with our prophet, His Eminence, Muhammad (s.a.w.a.) and have come to the Holy Imams (a.s.) in inheritance.

Scriptures of Adam, Idris and Ibrahim, Taurat of Musa, Injeel of Isa, Zabur of Dawood and his coat of mail, staff of His Eminence, Musa, which was brought from Paradise for Adam (a.s.) and from Adam it reached Shuaib and from Shuaib to Musa, along with it the special stone, which is mentioned in Quran; as result of hitting it with the staff of Musa, twelve springs burst forth from it, Ark (*Tabut*) of Bani Israel, garment of Yusuf, which they had brought from Paradise for Ibrahim Khalil (a.s.) and it had reached from Ibrahim to Ishaq and from Ishaq to Yaqub and from Yaqub to Yusuf. After that Yusuf sent it to be cast on the face of his father and his vision was restored, also the ring of Sulaiman and other than that – all are from the things which by permission of Allah, the Mighty and High have collected for our Imams.

Late Kulaini has mentioned seven authentic traditional reports in the book of *Al-Kafi*, in the chapter that ‘the Holy Imams (a.s.) are inheritors of the knowledge of Prophet and all prophets, messengers and past successors’, in order to prove this topic. Among them being it is narrated from authentic chains of narrators from Abu Basir from Imam Ja’far Sadiq (a.s.) that he said:

“Allah, the Mighty and Sublime did not give anything to any of the prophets, except that he gave it to Muhammad (s.a.w.a.)...and with us is the scroll regarding which Almighty Allah said in Quran:

“The scriptures of Ibrahim and Musa.”¹

Abu Basir said: I asked: “May I be sacrificed on you, do you imply the tablets?” “Yes,” he (a.s.) replied: “*The tablets of Musa (a.s.), which is in fact the Book of Taurat.*”

In the same way, it is narrated through authentic chains of narrators from Abdullah bin Sinan from Imam Ja’far Sadiq (a.s.) that he said:

“Zabur of Dawood and all the revealed books are with the folks of knowledge; and we are those folks of knowledge.”

Also, it is narrated in the same chapter that the reporter asked Imam Musa Ibne Ja’far (a.s.): “Was the seal of the prophets, heir of all prophets from Adam till the last?” He replied: “Yes, Almighty Allah did not send any prophet, except that Muhammad (s.a.w.a.) is more knowledgeable than him...we have received all knowledge in inheritance; as Almighty Allah says in Quran:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ
الْمَوْتُ

“And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby.”²

After that His Eminence also reasoned through the following verse:

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ۝

“And there is nothing concealed in the heaven and

¹ Surah Alaa 87:19

² Surah Raad 13:31

the earth but it is in a clear book (Quran).”¹

He (a.s.) also recited the verse:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

“Then We gave the Book for an inheritance to those whom We chose from among Our servants.”²

Then he (a.s.) said:

“We are those, whom Almighty Allah chose and conveyed this book to us in inheritance [and taught it to us], which contains the explanation of everything.”

Ahle Sunnat scholars have also mentioned the points of this traditional report, as is stated in the addenda of *Ahqaqul Haqq*, vol. 7, p. 592. from Qanduzi in *Yanabiul Mawaddah*, quoted from *Kitabul Manaqib*:

They asked Ali Ibne Abi Talib (a.s.) – Karamullah Wajhu: “Isa Ibne Maryam revived the dead, His Eminence, Sulaiman knew the language of birds. Do you also have this rank [and this power and perfection]?” His Eminence replied:

“Anger of Sulaiman on Hud Hud [as is clearly mentioned in Quran] was so it may guide him to the location of water and Sulaiman himself did not know it, in spite of the fact that the winds, animals, jinns and humans were obedient to him, however, with reference to our knowledge and perfection, Almighty Allah says in Quran:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ

“And even if there were a Quran with which the

¹ Surah Naml 27:75

² Surah Fatir 35:32. *Basairud Darajaat*, (Part I) p. 147; *Tafseer Burhan, Tafseer Nurus Thaqlayn, Behaarul Anwaar*, vol. 26, p. 65 (Quoting from *Nawadirul Hikma*).

mountains were made to pass away.”¹

Then His Eminence recited this verse along with two other verses, which are mentioned in this report and then said:

“We are the inheritors of this Quran, in which there are things, through which mountains can be moved and fields can be folded up and the dead enlivened. We know the location of water [in the earth]! We have received [the knowledge of] this Quran, which contains explanation of everything, in inheritance [from the Prophet].

Shaykh Mufeed says in *Kitabul Irshad*: Ahle Sunnat and Shia Tradition reporters have narrated that Ameerul Momineen (a.s.) said in his sermon:

“People, it is required of you to obey and to know the one, whom there is no excuse to be ignorant of. The knowledge with which Adam, peace be on him, descended, and everything with which the prophets were favored down to your Prophet, the seal of the prophets, is in the offspring of your Prophet, Muhammad, may God bless him and his family. Where has it brought you? Or rather where are you going?

You, who are descended from the loins of the men who were on the Ark? This (offspring of the Prophet) is like (the Ark of Noah). Therefore (adhere to them as) you would board it. Just as those, who were in it were saved, so those, who enter into (association with this family) will be saved through them. I guarantee that by a true oath and I am not one of those, who make false claims. Woe on those, who hold back, woe again on those, who hold back.

Haven’t you been made aware of what your Prophet, may God bless him and his family, said among you,

¹ Surah Raad 13:31

when he said in the Farewell Pilgrimage: 'I leave behind me among you two important things which, if you cleave to them, you will never go astray...'

In *Al-Kafi* also, in the chapter that all the books, which came down from heavens are present with the Holy Imams (a.s.), two traditional reports are mentioned.

In the same book, in the chapter that all miracles of the prophets are with the twelve Imams, five traditional reports are mentioned to prove this point. The conclusion of those traditional reports is that the Holy Imams (a.s.) are inheritors of all sciences, perfections, excellence and miracles of prophets.

In the same way, in the Ziyarat, which has come down to us from the holy infallibles (a.s.), inheritance of those personages from Adam, Nuh, Ibrahim, Musa, Isa and also His Eminence Muhammad (s.a.w.a.) are mentioned in excess.

Regarding the progeny of the Prophet (s.a.w.a.) are the heirs of all the prophets, there are numerous traditional reports some of their sources would be hinted at so that the matter is confirmed further.

The great scholar, Saffar, has in his book of *Basair*, in Part III, in the first chapter, has mentioned 14 traditional reports; in Part III, four traditional reports, in Part X, 15 traditional reports, in chapter XI, seven traditional reports, in Part IV, Chapter One, twenty-four traditional reports, in chapter four, 58 traditional reports and in part seven, chapter thirteen, there are three traditional reports regarding this.

In the same way, Allamah Majlisi in *Behaarul Anwaar*, vol. 17, pp. 130-155, in chapter of knowledge of the Prophet and what is given to him from books, testimonies and relics of prophets...and that he has power on the miracles of prophets, sixty-two traditional reports are mentioned on this topic. But the proof on this is that all perfections and miracles of Prophet are received as inheritance by Holy Imams (a.s.). In addition to above traditional reports, there are other traditional reports, which are mentioned in *Behaarul Anwaar*, vol. 26, pp. 18, 159, 227 etc.

Thus, for example, knowledge of His Eminence, Khizr (a.s.). Also, knowledge of some future events is obtained through its help [as is the clear explanation of Quran]: it is present with the Prophet and Holy Imams (a.s.), although with numerous additions.

In the same way, the knowledge which Isa (a.s.) possessed and he informed what people stored in their houses, is possessed by the Prophet and Imam.

It is mentioned in the Holy Quran that Yaqub spoke of the unseen regarding his son, Yusuf. When he mentioned his dream to his father, Yaqub informed as follows about his future: Almighty Allah would choose you, and grant you the interpretation of dreams and complete divine bounties on you and the progeny of Yaqub (a.s.).

Also, when his other sons told him that the wolf had devoured Yusuf, after some time when they were taking his other son, Binyamin also with them and will not bring him back, he said:

يَبْنَیْ اَذْهَبُوا فَتَحَسَّسُوا مِنْ یُوسُفَ وَ اَخِیْهِ

“O my sons! Go and inquire respecting Yusuf and his brother.”¹

Yusuf himself also informed about the unseen and said to his brothers:

“Take this my shirt and cast it on my father’s face, he will (again) be able to see, and come to me with all your families.”²

Also, when the caravan set out from Egypt, Yaqub said to his other sons:

“Most surely I perceive the fragrance of Yusuf...”³

At this point, we ask the folks of denial and doubt:

Is the holy body of the Prophet and Holy Imams (a.s.) not

¹ Surah Yusuf 12:87

² Surah Yusuf 12:93

³ Surah Yusuf 12:94

having as much effect as that of the shirt of Yusuf that he should pass his hands over the blind and restore their sight; or they do not have as much knowledge as Prophet Yaqub?

Was Lady Fatima Zahra (s.a.), daughter of the Last Prophet (s.a.w.a.) lesser than Maryam, mother of Isa (a.s.), who amazed Zakariya, the prophet through her miracle acts?

Is Ameerul Momineen (a.s.) lesser than Isa (a.s.) that when he was born, he lit up the eyes of his mother and shook the dry branch of the date palm – so that fresh dates may drop from it, which she may consume – and also regarding confronting the opponents, he guided her regarding what she does and what she tells the opponents?

In the same way, in the position of absolving his mother while he was himself not more than an infant, he said:

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ

“He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;”¹

Is Ameerul Momineen (a.s.) not superior to His Eminence, Isa (a.s.)?!

Then why do they deny the recitation of His Eminence at the time of his birth. Why they doubt in the account of the birth of Ameerul Momineen (a.s.) and the amazing traditions recorded about this?

¹ Surah Maryam 19:30

Section Three: Knowledge of the Prophet and Holy Imams (a.s.) regarding all sciences given to the people

In the present part, it would be discussed regarding the fact that Almighty Allah possesses two knowledges: one is restricted to the holy purified being of God, which is not given to anyone else. The other one is also a knowledge given to all the creatures – including angels, prophets, messengers and others – and the Holy Imams (a.s.) are aware of all the knowledge that is bestowed to all the creatures.

In the book of *Al-Kafi*, (Chapter of *Bada*), it is narrated through authentic chains of narrators from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

“Allah, the Mighty and High has two knowledges: one is hidden and no one is aware of it, except the holy being of Allah, and the other is a knowledge, which He has taught to the angels, prophets and messengers; and we have all this knowledge.”

This traditional report is exactly narrated from Abu Basir from Imam Muhammad Baqir (a.s.) and the same conclusion is narrated through authentic chains from Ali bin Ja'far from his brother, Musa bin Ja'far (a.s.) along with three other traditional reports, and these words can be found in the book of *Al-Kafi* and in the chapter under this heading.

The Holy Imams (a.s.) are having all the knowledge that is possessed by the angels, prophets and messengers.

The same point is also mentioned by Saffar in his book of *Basair* in a separate chapter (chapter 21 from part two) and to prove that, 18 reliable traditional reports are mentioned.

This author has mentioned the explanation of the sources of these traditional reports as elaborated in *Behaarul Anwaar* and other

books, in his book of *Maqam Quran O Itrat* (Pg. 40) and all aspects of knowledge and power of the Prophet and Holy Imams (a.s.) in detail.

It is concluded from all traditional reports comprising of around 200 traditions that knowledge, excellence and perfections bestowed on the proximate angels, prophets, messengers and their successors, are found with the twelve Imam (a.s.). There is no creature, who has knowledge and perfection, except that the same knowledge and perfection is with our Prophet and successors of His Eminence, with numerous additions. In such a way that the knowledge of all creatures in relation to the knowledge of Muhammad and Aale Muhammad (a.s.) is like a drop in the ocean.¹

These sciences, which are divine, are the same power and domination; because Asif, the successor of Sulaiman, who was having only a drop of this knowledge, had possessed such power and domination that he could through it, bring the throne of Bilquis to Sulaiman in the twinkle of the eye.

When such is the case, then what would be the criterion of power, domination and limits of the kingdom of one, who is having the sea of these sciences?

This is the “great kingdom” which Almighty Allah has bestowed to the progeny of Ibrahim [Muhammad and Aale Muhammad (a.s.)] that this rulership, power and domination that they have over all the creatures by their permission and command, is effective in all creations.

¹ This subject is explained in detail in the book of *Abwab Rahmat*, p. 29 and in *Maqam Quran O Itrat*, p. 27, with the mention of sources.

Section Four: Mastership (*Wilayat*) of the Prophet and the Holy Imams (a.s.) over the whole universe

The conclusion of the ‘great kingdom’ which Allah, the Mighty and High has bestowed to Muhammad and Aale Muhammad (a.s.) is rulership, dominion and Mastership (*Wilayat*) over the whole universe and Allah has obligated the whole universe to submit to their commands. This is the truth and does not contradict any stage of monotheism; since their incidence and survival and that of the whole universe, is completely related to the will of the ever-living God. All knowledge and perfections that everyone has, is from Almighty Allah and they have nothing of their own; because a creature is not independent and all aspects of perfection of creatures is from the side of the creator as we read in the Holy Quran:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

“And whatever favor is (bestowed) on you it is from Allah.”¹

Whatever the creator has bestowed to the creatures, He is more capable of owning it. If He wants to deny the bounty, needy creatures do not have anything of their own:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

“It is as Allah has pleased, there is no power save in Allah.”²

¹ Surah Nahl 16:53

² Surah Kahf 18:39. All elders of faith and scholars and Mujtahids attached to Quran and Progeny have the same belief. Among them being: Mulla Muhammad Baqir Sabzwari, author of *Zakhira* and *Kifaya* [in religious jurisprudence in *Munajat Nama* in his Persian book of *Shahabul Akhbaar*, p. 99], he says:

Let us suppose that the ruler of a kingdom trains and educates a person according to his eligibility and capability, after that he gives him complete discretion on one or two provinces; does his discretion contradict the discretion of the ruler of the kingdom? Never! It is definitely not as such.

Now, in addition to what we mentioned before, we quote traditional reports, which prove the Wilayat and rulership of the Prophet and the Holy Imams (a.s.) on all creatures.

Imam Ja'far Sadiq (a.s.) said:

“Since the polytheists requested the Prophet to command the moon to split, Jibraeel came down and said: O Prophet, your Lord sends greetings to you and says: I have commanded all the things of the universe to be obedient to you. Accept the request of the polytheists.

So the Prophet of mercy raised his blessed head and ordered the moon to split into two. Suddenly they saw it split into two and the Holy Prophet (s.a.w.a.) performed prostration of thanks.¹

This traditional report absolutely clarifies the implication of the Imam, as he mentioned in another traditional report that: “The ‘great

“My God, by the right of the chief of prophets, leader of successors, intercessor of Judgment Day and custodian of divine secrets, ruler of dominions of existence, commander of the worlds of the seen and unseen, refuge of helpless, seeking excuses for the sinners, ruler of the day of recompense, specialized with the great intercession and occupier of the seat of authority: **“And soon will your Lord give you so that you shall be well pleased.” (Surah Zoha 93:5)** Muhammad Mustafa (s.a.w.a.)...”

In the same way, are the words of some other scholar, which will be given at end of the explanation.

¹ The great scholar, Ali bin Ibrahim Qummi, whose trustworthiness is accepted by all scholars, has mentioned this traditional report and Shaykh Kulaini, author of *Al-Kafi* has also quoted it in his Book of *Tafseer* in Surah Qamar. It is mentioned in *Behaarul Anwaar*, vol. 17, p. 352; *Tafseer Burhan* and *Tafseer Nurus Thaqlayn*.

kingdom’ is the necessity of obedience.” This report is absolute and we will explain it in more detail.

In other words, this statement has an implication and another traditional reports, which we will quote (like the above report), explains the kinds and persons implied.

Imam Sajjad (a.s.) says in the first supplication of *Sahifa Sajjadiya*:

“Praise be to God, who chose the beauties of creation for us, made the pure things of sustenance flow unto us and bestowed the distinction of dominion over all creation upon us so that His creatures are obedient to us because of his Power and pressed into our service because of His Authority.”

The Holy Prophet (s.a.w.a.) said to Ameerul Momineen (a.s.):

“O Ali, Almighty Allah has bestowed you merits: among them being that He made pains and illnesses obedient to you;¹ thus there is nothing, which you may forbid, but that by the permission of God, it becomes submissive to you and gets removed.”

His Eminence issued this statement when Ameerul Momineen (a.s.) was going to a person suffering from fever. He went and said to the fever, leave the body of this one. Immediately the fever left his body and the sick one regained health.²

Ibne Shahr Ashob has narrated in the book of *Manaqib* that when Ameerul Momineen (a.s.) mentioned divine blessings bestowed on him and the Holy Prophet (s.a.w.a.) said after each mention: ‘You are right.’ Among them Ameerul Momineen (a.s.) said:

“Almighty Allah made me commander and owner of discretion and kept me away from slavery; and has given me control over His earth and heavens along with

¹ *Al-Malika* implies dominion and rulership.

² *Kharaij*, Qutub Rawandi, *Behaarul Anwaar*, vol. 41, p. 203.

His creatures, who live in them.”¹

Shaykh Hurre Amili (author of *Wasail*) has narrated a tradition from the Holy Prophet (s.a.w.a.) that he said:

*“O Ali, you are the chief and commander of the folks of the heavens and the earth.”*²

The respected scholar, Sayyid Hashim Bahrani has quoted from Muhammad bin Jarir Tabari [in *Dalailul Imamah*] that Kathir bin Salma said:

I saw Imam Hasan Mujtaba (a.s.) drawing pure honey from a rock. I went to the Holy Prophet (s.a.w.a.) and asked about it. His Eminence said:

*“Do you deny this excellence of his? He is the master and all the folks of the heavens in the heavens and the folks of the earth in the earth are obedient to him.”*³

When the chief of the oppressed, Aba Abdullah, Imam Husain (a.s.) went to Abdullah bin Shaddad, who was a perfect Shia and at that time, he was running a high fever. Only with the entry of His Eminence in his house, the fever was cured and Abdullah remarked: “My master, the fever went away because of you!” Imam Husain (a.s.) replied:

*“By Allah, God has not created anything, except that He ordered it to be obedient to us.”*⁴

Proof of this report is clear on the subject of our discussion.

Now, let us pay attention to a few traditional reports:

Allamah Bahrani has quoted a lengthy tradition from Imam Ja’far Sadiq (a.s.) under which it is mentioned:

¹ *Behaarul Anwaar*, vol. 40, p. 175.

² *Ithbatul Huda*, vol. 3, p. 593.

³ *Madinatul Maqiz*, 204.

⁴ This report is mentioned in *Manaqib Ibne Shahr Ashob*, in the chapter of the miracles of Imam Husain (a.s.), from Zurarah from Imam Ja’far Sadiq (a.s.) and in *Behaarul Anwaar*, vol. 44, p. 183, from Kitab Manaqib, from Zurarah; it is also narrated in *Kashful Ghumma* from Humran bin Ayyin from the statement Imam Ja’far Sadiq (a.s.).

“Purified is that God, who placed everything under the control of the Imam, and gave the keys of the heavens and the earth to him, so that he may be the Caliph and vicegerent of God on the creatures and that he may apply the divine laws (since he is the proof of God on the creatures).”¹

Imam Jawad (a.s.) said to Muhammad bin Sinan:

“The Holy Solitary Being was without an equal and nothing was present with Him. When He intended to create, He created Muhammad, Ali, Fatima (a.s.). They also were, for a long time, [a thousand period] in such a way that there was nothing with them [they were busy in divine praise and glorification]. Then Almighty Allah created all things and made them witnesses for His creation and made their obedience obligatory on all creatures.”²

Allamah Majlisi, the one and only diver into the ocean of lights, says in *Miratul Uqool* in the explanation of these words of Prophet and his successors:

¹ *Madinatul Maajiz*, p. 413.

² This traditional report is mentioned in *Al-Kafi*, chapter of the birth of Prophet through authentic chains of narrators; and in *Behaarul Anwaar*, also, in a number of places, it is narrated from *Al-Kafi* and *Riyazul Jinan* and other books.

However, the word of ‘Imam’ in the instance of reasoning is as follows: [He kept it hidden for a million periods, then created all creatures and they witnessed their creation and He made their obedience obligatory on them.]

Another authentic traditional report, which is testimony of our discussion in *Al-Kafi*, in the chapter that the Holy Imams (a.s.) are the caretakers of the divine affair and the treasurers of His knowledge, it is mentioned:

It is narrated from Abdullah bin Abi Yafur (a reliable reporter) from Abu Abdullah (a.s.) said: “O Ibne Abi Ya’fur, Allah is One and is the only One in His Oneness. He alone issues His command. He created a creature and appointed and measured them for that command (Amr, task). We are, O Ibne Abi Ya’fur are that creature. We are the authority of Allah over His creatures, the treasurers of His knowledge and the guardians of it.”

“The statement of the Imam ‘made them witness their creation’ shows that Almighty Allah created the beings in their presence and they are aware of the style and secrets of the creatures. So they became eligible for Imamate from the aspect of their knowledge of the religious law and commands and the cause of creation and also unseen knowledge, which all Shia Imams are having.”

If someone says that this subject is incompatible with the following verse:

مَا أَشْهَدُ لَهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَلَا خَلْقَ اَنْفُسِهِمْ
وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضٰدًا ۝۵۱

“I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.”¹

We will reply:

The holy verse is not contradictory to this matter; on the contrary it supports and emphasizes our statement. Its proof is that the pronoun of ‘them; in the verb **‘I did not make them witnesses’** refers to the Satan and his progeny – as the statement of Almighty Allah in the verse preceding this also refers to them – or that this pronoun refers to the deviated ones, as is concluded from the verse. That is:

“I have not taken Satan and his progeny or the misguided as witness or helper in creating the heavens, earth and themselves.”

Thus, there is no problem in Allah making His guides and chosen creatures witnesses of His creatures. Almighty Allah has mentioned negation for Satans and deviated ones; thus it is not effective regarding others. From this aspect the holy verse supports and emphasizes our contention.

Also, Shaykh Tabarsi, in the exegesis of this verse, has said that Almighty Allah says: **“I did not keep Satan and his progeny**

¹ Surah Kahf 18:51

present and did not take them as witnesses in the creation of heavens and the earth and in the same way, in the creation of themselves and have not made the deviating satans as our helpers and supporters.”

Thus, this statement does not contradict the fact that Almighty Allah made the righteous and chosen ones as witnesses of His creation; as is mentioned in other traditional reports. His Eminence, Ameerul Momineen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) has said in numerous traditional reports narrated through reliable and authentic authorities that:

“We are the witnesses of Almighty Allah over His creation and His Proof on the earth.”

These traditional reports are mentioned in *Behaarul Anwaar*, vol. 23, p. 334, vol. 24, p. 441 and other subjects which are mentioned in *Mustadrak Safeena*, under the term of ‘Sh-H-D’.

In the same way, in the chapter of ‘The Imams are witnesses of God over His creatures’ five authentic and reliable traditional reports are mentioned and in *Basair* (Part 2, Chapter 13) other traditional reports are mentioned regarding this subject. These traditional reports do not contradict the Quran, on the contrary, they support it.

In Quran, Almighty Allah has sometimes compared the guiding and the guided Imams with the word of ‘shaahid’ (witness) and sometimes with the word of ‘shaheed’ and sometimes by ‘ushaad’ and sometimes by ‘shohada’; as is mentioned in detail in the book of *Maqam Quran O Itrat*, pp. 179-183.

Allamah Majlisi, says in the explanation of this statement of Imam Jawad (a.s.) in the above report ‘And made their obedience obligatory upon them’ that:

He made their obedience obligatory on all things, even non-living things, creatures of the heavens and earth; just as at the gesture of His Eminence, the moon split into two, the tree split for His Eminence, the pebbles recited divine glorification in his hands and

the like of these incidents, which are numerous.¹

Shaykh Mufeed (in *Ikhtisaas*), Saffar (in *Basair*), and Ibne Shahr Ashob (in *Manaqib*) – as is narrated from them in *Behaarul Anwaar* – that Imam Muhammad Baqir (a.s.) said to Jabir in a tradition:

“Almighty Allah made us capable for everything that we want.”

Saduq has narrated from Imam Muhammad Baqir (a.s.) through his chains that His Eminence said regarding the companions of Imam Zamana (a.s.) at the time of his reappearance:

*“There is nothing, but that it would be obedient to them.”*²

If the condition of the companions of His Eminence is as such, what is the condition of the rightful Shia Imams?

¹ This scholar has mentioned this in *Behaarul Anwaar*, vol. 17, p. 347-362 where there numerous traditional reports regarding obedience of the existing things and heavenly phenomena to Prophet like: splitting of moon, return of sun; the cloud shading His Eminence and descent of victuals and gifts for him. In the chapter of ‘what came down from the heavens for them’ also traditional reports are present, which are mentioned in vol. 37, p. 99.

Also, in *Behaarul Anwaar*, in the chapter of the earthly creations like the obedience of non-living thing, vegetation and trees to the Prophet and their conversing with him. Numerous traditional reports [more than 59 reports] are narrated that are present in volume 17, pages 363-390.

In the chapter of ‘obedience of the animals to His Eminence and their conversing with His Eminence’ also, 47 traditions are mentioned, which are present in vol. 17, p. 390-421 of *Behaarul Anwaar*.

In *Behaarul Anwaar*, in the chapter ‘that the twelve Imams (a.s.) have all merits and obligations of obedience are proved for Prophet, 21 authentic traditions are quoted.

In vol. 25, p. 352, also traditional reports are mentioned that Amirul Momineen (a.s.) is a partner of His Eminence in all excellence other than the position of prophethood and messengership.

Traditional reports, which can be found for these topics are all mentioned in *Behaarul Anwaar*, vol. 41, p. 167.

² Quoting from *Ithbatul Huda*, vol. 6, p. 450.

Ameerul Momineen (a.s.) said in a detailed traditional report:

“All things: heavens, earth, sun, moon and stars, mountains and trees, animals, seas, Paradise and Hell obey us. All this power and Wilayat is due to the effect of the great name, which Almighty Allah bestowed us and endowed us with it specially.”¹

In the same way, Imam Muhammad Baqir (a.s.) said to Abu Hamza Thumali:

“Almighty Allah revealed to the Holy Prophet (s.a.w.a.): O Muhammad, I created you after the fact that no one existed and I blew your spirit myself (that is I placed it).² This was a nobility which I ennobled you with; when I made it obligatory and proved to all creatures that they should become obedient to you. Thus, one, who is obedient to you is obedient to Me and the disobedient is disobedient to Me.”

“Also, I made this an obligation in the case of Ali Ibne Abi Talib (a.s.) and those of his descendants whom I have chosen for Myself.”³

His Eminence said to Jabir in a lengthy traditional report:

“One to whom Almighty Allah has bestowed a special soul, He has left His command to him; thus, he creates

¹ *Behaarul Anwaar*, vol. 26, p. 7.

² That the holy being of Almighty Allah has attributed the soul of the Prophet to Himself is due to the nobility, which He has placed in him, like holy Kaaba, which because of the nobility that Aale Muhammad (a.s.) has granted it, He has attributed it to Himself; therefore it is said that the Kaaba is the house of Allah.

In the same way are the words: She-camel of Allah, and other examples of these comparisons.

The implication of this soul is also either the holy soul of Messenger of Allah (s.a.w.a.) or a soul, which will be mentioned later in the traditional report of Jabir.

³ This report is mentioned in *Al-Kafi*, chapter of the birth of Prophet.

with the permission of Allah, he enlivens,¹ he knows what is hidden and he informs about it and he also knows what would occur till Judgment Day. This (knowledge, perfection and power) is due to the fact that that soul is from the commands of God.

Thus the owner of the soul knows what he wants, he brings it about with the permission of Almighty Allah and he can go from the east to the west in a single moment; he can rise up to the heavens and come down to the earth and he can do whatever he wants.

Jabir says: I asked: My master, introduce this soul to me from the Holy Quran. His Eminence replied: “Recite the following verse:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

“And thus did We reveal to you an inspired book by Our command.”²

In numerous authentic and reliable traditional reports, it is mentioned that the Prophet and his successors, that is the twelve Holy Imams (a.s.), are proofs of Allah on all the worlds and all creatures.³

Author of *Tafseer Burhan* has narrated from the book of Tabari Imami, through his chains of narrators from the eighth Imam, Imam

¹ This capability is like that, which in the words of Holy Quran was possessed by His Eminence, Isa (a.s.).

“And when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission...and when you brought forth the dead by My permission.” (Surah Maidah 5:110)

² Surah Shura 42:52. *Behaarul Anwaar*, vol. 26, p. 14.

³ These traditional reports, which number ten, are mentioned in *Behaarul Anwaar*, vol. 27, p. 41, from the reliable books of Shia, like *Khisal* of Saduq, *Basair* of Saffar and *Ikhtisaas* of Shaykh Mufeed. In the same way, vol. 57, p. 320-346 of *Behaarul Anwaar* also contains these traditional reports.

A number of traditional reports are mentioned in *Tafseer Burhan* and *Tafseer Nurus Thaqalayn* (under the Surah Hamd and word of ‘al-aalameen’ in this Surah). And some reports are also mentioned in the book of *Abwab Rahmat*, in the explanation of Surah Hamd.

Ali Reza (a.s.) that ten persons came to His Eminence to discussed the matter of Imamate with the Imam. They heard things under the feet of the Imam speak up: “His Eminence, Reza is my Imam and the Imam of everything.”

Also, when they came to the Masjid, they heard the walls and woods speaking to His Eminence and saluting him.¹

Shaykh Hurre Amili has narrated these traditional reports in *Ithbatul Huda*. And in that (Vol. 7, p. 12), a traditional report is mentioned in exegesis of the verse:

جَعَلْنَا لِرِيسِهِ سُلْطٰنًا

“We have indeed given to his heir authority.”²

...that ‘authority’ in this verse is proof of God on all creatures.

The foremost Shia jurist of his time, Ibne Idris Hilli, has at the end of his book of *Sarair*, quoted from *Jami* of Bazanti, from Sulaiman bin Khalid³ that he said: I heard Imam Ja’far Sadiq (a.s.) say:

“Human beings, Jinns, angels in the heavens and the earth and no other thing exists, except that we are the proofs of Allah on them. The Almighty has not created anything, except that He presented our Wilayat to them, and through us, reasoned with them; thus, some of them testified and some denied. So much so that our Wilayat was also presented to the heavens and mountains, some of them accepted and some denied.”⁴

One of the definite and clear matters of the traditional reports of excellence is that the holy infallibles (a.s.) are supposed to have

¹ *Madinatul Maqiz*, p. 476.

² Surah Isra 17:33

³ Bazanti was among the trusted companions of Imam Ali Reza (a.s.) and Sulaiman was also a trustworthy person, as Shaykh Mufeed and Allamah Hilli and others have said. Thus, this report is at the pinnacle of authenticity and trust.

⁴ *Behaarul Anwaar*, vol. 27, p. 46.

complete knowledge of the conditions and languages of all on whom they are divine proofs and they can exercise their discretion and mastership (*Wilayat*) in every department of their existence; and since they are Caliph and witness on the creatures and divine proofs, they are supposed to be knowledgeable, capable and seeing regarding their subjects – so that they may be able to testify regarding them on Judgment Day.

Abdullah bin Bukair asked Imam Ja'far Sadiq (a.s.): “Does the Imam see between the east and the west?” Imam (a.s.) replied:

“How he can be the proof of God on what is between the east and west, and not see them and not have power over them?!”

How they should be proofs of God on the creatures and at that time not see them?”¹

It is concluded from this traditional report that requirement of being divine proofs and witness of the Imams on what is present between the east and west, is their being knowledgeable, seeing and capable over them.

In *Manaqib* of Ibne Shahr Ashob, it is narrated from Nasir, the servant that he said: “I heard Imam Hasan Askari (a.s.) speak with his slaves in different tongues.”

Thus, I began to wonder that the master was born in Medina and had not traveled anywhere; how he knew different tongues? His Eminence turned to me and said:

“Almighty Allah has separated the rank of divine proofs from everything and bestowed the cognition of everything to him. So, the divine proof knows the different languages, lineages and all events. If this were not so, there would be no difference between the Divine Proof and the common people.”

Aba Sult Hawari has narrated that the eighth Imam, His Eminence, Imam Ali Reza (a.s.) spoke to people in their own

¹ Refer to *Kamiluz Ziyarah*, Ibne Quluwayh Qummi.

tongues: and by Almighty Allah, His Eminence was more learned in all languages among the people and he spoke in the most eloquent manner. One day I asked His Eminence: “O son of Allah’s Messenger (s.a.w.a.), I am amazed at your expertise in different languages.” He said:

“Aba Sult, I am the proof of God on the creatures; and the Almighty Allah does not appoint anyone as His proof, but that He first makes him aware of all languages. Has the statement of Ameerul Momineen (a.s.) not reached you that: We are given ‘power of oratory’ (فَضْلُ الْحِطَابِ); فَضْلُ الْحِطَابِ is nothing but knowledge of all languages.¹

Abu Ubaidah Hazaa has narrated from Imam Muhammad Baqir (a.s.) that he said in exegesis of the verse:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

“And My mercy encompasses all things.”²

All encompassing mercy implies the knowledge of Imamate and as the knowledge of the Imam is from the knowledge of Almighty Allah, it encompasses everything.³

¹ Saduq has quoted this traditional report in *Uyun* through authentic chains of narrators. Majlisi, has also in *Behaarul Anwaar*, vol. 26, p. 190, made this topic (the Imams know all languages and they speak in all of them) as the title of chapter. Then he has narrated this report along with other reports to prove this topic.

This author has also, in the book of *Maqam Quran O Itrat*, p. 46 mentioned reports to prove this subject.

In *Basair*, Part 7, Chap. 11, 12 & 13, also more than 20 reports are mentioned. In *Behaarul Anwaar*, vol. 49, p. 86, chapter ‘Knowledge of the eighth Imam, Imam Ali Reza (a.s.) about all the languages and speech of the animals’, ten traditional reports are mentioned.

² Surah Araaf 7:156

³ This report – which is authentic as per consensus of scholars – is mentioned in *Al-Kafi*, Chapter of ‘Points of descent regarding Wilayat’.

In *Ithbatul Huda*, vol. 6, p. 451, a report is quoted from Imam Ja’far Sadiq (a.s.), in which the world is compared to the palm of the hand for the Imam and then he said: “Which of you, if you have a hair on his hand, does not see

In some traditional reports, it is mentioned that Imam Ja'far Sadiq (a.s.) said:

“The world in the comparison of the Imam is like half a circle. Nothing from the world is concealed from him and he picks up whatever he likes from around the world.”¹

Ibne Shahr Ashob has narrated a detailed report in his book of *Manaqib*, in the chapter of unseen reports of Imam Ja'far Sadiq (a.s.) in which he says:

“The world, for the Imam, is like a vessel of food placed before a person. If it had not been as such, Imam (a.s.) would not have been Imam and he would have been like other people.”

Others have also mentioned this report. It is concluded from this tradition that knowledge and capability is among the necessary qualities of the Imam.

It is mentioned in numerous traditional reports in the exegesis of the verse:

وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْاَرْضِ

it?” As if all the creations are like a strand of hair in the palm for the Imam.

¹ These few traditional reports are quoted by Shaykh Mufeed in his book of *Ikhtisaas*, p. 217. In two reports, it is mentioned that they mentioned this tradition to Imam Ali Reza (a.s.) he said: “By Allah, they are right.”

In *Behaarul Anwaar*, vol. 1, Chapter of writing down traditions, two reports are quoted from *Basair* regarding this matter; and in *Basair*, (Part 8, Chap. 14), Saffar has narrated these traditional reports.

In the book of *Maqam Quran O Itrat*, p. 14-15, there are authentic traditions, which explain the example of all creatures in the view of Imam like the palm of his hand, on which he glances.

In *Behaarul Anwaar*, vol. 25, p. 358, it is narrated from *Nawadirul Hikma* that Ishaq Qummi said: Imam Ja'far Sadiq (a.s.) said to Humran bin Ayyin: O Humran, the world and the heavens and the earth are in the view of the Imam such that he knows their apparent and concealed and the inside and the outside and its wet and dry.

“And thus did We show Ibrahim the kingdom of the heavens and the earth.”¹

...it is mentioned that Almighty Allah showed the kingdoms of heavens and the earth to the Last Prophet and the successors of His Eminence, the guiding Imams (a.s.) like He showed them to Ibrahim Khalil. And He showed all the seven heavens and their residents and what is above the Arsh. In the same way the earths and what is present in the earth and also what is present in the atmosphere, they have seen all of it.”²

His Eminence, Imam Muhammad Baqir (a.s.) said to Muhammad bin Muslim:

“All what Allah, the Mighty and the High has created, from the quadrupeds, birds and others, are more obedient to us than human beings.”³

¹ Surah Anaam 6:75

² Exegesis of these traditional reports are mentioned in *Tafseer Burhan, Tafseer Nurus Thaqlayn, Behaarul Anwaar*, vol. 12, p. 72, and *Maqam Quran O Itrat*, p. 47-49.

³ *Behaarul Anwaar*, vol. 46, p. 238 [quoting from *Basair* and *Manaqib*]. Also Shaykh Hurre Amili, the author of *Wasail*, has narrated this tradition in *Ithbatul Huda*, vol. 5, p. 271, quoting from *Al-Kafi*. It is mentioned on page 304 of that book that Imam Muhammad Baqir (a.s.) said to Maysar: “If walls block our sight that we do not see you as they become barrier to you, we and you would be same.” Also, on p. 320, it is narrated from His Eminence that Muhammad bin Muslim said: “If you think that we don’t see you and don’t hear your statements, you have thought ill about us.”

Section Five: Power of the Prophet and Holy Imams (a.s.)

As Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) have mentioned in numerous traditional reports, the great divine name (*Isme Aazam*) comprises of seventy-three letters. Adam (a.s.) was given 25 letters. Nuh (a.s.) was also given 25 letters [and according to some traditional reports 15 letters]; with Ibrahim Khalil there were 8 letters and four letters with Musa (a.s.).

With Asif, successor of Sulaiman (a.s.) there was one letter – and Sulaiman knew it – that Asif with that same one letter can split the earth and get the throne of Bilquis in less than the blink of the eye as is the clear statement of Quran.

There were two letter with Isa (a.s.) through which, by the permission of God, he enlivened the dead and cured the lepers and the blind. He shaped birds out of clay and blew the soul into them and those birds came alive and flew away.

All miracles of prophets occurred through these letters.

Seventy-two letters of the great divine name (*Isme Aazam*) were present with our Prophet (s.a.w.a.) and one letter is only with Almighty Allah, and no one else has it. All that our Prophet knows is also with the successors of His Eminence, the Twelve Imams (a.s.) and they are the heirs of prophets.¹

It is through this power and capability that whenever they want to do something they regard beneficial to someone, they express

¹ These points are mentioned in the traditional reports of *Al-Kafi*, chapter of 'That the Holy Imams (a.s.) are given the great divine name (*Isme Aazam*)'. It is mentioned in *Basairud Darajaat* (Part 1, Chap. 13) and in *Behaarul Anwaar*, in a number of places.

The author has explained these traditional reports in the books of *Abwaab Rahmat*, *Arkaan Deen*, *Maqam Quran O Itrat*, p. 152-153, *Mustadrak Safeena*, under the term of 'A-S-F', and 'H-R-F'.

their power.

Among them in *Al-Kafi*, in the chapter of ‘Birth of Abul Hasan Reza (a.s.)’ it is narrated that a person came to the eighth Imam at the time of night. His Eminence raised his blessed hand and with intention of His Eminence such light appeared as if ten lamps were lit up. Another person arrived and sought permission to enter. His Eminence threw down his hand and it returned to its original state and the light went out. Then His Eminence accorded permission for him to enter.

These traditional reports are also mentioned in *Ithbatul Huda*, quoting through another channel.

Section Six: Definite power of Prophet and Holy Imams (a.s.) on face and body of human beings

Two persons were arguing and disputing among themselves; thus they came to Ameerul Momineen (a.s.) in order to solve the dispute. His Eminence adjudicated between them. The censured man, who was apparently from his opponents, objected against the decision and alleged: “You have not decided the case with justice, and your judgment is not liked by Almighty Allah.” Ameerul Momineen (a.s.), the expression of Divine Power, said: “Go away, O dog.” Suddenly he began to bark like a dog.¹

In another instance, when this occurred; a condemned man, who was from the Khawarij, said: “O Ali, you have not dealt with justice in this reign!” He said: “Get lost, O enemy of God!” Suddenly he changed from a human being into a dog and his dress was also removed. He began to apologize like a dog and his tears flowed. Ameerul Momineen (a.s.) was also moved at his condition and he supplicated. So he regained his former condition and his clothes returned. His Eminence said:

“Asif, the successor of Sulaiman, brought the throne of Bilquis in a wink of the eye. Your Prophet is superior to Sulaiman and his successor is also superior and more capable than his successor.”²

It can be concluded from the explanation of the tradition, in which His Eminence mentioned the incident of Asif that since our Prophet is superior, his successor is also superior. Asif, who knew

¹ *Behaarul Anwaar*, vol. 41, p. 208.

In *Madinatul Maqjiz*, reports of the discretion of the Imam on human body and his heart and in changing appearance, which are mentioned on p. 50, 51, 98, 105, 141, 195 & 200 are taken from *Khasais* of Sayyid Razi, *Manaqib* of Ibne Shahr Ashob, *Amali* of Saduq and some other Shia books.

² *Behaarul Anwaar*, vol. 41, p. 203, quoting from *Kharaij* of Rawandi.

one letter of the great divine name (*Isme Aazam*), said to Sulaiman (a.s.): “I will present the throne of Bilquis to you”; thus the superior person, who knows 72 letters from the great divine name (*Isme Aazam*) and who has the complete knowledge of the Book, would be thousands of times more intelligent and capable and the like of this miracle is not great for him.

In another instance, a man (from Khawarij) and a woman referred to Ameerul Momineen (a.s.) in their dispute. Suddenly that Khariji man behaved harshly with that lady in the presence of His Eminence. His Eminence said: “Get away”¹ Suddenly his head changed into that of a dog. Someone asked: “O Ameerul Momineen (a.s.), you scolded this Khariji and this happened, then what prevents you from destroying Muawiyah?” He replied:

“What do you say?! If I want to bring Muawiyah from Shaam, I will pray to God to bring Muawiyah here; but we are treasurers of secrets of expediency in the matters of creatures, and not treasurers of gold and silver. We are slaves subject to the commands of the Lord and we act by His permission.”²

One day, Ameerul Momineen (a.s.) said in his discourse:

“I am the brother of the Messenger of Allah and his cousin, inheritor of his knowledge and repository of his secrets. I know all whatever the Prophet acted and what he wanted and nothing is concealed from me. I am aware of all that moves and what goes into the earth and what soars up, about those clouds which darken and rain falls and when it returns and when it goes away; and I reply in detail to whoever poses a question.”

Hilal bin Naufal Kindi fell into thought and asked due to his malice: “O Ameerul Momineen, do not go away from the reality; fear the descent of calamities and hardships (that is do not make lofty claims!)” Ameerul Momineen (a.s.) said: “Go to Saqar!” The

¹ A term used to drive away a dog.

² *Behaarul Anwaar*, vol. 41, p. 191, quoting from *Kharaij* of Rawandi.

narrator says: “By God, the statement of His Eminence did not conclude, but that he turned into a black and white crow.”¹

Asbagh bin Nubatah narrates: Along with some people, once I was walking behind Maula Ameerul Momineen (a.s.). A man from Quraish confronted Ameerul Momineen (a.s.) saying: “You killed our men, orphaned their children and did what you did!” His Eminence glanced at him and said: “Get lost, O dog!” Suddenly he transformed into a black dog. At that time he began to apologize and sought refuge of His Eminence, while his tears flowed.

So that magnanimous Imam had pity on him and he moved his lips. The fellow returned to his former condition.

A person asked: “You are so powerful, yet Muawiyah is so audacious to you?” His Eminence replied: “We are honorable servants of our Lord and we only act by the leave of God.”²

It is clear that Allah, the Mighty and High gave them this perfect power and capability that whatever they intend comes to pass. However, what Almighty Allah does not want; they also do not want; and when Allah wants, He sends inspiration to their heart so that they may use their binding power.

Allamah Sayyid Hashim Bahrani has mentioned in the book of *Madinatul Maajiz* that they brought a blind child to Imam Sajjad (a.s.). Imam (a.s.) passed his hands over his eyes and he gained sight.

They brought a dumb man to the Imam and the latter asked him to speak up and he began to speak.

A cripple was brought to Imam (a.s.). His Eminence passed his hands over his legs and he stood up and was able to walk.

In the same way, he passed his blessed hands over Abu Khalid Kabuli and showed Paradise to him.

Instances of the Holy Imams (a.s.), when they showed Paradise to various persons are mentioned in the book of *Mustadrak Safeena* under the word: ‘J-N-N’.

¹ *Behaarul Anwaar*, vol. 41, p. 208, quoting from *Manaqib*.

² *Behaarul Anwaar*, vol. 41, p. 199; also *Ithbatul Huda*, Shaykh Hurre Amili.

It is mentioned in a traditional report that Hababa Waliba came to Ameerul Momineen (a.s.) and inquired about the signs of true Imamate and Caliphate. His Eminence gestured at a pebble and said: "Get it for me."

Hababa said: "I gave that pebble to His Eminence. He placed his seal upon it and it got imprinted. Then he said: "Anyone, who claims Imamate and like me places his seal on this stone and it leaves an imprint on it, is the true Imam."

Hababa says: "I took the stone to Imam Hasan (a.s.) after the passing away of Ameerul Momineen (a.s.) and after him to the Chief of Martyrs. They placed their seals leaving a mark."

She says: "Then I came to the chief of those who prostrate, Imam Ali bin Husain (a.s.), while I was old and weak and aged 113 years. Imam Sajjad (a.s.) gestured to me with his index finger and my youth returned."¹

Then the Imam (a.s.) said: "*Give me that stone.*" I complied. Like his father and grandfather, the Imam placed his seal on it and it left imprint upon it. After Imam Sajjad (a.s.) I met Imam Muhammad Baqir (a.s.) and after him Imam Ja'far Sadiq (a.s.).² After that I met Imam Musa Kazim (a.s.) and then Imam Ali Reza (a.s.). Each of them like their ancestors, placed the seal on the stone leaving an imprint. After that Hababa lived for another nine months and then passed away.³

Allamah Sayyid Hashim Bahrani has narrated from Rushaid Hujri that he said:

I, Sulaiman bin Waraqa, Malik bin Taihan and Sahal bin Hunaif

¹ It is mentioned in another traditional report that she even started menstruating.

² When Hababa came to Imam Ja'far Sadiq (a.s.), she had again began trembling due to age and was suffering from skin disease. She cried before His Eminence and the Imam prayed for her and she was cured.

³ *Al-Kafi*, Chapter of difference between the true and false Imam; *Behaarul Anwaar*, vol. 25, p. 175 (quoting from *Kamaluddin* and other books). *Ithbatul Huda* (quoting from *Al-Kafi*); *Kamaluddin*, Saduq, *Elamul Waraa*, *Kharaj Rawandi*.

were present in the service of Ameerul Momineen (a.s.) in Medina. Hababa Waliba hung a Quran from her neck and carried a rosary made from date stones. She saluted, wept and pleaded to the Imam: "O Ameerul Momineen (a.s.), your absence among us would be extremely tragical and painful. That we should remain alive and not see you anymore? You know what I mean!"

His Eminence stretched out his hand, took the white stone, which Hababa was holding. He placed his seal on that stone leaving his imprint. Then said: "*Your implication is this!*"

She said: "By Allah, this is my implication. When I heard that your Shia would scatter and dissensions would appear among them, I requested the sign of recognizing the true Imam, so that if I live after you, I should be able to recognize the true Imam. May I and my family members be sacrificed on you!"

His Eminence said:

"Keep this stone safe; as after me, you will meet my sons Hasan and Husain, Ali bin Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa – peace be on them and each of them, like me, would ask for that stone. Then they would place this seal like I have done, leaving imprint on it. Know that they are the true Imams.

When you reach my (grand) son, Ali bin Musa Reza (a.s.), you will see another great proof from him and at that time you would choose death over your life. His Eminence would also order about carrying out your last rites and would himself pray your funeral prayer. I give you glad tidings that you will return to the world during the time of my twelfth descendant among the people of best faith, His Eminence, Mahdi."

Hababa wept in eagerness and requested: O Ameerul Momineen (a.s.), pray for me that my cognition and faith remains steadfast and that I should remain safe during the turmoils. His Eminence prayed for her.

Hababa says: “After the martyrdom of Ameerul Momineen (a.s.), I met Imam Hasan Mujtaba (a.s.). He said: “Bring the stone.” He stretched out his hand like Ameerul Momineen (a.s.) and took the stone from me. Then he placed the same seal of Ameerul Momineen (a.s.) and it left its mark on the stone. After His Eminence, I met Imam Husain (a.s.). He also, like his father and brother, placed the same seal on the stone and it left its mark on it.

After the martyrdom of the Chief of Martyrs, the Shia fell into dispute. Some Shia of Hijaz began to believe in the Imamate of Muhammad bin Hanafiyyah. On the basis of this, some Shia came to me and requested me to meet Imam Sajjad (a.s.) so that the truth is revealed. I went to meet the Imam and he, like his father, grandfather and uncle, took the stone and placed the same seal upon it and it left the mark on the stone; thus making the Imamate of His Eminence clear.

After His Eminence, I also went to meet Abu Ja’far Muhammad bin Ali, Ja’far bin Muhammad, Musa bin Ja’far and Ali bin Musa (a.s.). These respected personages also acted like their purified ancestors. When I met Imam Ali Reza (a.s.), I had reached very old age, my hair was grey and my body was weak, but through the auspiciousness of looking at the Imams, my eyes and ears and my intellect and perception became perfect.

When my eyes fell on the luminous elegance of the eighth Imam, I smiled at him. Those present with the Imam interpreted my smile as due to my ignorance. His Eminence said:

“It is not as such. No deficiency has come in the intellect and perception of Hababa. My grandfather, Ameerul Momineen (a.s.) informed her that she would pass away during this period and would return to the world during the time of reappearance of His Eminence, Mahdi (a.s.). [Therefore] she has smiled in joy.”

When the people heard this, they sought forgiveness and excuse and said: “We did not know this.”

So the eighth Imam (a.s.) turned to Hababa and said: *“Did my grandfather, Ameerul Momineen (a.s.) tell you what you would see from me?”* She replied: “Your grandfather said that I would see a great proof from you.”

His Eminence said: *“Your white hair has turned black! They would never again turn white. Does this proof suffice for you, or should I add to it?”* She replied: “Increase it, since divine grace is excessive on you all.”

His Eminence said: *“Would you like to, in addition of your hair turning black, regain your youth?”* She replied: “Yes, my master, this is a great proof.” Then His Eminence said: *“Greater than this is what I know about your opinion regarding my exalted rank in knowledge.”*

Hababa says: I asked: “Master, make me the recipient of your favors and blessings.” He supplicated quietly and moved his blessed lips.

Hababa says: “By Allah, I became a youthful girl, having black hair.” When I went home and checked my body I found myself a virgin. I returned to Imam Ali Reza (a.s.) and prostrated in thanks. Then I said: “My master, shifting to the neighborhood of divine mercy is better for me and I have nothing to do in the world.” He said:

Hababa, go into the house to my ladies and family members as preparation for your last rites are ready (for journey of hereafter).

This traditional report is also mentioned in the book of *Ithbatul Huda* in brief.

In another traditional report, Muhammad bin Zaid says:

I was in the company of my master, His Eminence, Imam Ali Reza (a.s.) and I witnessed these events. Hababa went into the house of the Imam. Not much time passed after surveying the preparations that she testified to the oneness of God and messengership of Prophet and passed away. Imam Ali Reza (a.s.) said: *“O Hababa, may God have mercy on you.”* I asked: “Has Hababa passed away?”

His Eminence replied: *“When she saw preparations of her funeral, she was transferred to the neighborhood of divine mercy.”*

The narrator says: “Imam (a.s.) ordered for her funeral. Upon the orders of His Eminence, they gave her the funeral bath, shrouded her and brought her out. His Eminence prayed her funeral prayer. We and all the Shia also prayed on her bier and then buried her. His Eminence ordered us to visit her grave and recite the Quran there and seek auspiciousness from supplicating there.”¹

Safwan bin Mehran, who was one of the honorable companions of Imam Ja’far Sadiq (a.s.) and according to the testimony of everyone, he was trustworthy, honest and respected personality. He narrates:

I heard from my master, Imam Ja’far Sadiq (a.s.) that he said:

During the time of Abu Abdullah, Imam Husain (a.s.), two persons disputed about a wife and a young son, each claimed that they belonged to him. Imam (a.s.) passed from there and asked: “What your dispute about?” One of them said: “This is my wife.” His Eminence told the other: “Sit down.” And he sat down. His Eminence turned to that woman and said: “O woman, tell the truth. Almighty Allah has not yet disgraced you.” She said: “This is my husband, and this son is also his. I don’t recognize that other man.”

During this, the following command of the owner of Wilayat was issued to that suckling infant: “Son, speak up by the permission of Almighty, so that the statement of this woman is proved.” The child spoke up: “I am

¹ There are no contradictions in the report about Hababa, because sometimes a part of this report is mentioned in one place and another part elsewhere. And sometimes it is mentioned in brief and sometimes in detail. Also, forgetfulness of narrator sometimes causes changes in the report.

Same is there in the Holy Quran also in narrating incidents of prophets; that sometimes they are mentioned in brief and sometimes in detail. Some parts are narrated in one and some in other places.

not the son of any of these two men. My father is so and so shepherd, who committed fornication with my mother.” So the Imam ordered that woman to be stoned to death.

Imam Ja’far Sadiq (a.s.) said:

“The child did not say anything else.”¹

Asbagh bin Nubatah² says: I went to meet the Chief of the Martyrs, Imam Husain (a.s.) and said: “My lord and master, I want to ask you about a confidential matter, in spite of the fact that I have perfect faith in you and I know that you are owner of secrets.” Before he could pose his query, Imam (a.s.) asked: *“Asbagh, would you like to hear the conversation of the Holy Prophet (s.a.w.a.) with Abi Daun in Masjid Quba?”*

“Yes,” I have the same intention. His Eminence said: “Arise.”

When I moved to stand up I found myself with the Prophet in Masjid Quba. Imam (a.s.) smiled at me and said: “O Asbagh, the wind was in control of Sulaiman bin Dawood (a.s.) and he covered the distance of a month only in a day, but we are bestowed more than what Sulaiman was given.”

I said: “Yes, by Allah, you are right O son of Allah’s Messenger (s.a.w.a.).”

His Eminence said: *“We are such that all knowledge of the Book is with us. What is with us is not with anyone else, since we are treasure trove of divine secrets and we are the progeny of Allah and the heirs of Messenger of Allah (s.a.w.a.).”*

I said: “Praise be to Allah for this bounty and grace of Almighty Lord.” Then he smiled at me and said: “Enter.” I entered the Masjid. I saw the Prophet seated near the prayer niche wrapped in his cloak; and I saw Abi Daun holding the garment of Esar. I saw the Prophet

¹ This traditional report is mentioned in *Manaqib Ibne Shahr Ashob* and in *Behaarul Anwaar*; Shaykh Hurre Amili has also narrated it in *Ithbatul Huda*.

² Asbagh was an elder owning perfection and a companion of Amirul Momineen (a.s.), Imam Hasan (a.s.) and Imam Husain (a.s.). All agree upon his trustworthiness and respect.

glancing at him and saying: “You and your companion have misbehaved with me [and my Ahle Bayt (a.s.)], curse of Allah and my curse be on you.”¹

Zuhri says: Abdul Malik Marwan ordered the governor of Medina to place Imam Sajjad (a.s.) under arrest and dispatch him to Shaam. He did that. When it was time for departure, I sought permission from his guards and went to bid farewell to His Eminence and found him in chains. I said, weeping: “I wish I was chained in your stead and that you should have been free.” His Eminence said: “Zuhri, do you think that these chains are causing distress to me? If I want, they can be removed and not remain on me (my hand and feet).” Suddenly he removed his hands and feet from the chains and said: “I will remain with them upto two stages of the journey from Medina and not more.”

Zuhri says: “Four days after the departure of Imam Sajjad (a.s.), the guards returned to Medina and no matter how much they searched, they could not find His Eminence.” One of them explained to me: “We were guarding His Eminence continuously and did not even sleep. One morning, we did not see anything in the litter of His Eminence, except only the chains.”

Zuhri says: After some time I went to meet Abdul Malik. He inquired about Imam Sajjad (a.s.) and I informed him about the incident. He said: At that time when the guards missed him, Imam Sajjad (a.s.) came to me and chastened me saying: What have you got to do with me? Why are you confronting me? I was terrified and I said: “I wished to have you besides me.” He said: “I don’t like [to remain with you].” Then he went away.²

¹ This traditional report is mentioned in *Manaqib Ibne Shahr Ashob* in the miracles of Imam Hasan (a.s.) and it is also narrated in *Behaarul Anwaar*. The implication of Abi Daun and Esar is Abu Bakr and Umar.

² This report is mentioned in *Manaqib Ibne Shahr Ashob* in the chapter of the miracles of Imam Sajjad (a.s.) from books of a number of scholars. In *Madinatul Maqjiz*, p. 309 also, it is narrated from books of some Shia scholars and in the book of *Hilyatul Awliya* by Abu Nuaim, who is an Ahle Sunnat narrator. In *Ithbatul Huda*, it is narrated from *Kashful Ghumma*. This incident

Abu Khalid Kabuli was in the company of Imam Sajjad (a.s.) when he became eager to meet his parents and was nostalgic for them. He sought the Imam's permission to visit them. Imam (a.s.) said: "Tomorrow, a wealthy man from Shaam would arrive, whose daughter is suffering from insanity. He would request: Is there anyone, who can cure my daughter? When you hear that, go to the father and say: I would cure her for ten thousand dirhams. He would promise, but go back on his word." The following day when the caravan arrived from Shaam, that same occurred.

Abu Khalid says: When I said to the father of the girl that I would cure her for ten thousand dirhams, he accepted it. I came to Imam Sajjad (a.s.) and narrated the matter to him. Imam (a.s.) said: "I know that he would not fulfill his promise. Go to that insane girl, hold her left ear and say: O filthy one, Ali Ibne Husain orders you to leave the body of this girl and not to return."

Abu Khalid went and acted according to the directions of the Imam and the girl was cured. Then he asked for the ten thousand dirhams that they had agreed upon. They refused to pay. He returned to the Imam and informed about it. Imam (a.s.) said: "Don't be aggrieved, as they would come back to you and request you to cure her again. This time go and tell them to send ten thousand dirhams to Imam Ali Ibne Husain (a.s.) to keep it as a trust so that I may cure her." He did that.

Abu Khalid, upon the orders of the Imam held the left ear and conveyed the message of the Imam and said: "If you return to this body, I would burn you in the scorching fire of Almighty Allah." The patient recovered, Abu Khalid took the money and with the permission of Imam, returned to Kabul.¹

resembles the incident, in which the Imam came out of Kufa heading for Kerbala to bury his martyred father and other martyrs; and that also while he was under chains and that was three days after Ashura.

This incident is itself famous and in addition to this Shia traditional reports also comprise of the fact that only an Imam can perform the funeral rites of an Imam.

¹ *Manaqib Ibne Shahr Ashob*, vol. 4, p. 145 [quoting from Imam Muhammad

Zuhri says: A man said to Imam Sajjad (a.s.): I am indebted for four hundred Dinars and I have no capacity to repay the amount. Imam Sajjad (a.s.) wept much and someone asked: "O son of Allah's Messenger (s.a.w.a.), why are you weeping?" His Eminence replied: "Is weeping not there for calamity and hard times?" "Yes," they replied. His Eminence said: "Which calamity is more severe, that a believer should see his brother in faith in distress and not be capable to fulfill his need?"

When people dispersed that man returned and said: "It was reported to me that a person criticized me and said: It is strange that these people [Shia Imams] claim that the heavens and earth and everything is obedient to them and they say that Allah grants them whatever they ask Him. At the same time they express helplessness. This statement of his affected me more than my own circumstances."

His Eminence said: "Now Almighty Allah has permitted relief to reach you. Take these two loaves of bread, as has Allah placed your relief in them."

He took the loaves and went to the market. He exchanged one loaf of bread for a fish and the other for some salt. Then he came home and cut up the fish. He found two precious pearls inside. He was extremely elated on getting them.

There was a knock and he saw the fish monger and salt vendor at his door. They said: "No matter how much we tried, we were unable to bite into the bread. Take these dry loaves back and keep the fish and the salt as well. When they went away, the slave of Imam Sajjad (a.s.) arrived saying: "Return our loaves of bread. Almighty Allah has bestowed relief to you. The bread which is only for us cannot be consumed by anyone else." So he sent the loaves of bread to the Imam.¹

Baqir (a.s.)].

This traditional report is mentioned in *Behaarul Anwaar* quoting from *Manaqib*, *Kharaj Rawandi*; and in *Madinatul Maajiz*, also it is quoted from three reliable Shia books.

¹ This traditional report is mentioned in *Manaqib Ibne Shahr Ashob*, in the

Incident of a slave named Rafid is well known. Rafid's master, Ali bin Hubaira Shaami was infuriated and wanted to eliminate him. So Rafid fled and sought refuge with Imam Ja'far Sadiq (a.s.). His Eminence said:

“Go back to your master, convey my greetings to him and say: I have entrusted Rafid to you. So don't punish him and he should not come to any harm.”

He said: “May I be sacrificed on you, he is a wicked man from Shaam.” His Eminence said: “Go, and tell him what I have told you and do not fear.” So Rafid returned to his master.

On the way, he met an Arab, who asked Rafid: “Where are you going? I see your hands and face as those of a dead person.” When he saw his tongue, he said: “By God, I see on your tongue a message that if you convey it to the mountains of the world, they would become obedient to you.”

Rafid says: When I came to my master, he first tied up my shoulders and issued orders for my killing. I said: “I have come to you of my own accord and I have a message for you. You can do whatever you like after listening to it. Send away all the people, so that I may convey the message in private.” He ordered them to go out and when they were alone he conveyed the message of Imam Ja'far Sadiq (a.s.).

That message affected him so much that he ordered my hands to be freed, and said: “I will not be satisfied till you tie my hands just as I had tied up yours.” I asked: “How can I do that?” He replied: “By Allah, my heart would not be at rest till you do that.” I complied with his request. Then he gave his finger ring to me and said: “You have my authority, you can do order whatever you like.”¹

chapter of excellence of Imam Sajjad (a.s.). Also in *Behaarul Anwaar* and *Ithbatul Huda* of Shaykh Hurre Amili quoting from *Amali* of Saduq.

¹ This traditional report is mentioned in *Manaqib Ibne Shahr Ashob*, in the chapter of extraordinary incidents of Imam Ja'far Sadiq (a.s.) and it is also mentioned in *Behaarul Anwaar*, vol. 47, p. 179.

This traditional report is also mentioned in *Ithbatul Huda* and *Al-Kafi*.

In the same way, they have mentioned in *Manaqib Ibne Shahr Ashob*, that when Imam Hasan Askari (a.s.) was arrested under the orders of the Abbaside Caliph, some Bani Abbas came to the guard of the prison and said: “Be cruel on this man in the prison.” He replied: “I entrusted him to two most cruel men and found that they became pious and religious and humbled before him. I summoned them and asked why they behaved in this manner, they replied: What can we say regarding one, who is engrossed in worship day and night? Whenever we glance at him, we begin to tremble and we cannot control ourselves.”

They have also narrated that a woman was brought to Imam Musa bin Ja’far (a.s.), whose head was turned to her back. His Eminence passed his right hand over her forehead and his left hand on the back and then he turned her face to the front.¹

Ahmad bin Ishaq Qummi, representative of Imam Hasan Askari (a.s.) narrates: I went to the Imam and said: May I be sacrificed on you, I am worried about a matter and I want to ask you about it. But so far I did not get the opportunity. His Eminence asked: “What is it?” I asked: “They narrate that your holy ancestors stated: The prophets sleep on their back, the believers sleep on their right side, the hypocrites on the left side and the Satans on their chest.”

His Eminence said: “*The tradition is correct.*”

I asked: “My master, I cannot sleep on my right side. I have to sleep on the left side.” He said: “Come to me and keep your hand under your garment.”

Ahmad says: “I placed my hand under my garment. Imam also put his blessed hand in my garment and his right hand on my right side and placed his left hand on my left side and passed his hands over me three times.” Ahmad says: “After that I was unable to sleep on my left.”²

¹ *Behaarul Anwaar*, vol. 48, p. 39; *Tafseer Ayyashi*, quoting from Sulaiman bin Abdullah.

² This authentic traditional report is mentioned in *Behaarul Anwaar*, vol. 76, p. 190 quoting from *Dawaat Rawandi*, from Saduq and in *Al-Kafi* from

Similarly, it is narrated that a person raised his whip to strike at the thigh of Imam Ja'far Sadiq (a.s.). Imam became furious at him. Upon the gesture of His Eminence, his hand froze and his whip remained in his hand and he was unable to move his hand. He adjured His Eminence to forgive him. His Eminence forgave him and upon the gesture of His Eminence, which was a gesture of mercy, his hand was cured and he was freed.¹

Abu Salma also says: "I was suffering from complete deafness. Imam Jawad (a.s.) passed his hands over my ears and head and said: Hear and remember!"

Abu Salma says: "By God, after that I was able to hear even the slightest sound."²

Qutub Rawandi, in his book of *Kharaij*, has narrated from Ja'far bin Muhammad bin Malik Fuzari from Abu Hashim Ja'fari [who was the companions of five Imams] that:

"I went to see Imam Hadi (a.s.). His Eminence spoke to me in Hindi language and I was unable to reply. His Eminence picked a pebble from a vessel and placed it in his mouth, turned it around for sometime then threw it at me. By the command of His Eminence, I placed it in my mouth and sucked at it. By God, I did not move from my place, but that I felt that I could speak 73 languages. So first I spoke up in Hindi."

Muhammad bin Yahyai Attar from Ahmad bin Ishaq [with some difference].

¹ *Behaarul Anwaar*, vol. 65, p. 229.

² Refer *Madinatul Maajiz* and *Manaqib Ibne Shahr Ashob*.

Section Seven: Obedience of animals and their pictures to Prophet and Holy Imams (a.s.)

Numerous incidents are recorded regarding this issue. Among them being the incident of the lizard of that Bedouin, which he had concealed in his sleeve when he came to meet the Messenger of Allah (s.a.w.a.) and said: I will not accept faith till this lizard speaks up!

The Prophet (s.a.w.a.) said: “*Who am I, lizard?*” “Muhammad bin Abdullah”, it replied. “Almighty Allah has chosen you and made you as your beloved. You are the messenger of the Lord of the worlds and embellishment of His creation on Judgment Day. Successful is one, who brought faith on you.”

That Bedouin embraced faith and when he returned home, he gathered his relatives and narrated the incident to them. Some of them brought faith due to the auspiciousness of that lizard.¹

Mutawakkil Abbasi constructed a fort and put windows in it so that the sun may enter it from the four sides. He also placed numerous birds around, so that whenever he sat in the court the bird sang in such a way that it was difficult to hear anyone speak.

However, whenever he imprisoned Imam Hadi (a.s.) in that palace, the birds fell silent. Also, as long as the Imam remained there, they remained silent and when he came out, the birds began to recite.

Mutawakkil was also having some birds, which remained still and did not move as long as the Imam remained there; but when

¹ *Behaarul Anwaar*, vol. 17, p. 401, 406, 415, 420 (quoting from various books).

Imam Hadi (a.s.) went away, they began to cackle.¹

There are numerous incidents about obedience of animals to infallible Imams (a.s.): some of them humbled themselves before the Prophet and Holy Imams (a.s.); some also, when they spoke up, testified to the oneness of God and prophethood of Prophet and confessed to the Wilayat and caliphate of the Imams.²

Saffar in *Basair*, has quoted from Ibrahim bin Wahab in the tradition of the poisonous snake (which this author has also mentioned in his *Safeena Mustadrak* under the term of ‘Tau’), that he asked Imam Musa Kazim (a.s.): “Are stinging snakes obedient to you?!” Imam (a.s.) replied:

“Yes, by that God, who sent Muhammad with prophethood and honored Ali with successorship and mastership, they are most obedient to us...”

Sayyid Ibne Tawus has narrated from Qasim bin Alaa from Saafi, servant of Imam Ali Naqi (a.s.) that he (Qasim) said: “I sought permission of His Eminence to perform the Ziyarat of his grandfather, Imam Ali Reza (a.s.).” He said:

“Get a finger ring studded with Yellow cornelian and get the following engraved on one side:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ

“As Allah willed; there is no power, except with Allah, I seek forgiveness of Allah.”

And the names of Muhammad and Ali on the other side. If you have this ring with you, you would be safe from the mischief of thieves and highway robbers; and it is more beneficial for guarding your faith.

The servant says: “I procured the ring and bid farewell to His

¹ This traditional report is quoted in *Behaarul Anwaar* from *Kharaij* and Muhaddith Qummi has also mentioned it in *Muntahayyul Aamaal*.

² A number of those incidents are mentioned in the chapter of miracles of Prophet in vol. 17, p. 390, where 47 traditions are quoted.

Eminence. I had proceeded a little when the Imam sent someone to call me back. When I returned to him, he (a.s.) said:

“Procure a ring of turquoise as well and keep that with you as a lion would appear between Tus and Nishapur and block your way. You go forward, show this ring to the lion and say: My master orders you to move out of my path. You should engrave on one side of the cornelian:

اللَّهُ الْمَلِكُ

“Allah is the king.”

And on the other:

الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارُ

“The kingdom is Allah’s the One, the forceful”

Because the inscription on the ring of Ameerul Momineen (a.s.) was:

اللَّهُ الْمَلِكُ

“Allah is the ruler.”

When the apparent caliphate was restored to him, he got the following words engraved on his ring stone:

الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارُ

“The kingdom is Allah’s the One the forceful”

And the stone on his ring was turquoise.

It is a source of safety from wild beasts and also brings success and victory.”

The servants says: I acted according to the directions of Imam (a.s.) and the lion went away. When I returned to Imam (a.s.) and narrated the incident, His Eminence said: *“You did not mention one point. Shall I tell you that?”* Then he said:

“One night, you were at the holy tomb of my

grandfather and a group of jinns had come for the Ziyarat of His Eminence when they noticed the inscription on that ring. So, they took away the ring from you for someone, who was sick in their tribe. There, they washed it in water and gave the water to their patient and he was cured. Then they returned that ring to you, but instead of putting it in your right hand, put it in the finger of your left hand. You were highly amazed to find your ring in your left hand, but were unaware of the reason. Also, you found a ruby near your head, which is presently in your possession and you would sell it for eighty gold coins."

The servant says: "I took the ruby to the market and sold it for eighty gold coins."

Ali bin Yaqtin, minister of Harun Rashid, narrates that the caliph summoned a magician, who performed spells, so that His Eminence, Musa bin Ja'far (a.s.) may be disgraced; that his respect decreases and in this way, he is insulted in the view of people. So he invoked a spell and placed a loaf of bread on the dinner spread of His Eminence. When His Eminence tried to pick the loaf, it moved and flew away, upon which Harun and others laughed much.

His Eminence was infuriated and he raised his head. The command of the owner of the Wilayat was issued to the print of lion on the curtain and he said: "O lion seize this enemy of Allah." The picture turned into a huge beast and it seized that sorcerer, tore him into bits and devoured him.

Harun and his friends swooned in terror. When they regained consciousness, Harun beseeched: "I ask you by my right upon you to make the picture of the lion return that magician."

His Eminence said:

"If the staff of Musa (a.s.) had returned what it swallowed from the productions of the sorcerers, this

picture would also return that fellow.”¹

In other words, since the staff of Musa (a.s.) was a reality and not an illusion, that print of the lion also assumed reality and killed that man; thus it was not an illusion.

In the same way, it is mentioned in a detailed tradition that His Eminence Reza (a.s.) prayed to Almighty Allah for rain in Khorasan and winds and clouds accompanied with lightning thunder appeared. When the people wanted to move out of the open and return to their homes, His Eminence said: “Hold it, these clouds are not sent for you, they are supposed to rain elsewhere.”

When those clouds moved away, another wind, clouds, lightning and thunder came. His Eminence said: “These clouds are also not supposed to rain here.”

This continued till clouds appeared ten times and went away.

When clouds appeared for the eleventh time, the Imam (a.s.) said: “God has sent these clouds for you; so thank the Lord and return to your homes. It would start raining when you reach your homes and it wouldn’t rain till you do so.”

The rain of mercy began to fall as soon as they reached their homes. The people were elated and due to the presence of the Imam, blessings increased in Khorasan. After that poets composed a large number of poems in praise of the Holy Imam (a.s.).

An opponent of the Imam, named Hamid bin Mehran committed a number of audacities and uttered statements of infidelity in the presence of Mamun.

Among them he said to Mamun: “Has anyone committed such a serious crime like you that he expelled caliphate from his family and

¹ Shaykh Saduq has quoted this traditional report in his *Uyun Akhbare Reza (a.s.)*, Chapter 8, through a very authentic chains of narrators accepted by all scholars as genuine. Saduq has also mentioned it in his *Amali*.

Ibne Shahr Ashob has also narrated this incident from Ali bin Yaqtin.

In *Behaarul Anwaar* (Vol. 48, p. 41), it is narrated from this same chain of narrators from *Uyun* and *Amali* of Saduq and also in *Manaqib*, upon the authority of Ali bin Yaqtin.

gave it to someone else?”!

Mamun said: “This man [Imam Reza (a.s.)] invites people towards himself surreptitiously. I wish to appoint him as my crown prince so that he invites people to me and also confesses to our caliphate. In this way, even those, who are enchanted by him, would realize that his claim is not valid. I fear that if I do not appoint him as the crown prince, he would create a great rift in our caliphate and we wouldn’t be able to repair it. Now that our worries are over it is not proper to leave him to his devices. So, as long as I can, I would not be deficient in reducing his status.”

Hamid bin Mehran said: “Leave this matter to me. If there was no fear from you, I would have thrown him from reliability and respect.” Mamun said: “In my view this is the most important of all matters.” He said: “Gather the elders of the kingdom, judiciary, intellectuals and people of the country and society, so that I may expose his defects.”

Thus, a huge gathering was organized and Mamun gathered the elders of the kingdom and made Imam Ali Reza (a.s.) sit on his throne. Hamid, the profligate, turned to the eighth Imam, the Wali of Allah and the Divine Proof and said:

“People have resorted to extremism regarding you and exaggerated your praise. Rain, which sometimes falls and sometimes does not, people think that it fell due to your supplications and regarded it as your miracle. You should reject these liars.”

Imam Ali Reza (a.s.) said:

“I will not stop those, who narrate about divine bounties and graces upon me, neither do I intend to pride or boast upon it.”

That villain said: “If you are truthful, make the image of the lions on Mamun’s throne alive and to attack me, so that it may be a miracle for you and not rain, which fell due to supplications of some people and the effect of your supplications in it was definitely not more than that of others.”

Suddenly, that caliph of God and the Waliullah became

infuriated and called out to the images of the two lions:

“Seize this transgressor, tear him up and don’t leave any of his trace!”

Suddenly, those two images leaped out from the picture and changed into two living beasts. They tore up the profligate Hamid, broke up his bones and ate up his flesh, skin and hair.

In other words, they did not leave any trace of his; they even licked each drop of his blood. Others also witnessed this in utter bewilderment and silence.

When the lions finished off that villain, they said aloud in eloquent tongue: “O Wali of the Lord, we are waiting for your command. If you permit, we will make Mamun join his friend!” When Mamun heard this, he fell down unconscious in fright.

However, Imam Ali Reza (a.s.) said: “*Be still.*” And he ordered them to sprinkle water on Mamun’s face to revive him. Again those two lions said: “Master, allow us to make this man join his friend!” His Eminence replied: “No, destined matters remain, which must come to pass.” They said: “Then what do you command us?” He replied: “Return to your places and assume your previous form.” They returned and assumed the form of two images.

Mamun said: “Thanks to Allah that He removed the mischief of Hamid bin Mehran from us!” Then he said: “O son of Allah’s Messenger, this issue of caliphate was the right of your grandfather, His Eminence, Messenger of Allah (s.a.w.a.) and after that it is your right. If you like, I will abdicate in your favor [so that I may come under your discretion].”

Imam Ali Reza (a.s.) said:

“If I wanted, I would not have posed request to you (that is I was not needful of your abdication). As Almighty Allah made these pictures of the lions obedient to me, He has placed all creatures under my command; except for the ignorant human beings, who have put themselves into loss. [Allah wanted human beings to act according to their will and this discretion

was not taken away from them]. Divine destiny will come to pass and Almighty Allah has commanded that I should not raise objection against you and remain as we are; as He commanded Yusuf (a.s.) to act according to the orders of the Firon of Egypt.” Thus, Mamun was humiliated.¹

A man named Zarafa, companion of Mutawakkil, the Abbaside has narrated that there was an Indian conjurer in the employ of Mutawakkil. He was an extraordinary magician having no peer. Mutawakkil told him: “I will give you a thousand Dinars, if you can shame Ali bin Muhammad Hadi.” He replied: “Order them to prepare delicate and light loaves of bread. Spread out dinner cloths and place the loaves of bread upon them.”

They did this and invited Imam (a.s.).

There was a leather couch with a picture of a lion.

The magician sat near that couch till they brought the food and placed it on the dinner spread. They also placed the loaves of bread before the Imam. When the Imam stretched out his hand to pick the bread, the loaf moved away and flew out of his reach! The second loaf also acted in the same manner when Imam (a.s.) tried to pick it up. The people in the gathering and Mutawakkil began to guffaw.

At that moment Imam (a.s.) tapped that image of the lion and said: “*Seize this enemy of God.*” Suddenly that image turned into a real lion and leaped out of the picture and swallowed the conjurer in one shot and then retracted to its position. All those present there were shocked and terrified. Then Imam (a.s.) arose and went out from there.

Mutawakkil said: “If you like, you can stay here for a while and return that conjurer to us.” Imam (a.s.) said: “By God, you will never see him again. Will you impose enemies of Allah over His saints?”

¹ This report is mentioned in *Uyun Akhbare Reza (a.s.)* through reliable chains of narrators, quoting from Imam Hasan Askari (a.s.) through his ancestors. It is also mentioned in *Behaarul Anwaar*, vol. 49, p. 18. It can also be seen in *Dalailul Imamah* of Tabari (Pg. 195-200).

He said this and went out from there. Thus that man was never seen again.¹

Sayyid Hashim Bahrani, author of *Tafseer Burhan* narrates that Mansur Dawaniqi summoned seventy natives of Kabul and told them: “You are experts in magic and Ja’far bin Muhammad is also [God forbid] a sorcerer like you. If you can perform a magic trick, which defeats him, I will give you a lot of money.”

They began to work upon this and first of all prepared seventy pictures of lions in the court of Mansur. Each of the sorcerers sat near the picture he had sketched. Mansur also sat upon his throne wearing his crown and ordered his men to present Imam Ja’far bin Muhammad (a.s.), the sixth Divine Proof.

When the Imam entered, his eyes fell upon those present there like it is mentioned in the Ziyarat: The seeing eyes of Allah. Then he raised his hands towards the heavens and mentioned some words; some of them softly and some aloud. Then he said:

“Woe be on you! I would render your magic and sorcery ineffective.”

Then he issued a command and said: “O lions, seize them!”

It is mentioned in another report that he said:

“O images, each of you, seize your companion!”²

So, each of the images turned into a ferocious lion and seized its companion. Mansur fell down from his throne unconscious. When he regained senses, he sought the forgiveness of the Imam and said: “My lord and master, tell these lions to return those fellows.” Imam (a.s.) said: “If the staff of Musa (a.s.) had returned what it swallowed, they would have also done the same.” That is since the staff of Musa (a.s.) did not restore those serpents, these would also

¹ Qutub Rawandi has mentioned this report in *Kharaj*, in the chapter of miracles of the tenth Imam and it is mentioned in other books as well. However, some narration say that the picture of the lion was on a curtain hanging there.

² *Madinatul Maqiz*, 363 & 364 (quoting from *Saqib al-Manaqib*).

not do that.¹

It should be mentioned that this subject that the sketch of the lion on the curtain changed into a living lion, which devoured men and then returned to its place – as was seen at the commands of four Holy Imams (a.s.) is a strong evidence of the Wilayat and control of the Imams and it is higher in rank and more important than reviving the dead.

¹ After concluding this report, that respected Sayyid says: Shaykh Mufeed has quoted this in *Ikhtisaas*.

This author has also seen it in *Ikhtisaas* and it is condensed in *Ithbatul Huda* as well.

Section Eight: Capability of the Holy Prophet (s.a.w.a.) and Holy Imams (a.s.) to revive the dead

We should know that Almighty Allah has attributed the miracle of reviving the dead to Isa (a.s.) although it was through His permission. As it is mentioned in verse 49 of Surah Aale Imran that he said to Bani Israel:

قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ ۚ فِي بُيُوتِكُمْ

“I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission and I heal the blind and the leprous, and bring the dead to life with Allah’s permission and I inform you of what you should eat and what you should store in your houses...”¹

Also, at the end of Surah Maidah (in verse 110 the Almighty Allah has mentioned His address to Prophet Isa (a.s.) on Judgment Day) as follows:

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي

¹ Surah Aale Imran 3:49

“And when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission...”¹

The clear explanation of the reports is that Prophet Isa (a.s.) performed all these extraordinary acts through two letters of Isme Aazam, which Almighty Allah had taught him; and those two letters along with another 70 letters are known to the Holy Prophet (s.a.w.a.) and Holy Imams (a.s.). Thus, those respected personages can revive the dead human beings and animals through the leave of Almighty Allah.

We should note that in the above mentioned verses, Almighty Allah did not say to Prophet Isa (a.s.): “I revive the dead at your hands.” On the contrary, He said: “You would revive with My leave.” Thus, in fact, the Prophet and the Holy Imams (a.s.) themselves revive; however this is through the grace of the power, which Allah has bestowed to them. If Allah had not bestowed this power to them, they would have been helpless in carrying out those feats; and it is obvious that Almighty Allah also revives the dead by His own holy self.

Thus, the creator of the universe revives the dead through His power; but the creature revives the dead through the power of God and through His permission or seizes the souls of the living and do whatever he likes. In fact all these miracle acts are bestowed to him through the divine grace, favor and power.

What we mentioned does not contradict the verses in which Almighty Allah says: “We cooled the fire of Namrud for Ibrahim Khalil and made it means of security for him and gave the mountains under the control of Dawood (a.s.) and made iron soft for him; because on one side all these are acts of Almighty Allah and on the other side, are judgments of the past prophets, which presently is not

¹ Surah Maidah 5:110

the topic of our discussion.

Our statement regarding power and capacity of the Prophet of the last age and successors of His Eminence, all of which are through the grace and favor of Almighty Allah. Almighty Allah has bestowed this power and capacity to them; and if He had not done so, they would not have anything of their own.

When Almighty Allah bestowed this knowledge and power to those respected personalities, they, through the permission of the Lord, sometimes use this power and display their power of their intention on the visible world. However, since these exalted persons are special servants and sincere ones of the Lord and they never do anything based on their whims or selfish desires and are always subservient to the command of Almighty Allah, it is correct to attribute their acts to Allah.

Abu Hamza Thumali asked Imam Sajjad (a.s.): “Can the Holy Imams (a.s.) revive the dead, restore sight to the blind born, cure incurable lepers and walk on the surface of water?”

Imam Sajjad (a.s.) replied:

“Almighty Allah did not give anything to prophets, except that He gave it to Muhammad (s.a.w.a.); and He bestowed such things to Muhammad, which He did not grant to the previous prophets. He gave all of them to Muhammad (s.a.w.a.) and also Ameerul Momineen (a.s.) and after him to Imam Hasan (a.s.) and after him to Imam Husain (a.s.) and after him to the Imams from the descendants of Imam Husain (a.s.), each of them, one after another till Judgment Day with numerous additions every year, every month and every day.”

After that Imam Sajjad (a.s.) explained the incident of the sheep of that Ansari man, which he killed and cooked and the Prophet, along with his Ahle Bayt (a.s.) and whoever the Prophet wanted, ate from it and were satiated. However, they had not broken its bones;

so His Eminence brought that sheep back to life.¹

The great scholar, Saffar, in *Basair* (Part 6, Chap. 3), has narrated from Abu Basir that he said:

I went to Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) and asked: "Are you the heirs of His Eminence, the Messenger of Allah (s.a.w.a.)?" "Yes," they replied.

Abu Basir says: I asked: "Is the Messenger of Allah (s.a.w.a.) heir of all prophets and possessed all their sciences and perfections?" "Yes," they said. So I asked: "Can you enliven the dead and cure the born blind?" They replied: "Yes, by the permission of God."

Thus, [one of the Imams] said: "Come here." I went to His Eminence. He passed his hand over my eyes and face. I was able to see and I saw the sun, sky, earth, house and everything present in the house. Then he said: "If you want, you can be seeing and your accounting would be upon you; if you do good, you will get its reward; if you do evil, you will be punished for the same. Or [if you want] you can revert to your former condition of blindness and your reward shall be Paradise?"

Abu Basir says that he requested: "Return me to my previous condition." Again, Imam (a.s.) passed his hand on my eyes and I reverted to my previous condition.

Ali bin Hakam says: "I narrated this tradition to Ibne Abi Umair. He said: I testify that this is truth, like a bright day and there is no doubt in it."²

¹ Allamah Majlisi has quoted this incident in *Behaarul Anwaar*, vol. 18, p. 7. from *Kharaij* of Rawandi. A brief version of this incident along with the incident of reviving the sheep of Abu Ayyub Ansari by the Prophet is mentioned through numerous channels. Ibne Shahr Ashob has also mentioned it in the book of *Manaqib* as quoted in *Behaarul Anwaar*, vol. 18, p. 19.

This author has also mentioned in *Mustadrak Safeena*, under the term of A-W-B. that the Messenger of Allah (s.a.w.a.) revived a sheep of Abu Ayyub Ansari on two occasions.

² This tradition is mentioned in *Elamul Wara* of Shaykh Tabarsi, in *Manaqib* of Ibne Shahr Ashob, *Kharaij* of Rawandi, quoting from Abu Basir. Shaykh Kishi in *Rijal*, has quoted it through another chain of narrators from Ali bin

In the preface of this authentic tradition, about whose authenticity tradition scholars have consensus, two points are mentioned regarding the confirmed Shia beliefs, whose conclusion is as follows:

The Imam can enliven the dead, cure the born blind and lepers and can present everyone – from any place of the world that he likes and he is knowledgeable and capable to perform all the acts of the prophets and messengers.

Those two points are that firstly: The Prophet is the heir of all prophets and messengers and all their miracles have reached our Prophet; secondly: the Holy Imams (a.s.) are heirs of the perfections of Holy Prophet (s.a.w.a.) and more knowledgeable and superior to all the past prophets.

Thus, it is concluded from this reliable traditional report that all sciences, perfections and capacity of prophets and messengers are with the Prophet and his successors; with numerous additions.

Another statement is that in widely narrated Ahle Sunnat and Shia traditional reports, it is clearly mentioned that whatever occurred in the past nations would come to pass in this nation as well. And the enlivening of the dead in those nations, as is mentioned in the Holy Quran, occurred many times. [such kinds of instances are mentioned in *Mustadrak Safeena*, under the term of ‘Hayy’; I have also mentioned this in *Arkane Deen*]; thus enlivening of the dead in this Ummah should also occur and this in fact happened.

They have narrated that some hypocrites poisoned a roasted sheep. The Holy Prophet (s.a.w.a.), Ameerul Momineen (a.s.) and a large number of companions also, as per the orders of the Prophet, ate from it; but the poison did not affect them at all. The Prophet (s.a.w.a.) said: “I and Ali were one effulgence; Almighty Allah showed us to all the folks of heavens, earths and all veils, gardens and spaces and took covenant to be loyal to us and our supporters and be inimical to our enemies.”

Hakam. It is also mentioned in *Behaarul Anwaar*, vol. 46, p. 237.

It is mentioned at the end of this report that upon the request of the companions, Holy Prophet (s.a.w.a.) enlivened that ewe. The ewe gave milk and all of them drank it to satiation. After that again it changed into the form of bones.¹

On another instance, the Holy Prophet (s.a.w.a.) supplicated regarding six persons from hypocrites and Ameerul Momineen (a.s.) supplicated regarding four individuals and Almighty Allah brought them back to life.²

The Holy Prophet (s.a.w.a.) and the Holy Imam (a.s.) at the time of enlivening the dead, sometimes only supplicated or firstly they recited ritual prayer and after that supplicated; sometimes they kicked that dead and said:

“My leg is better than those parts of the cow of Bani Israel, which they hit upon the dead and it became alive again.”

They have narrated that the eighth Imam, His Eminence, Reza (a.s.) asked a person: “What is the sign of Imamate according to you?” He replied: “It is that a person should inform of unseen matters, he should enliven and give death.” Imam (a.s.) said: “Thus, I do all this. As for what you have concealed is five dinars. Your wife is also dead since one year. I enlivened her at this moment and she will remain with you for a year.” The same thing happened and

¹ This traditional report is mentioned in detail in *Behaarul Anwaar*, in the chapter of the miracles of Holy Prophet (s.a.w.a.).

² Details of this incident are mentioned in *Behaarul Anwaar*, in the chapter of the miracles of Prophet.

In the book of *Madinatul Maajiz*, Sayyid Hashim Bahrani, has mentioned more than fifty instances, in which Amirul Momineen (a.s.) and Holy Imams (a.s.) brought the dead to life.

In the same way, Shaykh Hurre Amili has mentioned those traditional reports in *Ithbatul Huda*, in the chapter of miracles. Among them being in part five, p. 462 from the book of *Basairud Darajaat*, from Saad Qummi, tradition of enlivening of the dead at the hands of Imam Sadiq (a.s.) that he called out the name of the dead person and said:

“Arise by the leave of God and permission of Ja’far bin Muhammad!”

So, that man came back to life.

the destiny of that woman also became as the Imam had said.¹

In the tradition of debate of Imam Ali Reza (a.s.) with Jews, Christians scholars, and others, His Eminence said:

“Some Quraish persons came to the Holy Prophet (s.a.w.a.) and requested him to enliven the dead for them. The Holy Prophet (s.a.w.a.) ordered Ameerul Momineen (a.s.) to go with them and said: ‘O Ali, go with them to the graveyard and mention the names they request to be revived and say: O so and so, and so and so and so and so, Muhammad, messenger of Allah tells you: Come alive and arise by the permission of God. So he went there and said in this way and they rose up cleaning dust from their heads. At that time the Quraish posed questions to the dead that were revived.’²

In another instance, a person, who during the period of Jahiliyya, had buried his five year old daughter alive came to the Prophet and asked him to revive his daughter. His Eminence went to the place of her burial and said: “O child, come alive by the permission of the Lord.” That girl came out of the grave and said: “Here I am O Messenger of Allah (s.a.w.a.)” His Eminence said:

“Your parents have embraced Islam. If you like, I shall return you to them.”

She said: “No, O Messenger of Allah (s.a.w.a.), I have no need for them.”³

¹ *Ithbatul Huda*, vol. 6, p. 149.

² This detailed traditional report is mentioned by Saduq in *Tauheed* and *Uyun Akhbare Reza (a.s.)*; in the same way Tabarsi has mentioned it in *Ihtijaaj* – as mentioned in *Behaarul Anwaar* (Vol. 10, p. 304).

³ This report is mentioned in *Behaarul Anwaar*, vol. 18, p. 8 quoting from *Kharaij Rawandi*.

This author has, in the book of *Maqam Quran O Itrat*, p. 157-161 explained in detail regarding instances of enlivening of the dead by these holy personalities.

Section Nine: Obedience of trees and plants to the Prophet and Imams (a.s.)

In this chapter, the discussion is divided into two parts:

Part one comprises incidents of obedience of trees to the Messenger of Allah (s.a.w.a.) and such instances are numerous. However, we shall seek blessings by narrating a few incidents.

It is narrated that one day, Abu Talib was in the company of some people from Quraish to introduce the lofty position of his nephew to others, he said: "Nephew, has Almighty Allah sent you as a prophet?" "Yes," replied the Holy (s.a.w.a.). He said: "Prophets were having miracles. You also show us a miracle."

The Holy Prophet (s.a.w.a.) said: "Go and tell that tree that Muhammad bin Abdullah says: O tree, Muhammad is saying: Come to us." So, Abu Talib went and said that. The tree arrived and humbled itself before the Prophet. Then His Eminence ordered: "O tree, go back to your place." They saw it return.

Abu Talib said: "I testify for your truthfulness." And said: "O Ali, remain in the service of your cousin."¹

Imam Ja'far Sadiq (a.s.) said:

*"One day, the Holy Prophet (s.a.w.a.) wanted to attend the Nature's call [in a desert] while a person was also present there. His Eminence ordered two trees that grew there: "O trees come together." They joined together at once. The Prophet went behind the trees in private and then returned from there. That man went there, but did not find anything there. [Since the earth had concealed it]."*²

¹ Behaarul Anwaar, vol. 35, p. 115 [through a very reliable chain of narrators] vol. 35, p. 71 [quoting from *Amali* of Saduq and *Manaqib* Ibne Shahr Ashob].

² Saffar has mentioned this incident in *Basair*, quoting from Imam Ja'far Sadiq

In the same way, Allamah Majlisi has narrated from *Kharaij* in the event of the Battle of Khandaq and conquest of the Bani Quraiza fort when the Muslims went near the fort, they saw that numerous date palms were surrounding that fort and because of that Muslims were unable to approach the fort along with their weapons. They conveyed this to the Messenger of Allah (s.a.w.a.). His Eminence came to the trees and gestured to his right and left. The trees gathered on the two sides. The path opened and the Islamic forces entered.¹

Shaykh Tabarsi has narrated from Ameerul Momineen (a.s.) that he said: One day in holy Mecca the Messenger of Allah (s.a.w.a.) summoned a tree towards himself. That tree arrived while each of its branches was intoning divine praise and glorification. The Holy Prophet (s.a.w.a.) said: “*Split into two.*” They saw it split into two. After that he (s.a.w.a.) said to the two parts: “*Join together.*” People saw those two parts joining each other. Then he (s.a.w.a.) said: “*O tree, testify for my prophethood and messengership.*” It testified. Then he (s.a.w.a.) said: “*Go back to your place reciting divine praise and glorification.*”²

(a.s.) and it is also mentioned in *Behaarul Anwaar*, vol. 16, p. 223; vol. 17, p. 367.

Allamah has written that Imam Hasan Askari (a.s.) has narrated this from Imam Hadi (a.s.) and has done so in detail.

It is mentioned in that instance that the Holy Prophet (s.a.w.a.) said to Zaid bin Thabit:

Go to the trees and tell them: “Muhammad (s.a.w.a.) orders you to come together.”

He did that and the trees came together. Perhaps this was on some other occasion. The like of this story is mentioned in *Behaarul Anwaar*, vol. 17, p. 364. It is also narrated from Ammar Yasir.

¹ *Behaarul Anwaar*, vol. 2, p. 249.

² This topic is a part of a detailed traditional report, which Shaykh Tabarsi has mentioned in *Ihtijaaj* quoting from Imam Musa Kazim (a.s.) from his forefathers from Imam Husain (a.s.) from Amirul Momineen (a.s.). In that incident, Amirul Momineen (a.s.) explained the samples of miracle of Holy Prophet (s.a.w.a.) as proof of his superiority to all prophets. This report is present in entirety in *Behaarul Anwaar*, vol. 10, p. 48; vol. 17, p. 296.

Instances of obedience of the trees to the Prophet are numerous and our discussion here does not permit the mention of more than these.¹

Part Two: Regarding obedience of trees to Ameerul Momineen (a.s.) and Holy Imams (a.s.) from his progeny

Instances of this are also numerous. In this place, we present some examples of these:

It is narrated that when Ameerul Momineen (a.s.) was returning from the Battle of Siffeen, he wanted relieve himself. Some hypocrites said: “We would go and see his privates.” Ameerul Momineen (a.s.) summoned Qambar and asked him to call out to two trees at a great distance: “Successor of Muhammad, messenger of Allah commands you to come and join together.”

Qambar said: “O Ameerul Momineen (a.s.), would my call reach the trees?” Imam (a.s.) said: “That God, Who has made your eyes seeing in such a way that you can see the sky, He would make your voice reach those trees.” So, Qambar went and called out as the Imam had ordered. Suddenly he saw that those two trees rushed and embraced each other like two friends.

Some hypocrites said: “Ali Ibne Abi Talib (a.s.) is a sorcerer like his cousin, Muhammad. We shall go around and see his privates.”

Ameerul Momineen (a.s.) said to Qambar: *“These hypocrites intend to deceive and they think that I can’t conceal myself without these two trees. Qambar, go to the trees and say: Successor of your Prophet orders you to go back to your respective places.”* He went and said this and those trees returned to their previous places. His Eminence also went to attend the Nature’s call.

However, no matter how much the hypocrites tried to see they were unable to see anything. When they glanced in another direction

¹ I have explained this incident in detail in *Mustadrak Safeena*. In *Behaarul Anwaar* (Vol. 17, p. 363; vol. 41, p. 248) a chapter can be found on this topic containing numerous incidents.

they were able to see. And again when they glanced at His Eminence, they did not see him. This was repeated a number of times till His Eminence returned. When he did so the hypocrites went to the place where His Eminence had retired, but did not see anything.¹

In the traditional report of Imam Ali's (a.s.) meeting with Greek physician, it is mentioned that the doctor said to Imam Ali (a.s.): "Your complexion is yellow and your shanks are thin. Don't lift heavy weight as there is a risk you would break your legs. I have some medicine which would cure your yellowness. But you would get fever for forty days and after that you will recover.

I am also having a medicine, which is a poison for one whose complexion is not yellow; if he consumes even a grain of it, he would die."

Imam (a.s.) said: "*Give me the poisonous medicine.*" He took it and swallowed whole of it at one go and his complexion changed into the best possible one.

Then he (a.s.) said:

"As for what you said that I should not lift a heavy weight. What can you see?"

He saw His Eminence place his hand on a huge pillar bearing a two storey house and lift it. He was shocked at this sight and swooned. They sprinkled water upon him and he regained consciousness.

The physician asked: "Was Muhammad (s.a.w.a.) also like you?" His Eminence replied: "*All my knowledge, intellect and capacity is from him and on his behalf.*"

Then His Eminence said:

"A man from the Tha'qif tribe came to the Holy Prophet (s.a.w.a.) and said: I have come to treat you. If you are insane, I would cure you."

¹ In *Behaarul Anwaar*, vol. 24, p. 29 [quoting in detail from *Tafseer Imam Hasan Askari (a.s.)*].

His Eminence said: “If you want, I will show you a sign (from power of God) so that you understand that I am definitely not needful of you and it is you, who is needful to me. “Yes,” he said.

His Eminence said: *“Ask whatever you like.”* He said: “Order that date palm to come to you.” His Eminence ordered that tree to come to him. Suddenly the Thaqafi man saw that tree move from its place splitting the ground all along and stand near His Eminence.

He asked: “Does this suffice?” He (a.s.) replied: *“Order it to return to its place.”* The Holy Prophet (s.a.w.a.) ordered: *“O tree, go back to your place.”* He saw it return.

The Greek physician said: “O Ameerul Momineen (a.s.), what you said was heard and I have not seen it. But I request something less from you. I stand on one side. You order that I come to your side. I will try my best not to come there. If you can bring me to yourself without my will, I will know that your religion is true.”

His Eminence said:

“This would be only a miracle for you, because you will understand that you have come to me against your will. It is possible that later you or others may claim that you came to me with your will. Ask for something which might be sign for yourself as well as others.”

He said: “Since you have left it to me, I request you to command this date palm that its parts scatter and after that order it to come together once more.”

Ameerul Momineen (a.s.) said:

“You go to that tree on my behalf and say: O tree, successor of Muhammad (s.a.w.a.) orders that your parts should disperse.”

He went and conveyed the Imam’s command. Suddenly that tree scattered into bits and pieces and no trace of it remained. As if there was no tree over there.

The physician said: “My first request is fulfilled. Now, fulfill my second request as well.”

His Eminence said:

“Go and say: “O scattered parts (of the tree), Ameerul Momineen (a.s.) orders you to come together and assume your previous form.”

He went and delivered the message of His Eminence. The scattered portions came together to regain its former shape.

The physician said: “I want it to become green and put forth fruits, so that I and other people here eat from it.”

His Eminence said:

“Go back and command the tree on my behalf.”

He went and delivered the message and the tree turned green and performed its ordinary process in a second and put forth fruits, which they consumed. So, the Greek physician embraced faith.¹

This traditional report is absolutely reliable and strong and is compatible with clear verses of Holy Quran and other traditional reports regarding this point, in such a way that we haven't seen any report contradicting it.

What Ameerul Momineen (a.s.) said: *“My knowledge, intellect and capacity is from Muhammad,”* is correct and its implication is that in the beginning, perfections and blessings from Allah, the Mighty and High are additionally given to Muhammad and he is the channel of divine favors between the creator and creatures. Thus, knowledge and perfection reached Ameerul Momineen (a.s.) and Holy Imams (a.s.) through the Prophet and Almighty Allah Himself wanted this; as demand of apparent worldly bounties is created through apparent causes and it is mentioned in the traditional report that:

¹ This is a detailed traditional report and we have only quoted it to the extent sufficient for our reasoning. The entire report is mentioned by Tabarsi in *Ihtijaaj* and Allamah Majlisi has quoted it in *Behaarul Anwaar*, vol. 17, p. 314; vol. 42, p. 47 quoting from *Ihtijaaj* and *Tafseer Imam Hasan Askari (a.s.)*.

Shaykh Hurre Amili has also quoted it in his *Ithbatul Huda*.

“Allah doesn’t want anything to occur, except through their causes.”

Thus, there is no obstacle, on the contrary; it is proved that Holy Prophet (s.a.w.a.) is the channel, means and cause of favors and blessings. At the same time, as we mentioned before, all creatures and favors are actual property of Almighty Allah. So, it is clear that this statement is not in any way in contradiction with the statement of: There is no power and might, except by Allah.

At the same time, this report also clearly illustrates the power of the intention and command of Imam and it is known that the Prophet and Imams can exercise their power and discretion over anyone they like since the creation of the world is for test and discretion and Almighty Allah wants that people to choose the path to Paradise or Hell through their own choice, the Prophet or Imam also don’t want to disturb the system of test and trial, except under special circumstances when Almighty Allah permits. It is necessary to recognize him as such through the verse:

عِبَادٌ مُّكْرُمُونَ ﴿٢٠﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهُ يَعْمَلُونَ ﴿٢١﴾

“They are honored servants; They do not precede Him in speech and (only) according to His commandment do they act.”¹

...and they do not intend, except what Allah intends, the Lord of the worlds. So when Allah intends and He permits them, they do what they intend.

Sayyid Hashim Bahrani has narrated a traditional report, whose gist is as follows: Whenever Imam Hadi (a.s.) entered the assembly of Mutawakkil, all the people present there arose to accord respect to him. When His Eminence sat down they condemned each other why they had stood up? So they decided not do so again. However, when His Eminence again entered, they automatically stood up in honor.

One day, Abu Hashim Ja’fari said to them: “You had decided

¹ Surah Anbiya 21:26-27

not to stand up?” They replied: “By God, we were unable to stop ourselves from standing up automatically.”¹

A similar report is recorded about Imam Reza (a.s.) also.

Harith Hamadani has narrated that we reached a dried up tree, whose skin had fallen off. We saw His Eminence place his hand on that tree and say: “O tree, become verdant and fructify.” Suddenly we saw the tree turn verdant and its branches filled with pears. We ate those fruits and also took with us some of it. The following day, also, we went to that tree and saw it verdant and laden with fruits.²

Qutub Rawandi has narrated from Imam Muhammad Baqir (a.s.) from Imam Zainul Abideen (a.s.) from Imam Husain (a.s.) that he said:

“We were in the company of Ameerul Momineen (a.s.). There was a dry pomegranate tree near us. Some hypocrites came to us while some loyalists and believers were also present there. Ameerul Momineen (a.s.) said:

“Today, I would show you a sign and an example of the table of food of Bani Israel, which Prophet Isa (a.s.) asked from Almighty Allah.”

Then he said: “Look at this dried tree.” When we looked, we saw wetness of water start to flow in the dried shoots and it became green and pomegranates grew up on it. Imam (a.s.) said to his friends: “You can eat from it.”

Imam Husain (a.s.) says:

“We recited: In the name of Allah, the Beneficent, the Merciful and ate. We had never consumed such sweet and delicious pomegranates.”

His Eminence said to our enemies: “Stretch out your hands and eat it.” They stretched out their hands to pluck the fruits, but the

¹ *Ithbatul Huda*, vol. 6, p. 233.

² *Behaarul Anwaar*, vol. 41, p. 248; also refer to *Basair* of Saffar and *Kharaij* of Rawandi.

branches went up and they were unable to take the fruits. They said: “O Ameerul Momineen (a.s.) why these people were able and we are unable to eat?” He (a.s.) replied:

“It is as such in Paradise also. None would reach the bounties of Paradise, except our loyalists and none would be removed from there, except our enemies.”

When the hypocrites came out, they said: “This is the sorcery of Ali Ibne Abi Talib.” Salman asked: “What do you say? This is sorcery? Can’t you see?”¹

Imam Ja’far Sadiq (a.s.) said:

“Imam Muhammad Baqir (a.s.) entered a wilderness and the servants of the Imam fixed his tent over there. Imam Muhammad Baqir (a.s.) sat near a tree and recited divine praise and glorification. Then he said: “O tree, bring out for us what Almighty Allah has reposed in you.”

Imam (a.s.) says:

“I saw fresh red and yellow dates rain down from it. All of us ate from it and Abu Umayyah also, who was in company of Imam, ate it. Then he said: ‘This miracle resembles that of Lady Maryam (s.a.).’”²

The author says: Perhaps this comparison is for the removing the doubts of weak Shia, that is he wants to say that when such a thing was available for Maryam (a.s.), its fulfillment is not strange for Imam, who is a thousand ranks higher to her.

Saffar in *Basair* has narrated through his chains from Sulaiman

¹ *Behaarul Anwaar*, vol. 41, p. 249 [quoting from *Kharaij* of Rawandi].

² It is a hint to the birth of Prophet Isa (a.s.) near a dry date palm. Almighty Allah says in Holy Quran [Surah Maryam 19:25] that Maryam was told: “O Maryam, shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates.” When the dates dropped she consumed them.

Saffar has mentioned this report in *Basair* and Ibne Shahr Ashob in *Manaqib*, as mentioned in *Behaarul Anwaar*, vol. 46, p. 236.

A similar miracle is also narrated from Jabir.

bin Khalid that he said:

I and Abu Abdullah Balkhi were present in the company of Imam Ja'far Sadiq (a.s.). His Eminence said to a dry date palm, which dropped to the ground:

"O tree, give us to eat what Almighty Allah has given you."

Sulaiman says: "Suddenly, fresh dates of different colors dropped from that dried tree and we ate from it to satiation." Balkhi said: "May I be sacrificed on you this is like the story of Lady Maryam."¹

Ibne Shahr Ashob has narrated from Dawood Neeli that he said:

I went for Hajj in the company of Imam Ja'far Sadiq (a.s.). On the way, the time of Noon Prayer arrived. Imam (a.s.) said: "*Dawood, move out of my way, so that I may prepare for the ritual prayer.*" I said: "May I be sacrificed on you, how would you prepare for ritual prayer in this dry desert?" He replied: "Keep quiet and don't interfere in this matter." So I left the way and reached a dry piece of land. His Eminence hit his foot on the ground. Cool water gushed out from there. I and His Eminence performed ablution and prayed the ritual prayer.

There was a dried up date tree drooping on the ground. While walking the Imam (a.s.) asked: "*Dawood, would you like to have some dates?*" "Yes," I said. I saw him hit his hand on the tree and shake it. He brought out dates from it and gave me to eat. Then he hit his blessed hand upon and said: "Revert to your previous condition." The tree assumed its former condition.²

They have narrated that one day Imam Musa bin Ja'far (a.s.) explained to a pious worshipper position of Wilayat and Caliphate of

¹ As is mentioned in *Behaarul Anwaar*, vol. 47, p. 76, this report is also mentioned in *Manaqib*.

On page 102 from *Kharaij* of Abu Maryam and Pg 110 from Ali bin Abi Hamza and Dawood bin Kathir Raqqi, a similar incident is narrated from Imam Ja'far Sadiq (a.s.).

² *Behaarul Anwaar*, vol. 47, p. 139 [quoting from *Manaqib*, Ibne Shahr Ashob].

Ameerul Momineen (a.s.) and his purified descendants, till the mention of their names reached himself and His Eminence fell silent. That man asked: "May I be sacrificed on you, who is the Divine Proof and Imam on the creatures today?" He replied: "Would you accept, if I tell you?" He asked: "Yes, I would definitely accept." His Eminence said: "*I am the proof of God and the true Imam.*"

He asked: "May I be sacrificed on you, give me the proof and evidence of your statement."

His Eminence replied:

"Go to that tree and say: Musa bin Ja'far commands you: Come to me."

He went and mentioned this. The tree came and stood up near them. His Eminence gestured to it to return and it returned. That pious man also confessed to the Imamate of His Eminence.¹

Imam Ja'far Sadiq (a.s.) says:

*"The Messenger of Allah (s.a.w.a.) chewed a grain and sowed it in the ground. It grew up into a tree that very moment."*²

In a report, which mentions the account of Salman's acceptance of Islam, we read that Salman's seller said: "I will not sell Salman, except for 400 date palms, which put forth 200 yellow dates and 200 red dates."

The Messenger of Allah (s.a.w.a.) said: "*O Ali, gather the date seeds.*" Then he took the seeds from him and sowed them. Then he said: "O Ali, water them." Ameerul Momineen (a.s.) watered them. When the watering was over, trees grew up from the ground. When the seller arrived and saw that, he said: "I will not sell him till all the 400 trees become yellow." It happened and he accepted and sold him

¹ Behaarul Anwaar, vol. 48, p. 52; vol. 61, p. 188.

Saffar has narrated the details of this traditional report in *Basair*, Rawandi in *Kharaij*, Shaykh Mufeed in *Irshad* and Tabarsi in *Elamul Wara*, quoting from Shaykh Kulaini.

² The late Allamah has mentioned this report in *Behaarul Anwaar* quoting from *Al-Kafi*.

to the Prophet. It was the Prophet (s.a.w.a.), who named him Salman.¹

¹ *Behaarul Anwaar*, vol. 22, p. 359; vol. 47, p. 102 [although a similar report is narrated from Imam Ja'far Sadiq (a.s.)].

This author has in *Mustadrak Safeena*, under the term of 'S-L-M' mentioned incidents, in which mountains, pebbles and trees greeted the Prophet.

Allamah Majlisi, in the chapter of miracles of Prophet regarding obedience of all that is present on the earth, like the non-living things and trees, which spoke to His Eminence. He has mentioned fifty-nine traditions regarding confession of non-living things and trees to Wilayat of the infallible Imams.

In *Basair* [Part 5, Chap. 13] also, reports are quoted on this topic.

Section Ten: Obedience of non-living things to the Prophet and Holy Imams (a.s.)

Instances of obedience of the earth and naturally created things like the mountains, rocks and other non-living things are numerous. For example, pay attention to a few traditional reports below:

The chief of the oppressed, Imam Husain (a.s.) said:

A Jew came and objected to the Muslims that you believe your Prophet to be having all merits of prophets and regard him superior to all of them. Ameerul Momineen (a.s.) was present among the Muslims. He said:

“Come to me and ask whatever you like.”

Among the things which Ameerul Momineen (a.s.) said, were:

The angel appointed on mountains came to the Messenger of Allah (s.a.w.a.) and said: “I am commanded by Almighty Allah to obey whatever you command. If you permit, I will destroy your enemies by dropping mountains on them. The Prophet did not allow, saying: “I am the Prophet of mercy. O God, guide my people.”

...mountains recited divine praises along with His Eminence Dawood (a.s.), but Muhammad (s.a.w.a.) did something better. I was with Prophet facing Hira mountain [in Mecca] when suddenly it began to move. The Prophet (s.a.w.a.) said:

“O mountain, be still, as the Prophet and Siddiq Shaheed [Ameerul Momineen (a.s.)] is upon you.” I

*saw it obey the command of Prophet and became still.*¹

They have also narrated that some Jews came to the Holy Prophet (s.a.w.a.) and said: “O Muhammad, command this mountain to testify for your prophethood. If it testifies, we would also follow suit and embrace faith.” The Prophet (s.a.w.a.) said:

“I will go to any mountain you like to make it testify and it would also testify.”

So, they went to a mountain and said: “Make this mountain testify.” So the Prophet (s.a.w.a.) commanded that mountain to testify for his prophethood. It moved and testified in such a loud voice that all heard it. It also testified that Holy Prophet (s.a.w.a.) was superior to all creatures.

The mountain said: “O Muhammad, if you request your Lord to change human beings into monkeys and pigs, He would do so. If you request Him to make the sky reach the earth or the earth to reach the sky, He would fulfill it. Almighty Allah has made the earth, heavens, mountains, rivers, winds, lightning, animals and everything else obedient to you. Whatever you command would be obeyed.”²

Abdur Rahman bin Hajjaj says:

I was between Mecca and Medina alone in the company of Imam Ja’far Sadiq (a.s.) and I asked: “What is the sign of the Imam?” He (a.s.) replied: *“If he asks this mountain to come, it would obey.”* Abdur Rahman says: “By God, I saw the mountain approach.”³

¹ This is a lengthy report. That man was a Jew scholar, who explained the famous miracles of previous prophets. Amirul Momineen (a.s.) also explained their like and better than them regarding His Eminence, Muhammad (s.a.w.a.). Tabarsi has quoted all these reports in *Ihtijaaj* from Musa bin Ja’far from his ancestors from Imam Husain (a.s.) and also quoted in *Behaarul Anwaar*, vol. 10, p. 30-40, vol. 17, p. 275.

² This report is a part of a lengthy traditional report mentioned in exegesis of the verse: **“Then your hearts hardened after that, so that they were like rocks...”** and in *Behaarul Anwaar*, vol. 17, p. 335 in the chapter of miracles of Prophet.

³ *Behaarul Anwaar*, vol. 47, p. 101, quoting from *Kharaij* of Rawandi.

There was a pebble, which the Messenger of Allah (s.a.w.a.) picked up on the day of Battle of Hunain and it recited divine praise. The Prophet ordered it to divide into three parts. So it divided into three portions and each portion recited divine praise.

Also, there were stones, which saluted the Prophet and spoke to him.

There were also rocks, on which Ameerul Momineen (a.s.) hit the staff of the Prophet and a hundred she camels emerged from it and in this way, he fulfilled the promise of Prophet to that Arab. This itself is like the miracle of Prophet Salih (a.s.): that a camel appeared from the mountain by permission of Allah.

Salihul Momineen [most righteous of believers] that is Ameerul Momineen (a.s.) also did that and instead of one camel, a hundred camels emerged.

In the same way, it is narrated that pebbles spoke up in the blessed hands of Ameerul Momineen (a.s.) as follows: “There is no god, except Allah; Muhammad is messenger of Allah. I approve Allah as Lord, Muhammad as prophet and Ali Ibne Abi Talib (a.s.) as Wali.”

Also there is the incident of those pebbles, which turned into gems upon the intention of Ameerul Momineen (a.s.).

Pebbles, which Imam Zamana (a.s.) gave to someone, and due to the intention of His Eminence, they turned into gold.

Incident of a person, who was indebted and when Ameerul Momineen (a.s.) ordered him to pick up in his presence a stone and lump of mud, by the intention of His Eminence that stone and lump turned into pure gold and he repaid his debts as is also mentioned in its place.¹

Also, among the examples of these instances, we can hint at the

This author has also mentioned this traditional report in *Mustadrak Safeena* under the term of ‘J-B-L’ regarding obedience of mountains and under the term of ‘H-J-R’ are mentioned instances of obedience of stones to the holy infallibles.

¹ Ref: *Mustadrak Safeena*, term of H-S-Y and S-KH-R.

story of that pebble, which in the hands of Ameerul Momineen (a.s.) first turned into a pear and then into an apple. After that they ate both of them. The last part changed into stone.¹

Sayyid Hashim Bahrani [author of *Tafseer Burhan*] in *Madinatul Maajiz* has quoted from Tabari Imami and Shaykh Hurre Amili [author of *Wasail*] in *Ithbatul Huda* that a beggar complained to Imam Sajjad (a.s.) about his poverty. His Eminence gave him one dirham and a loaf of bread and he ate from it for forty years through the blessings of the Imam.

Abu Samit Halwani said:

I asked Imam Ja'far Sadiq (a.s.) to show me a miracle to remove my doubts. His Eminence said: "Give me a key, which you have in your sleeve." I presented it to him. Suddenly I saw the key transform into a ferocious lion, which terrified me. His Eminence said: "Hold it and don't be terrified." When I took it, it changed into its previous form.²

Muhammad bin Abi Alaa asked Yahya bin Aqdam about the sciences of Aale Muhammad (a.s.). He replied:

I was circling the tomb of Messenger of Allah (s.a.w.a.) when Imam Jawad (a.s.) also arrived and began to circumambulate. I asked His Eminence a number of questions and he replied. Then I asked: I want to ask you something, but I am ashamed to do so. His Eminence replied: "Don't ask me, I will reply to you. What you want to ask me is: Who is the Imam?" I said: "By God, I intended this only." His Eminence said: "I am the Imam." I asked: "What is its sign?" Suddenly I heard the staff in the hand of His Eminence say in a clear voice: My master is the Imam and Divine Proof.³

Dawood Raqqi says:

We reached a deep well in the company of Imam Ja'far Sadiq

¹ *Mustadrak Safeena*, term of F-H-R.

² This report is mentioned in *Behaarul Anwaar*, vol. 47, p. 117, quoting from *Kharaij* of Rawandi.

³ *Behaarul Anwaar*, vol. 50, p. 68, quoting from *Al-Kafi* and *Manaqib*, Ibne Shahr Ashob.

(a.s.), which did not have any water. Imam came near the well and said: “O hearing well, who is obedient to the command of its Lord; give us water.”

Dawood says: By God, I saw water gush up from the bottom of the well till it reached the surface and the Imam and all of us drank from it.

Mufaddal and Dawood say: We remarked: This is similar to the miracle of Musa bin Imran. After that we reached a dried up date tree. He said: “O tree, give us to eat.” Fresh dates came out of that tree and we consumed them.¹

Asbagh has narrated that in the company of Ameerul Momineen (a.s.) we reached one spot, where His Eminence hit his foot upon the ground and there was a quake.

It is mentioned in another report that when the quake occurred. Imam (a.s.) said: Be still. So the earth became still.

In another instance, an earthquake occurred during the time of Abu Bakr. His Eminence hit upon the earth and said: Be still. So it became still.

His Eminence said: I am that human being, regarding whom Allah says:

وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ

“And man says: What has befallen her? On that day she shall tell her news,”²

Yes, when there is quake of Judgment Day, he would speak to the earth and the earth shall convey its happenings to His Eminence.

There was an earthquake during the period of Umar as well. His Eminence along with a large number of people went to Baqi and they saw Imam (a.s.) hit his foot on the ground and say: Be still. The earth fell still. It is mentioned in this traditional report that he said:

“I am that human being, who would speak to the earth in the

¹ *Madinatul Maajiz*, p. 382.

² Surah Zilzal 99:3-4

earthquake of Judgment Day and it would mention its news to me.”¹

Jabir bin Yazid Jofi narrates that he came to Imam Muhammad Baqir (a.s.) and complained to the Imam about his needfulness. He said: “We don’t have a single dirham.” Not much time passed, but that Kumayt, the poet entered and said: “May I be sacrificed on you, if you permit, I would like to recite a panegyric, which I have composed in your honor.” His Eminence said: “Recite.” Kumayt recited his couplets.

His Eminence ordered his servant: “Bring a money bag from that room and give it to Kumayt.” The servant did that. After that Kumayt said: “If you permit, I will recite another poem.” Imam (a.s.) accorded the permission and he recited another panegyric. Again His Eminence ordered his servant to bring another purse from the room and give to Kumayt. The servant did that. Again Kumayt sought permission to recite another poem. Imam accorded the permission and Kumayt recited the third poem. Imam ordered his servant to give him another bag of money and the servant brought another purse and gave it to Kumayt.

Kumayt said: “By God, I did not recite these poems in greed of wealth and I had no intention, except fulfillment of your rights.” His Eminence prayed for him and said:

“O servant, take back these purses.”

Jabir says: When Kumayt went away and I witnessed all this, a thought passed my mind that: Imam told me: I don’t have a dirham. Then he ordered 30000 dirhams be given to Kumayt? When I was in these thoughts, Imam (a.s.) said: “Jabir, arise and go into that room.” Jabir says: “I went into the room from where they had brought out the money. I couldn’t find anything there.”

Imam (a.s.) said: “*What we conceal is more than what we make*

¹ These traditional reports are mentioned in *Behaarul Anwaar*, vol. 7, p. 111; vol. 41, p. 253, 271 & 272; vol. 42, p. 17. And in *Tafseer Burhan* and *Nurus Thaqlayn* [in exegesis of Surah Zilzal]; *Mustadrak Safeena*, under the term of ‘A-N-S’ [‘Insan’ (man) in Surah Zilzal is interpreted as Amirul Momineen (a.s.)]. This is also mentioned in *Ithbatul Huda*, vol. 5, p. 12-13.

apparent.” Then he took my hand and took me inside that room and kicked at the ground. Suddenly something like the neck of a camel made of gold emerged from the ground. He said: “Look at this and don’t divulge this, except to your reliable believer brothers.”

“Almighty Allah has enabled us to do whatever we like. If we like, we can pull the earth in any direction we like.”¹

In some instances, by the intention of Messenger of Allah (s.a.w.a.) a dried up stick thrown on the ground changed into a sharp sword, and some believers fought with that in battle. For example, when Akkasha broke his sword during the Battle of Badr, Holy Prophet (s.a.w.a.) gave him a stick and said: “Fight the infidels.” That stick changed into a sharp sword. Akkasha fought with that and also killed Talha during the Battle of Jamal with the same sword.²

Similar was the incident of Zubair mentioned before.

In another instance, His Eminence gave a stick to someone and with the intention of His Eminence it changed into a illuminating lamp and this author has mentioned this incident in his book of *Abwab Rahmat*.

It is mentioned in traditional reports that Umme Salim came to meet Holy Prophet (s.a.w.a.) and inquired from him the signs of rightful divine Caliphate.

His Eminence took some pebbles and softened them in his hands. Then with the intention of the Prophet it turned into a red ruby. His Eminence placed his seal on it and its effect left an imprint on the stone. Then he said: Whoever does like me is my successor. After the Prophet, she came to Ameerul Momineen (a.s.) and then to Imam Hasan (a.s.), Imam Husain (a.s.) and Imam Sajjad (a.s.) one after another and the Imams also, like the Holy Prophet (s.a.w.a.)

¹ Shaykh Mufeed has mentioned this report in *Ikhtisaas*, Saffar in *Basair*, Allamah Majlisi has in *Behaarul Anwaar*, quoted from these two books and from *Manaqib* of Ibne Shahr Ashob; also Muhaddith Qummi in *Muntahaiyyul Aamaal*.

² *Behaarul Anwaar*, vol. 17, p. 382, 254; vol. 19, p. 340.

placed their seals on the stone.¹

Some people were present with Imam Ja'far Sadiq (a.s.). One of them asked: "Show me a miraculous sign from the earth." Another person asked for a sign from the heavens. His Eminence fulfilled the request of both of them. The command of the Imam was issued to the earth and the heavens and they witnessed those miracles. Then Imam (a.s.) said: "If I want I can pull the heavens to the earth."²

¹ *Behaarul Anwaar*, vol. 25, p. 186 [in detail].

² *Madinatul Maajiz*, p. 417.

Section Eleven: Obedience of cloud and wind to Prophet and Holy Imams (a.s.)

A Jew said to Ameerul Momineen (a.s.): “Among the miracles of His Eminence, Musa (a.s.) is that a cloud shaded him.” Ameerul Momineen Ali (a.s.) said:

“It is true. But this only occurred when he was in the Tiyah desert, but a miracle better than this was bestowed to Muhammad (s.a.w.a.) and the cloud shaded him since his birth till he passed away, whether he was on a journey or at home.”

It is mentioned in numerous traditional reports that Almighty Allah bestowed power to the Imam to travel from east to west and from west to east in a very short time. He also gave clouds under his control and provided him with means of traveling wherever he wants.

It is famous that Ameerul Momineen (a.s.), Abu Bakr, Umar and some other people sat on a carpet and by command of His Eminence it soared and traveled to the people of the Cave. Whoever of them greeted did not get any response, except Ameerul Momineen (a.s.) who greeted and received the reply.

The folks of the cave said:

“We don’t speak to anyone other than a prophet or a successor of prophet.”¹

¹ Some traditional reports on this issue are mentioned by Allamah Majlisi in *Behaarul Anwaar*, vol. 39, p. 136; vol. 27, p. 32. And the story of the flying carpet is also narrated by Ahle Sunnat and Shia scholars.

Similar incidents are mentioned in *Mustadrak Safeena* under the term of ‘B-S-T’.

Saffar has in his book of *Basairud Darajaat* [Part 8, Chap. 12] explained that the Holy Imam (a.s.) are give power to reach any place on the earth. In this regard he has mentioned fifteen traditional reports, which are absolutely

It is narrated that Ali bin Salih Taliqani was traveling to China. In the middle of the ocean, he had his ship wrecked and he found himself on a floating plank of the boat. Due to extreme distress, he decided to leave himself at the will of sea and in the due course it brought him to an island. He roamed through the island hungry and thirsty; and in distress and anxiety. Suddenly he saw a mountain cave. He went to it and heard the voice of divine praise and glorification and recitation of Quran. Someone called him from inside:

“Ali bin Salih Taliqani, may God have mercy on you. Enter.”

He says: “I entered, saluted and heard reply to my salutation. I saw a respectful person over, who said:

“You were blessed by the grace of Almighty Allah that He saved you from drowning and conveyed you here. If I want, I can inform you when you left your place; and for how many days you were on your journey. I know all that passed over you. Come here and sit down, may God have mercy on you.”

When I heard his discourse, I said: “I adjure you by Allah, from where did you learn about my circumstances?” He replied:

“The knowing and powerful God has informed me that you are hungry.”

As soon as he said that, food and water arrived and I consumed it. I had never eaten anything more delicious than it.

He asked: “Would you like to return to your country?”

I replied: “Who can convey me there?”

His Eminence said: *“For the honor of our friends, it is possible*

authentic.

In the same book [Part 8, Chap. 13], eleven traditional reports are mentioned that the Holy Imams (a.s.) can make whoever they like, visit any place at any time.

In Chapter 14 of that book, in the explanation of the power of Holy Imams (a.s.), which is bestowed to them from Almighty Allah, and in Chapter 15 are mentioned traditional reports in which Imam (a.s.) mounts the clouds and travels all over the world.

for us to convey you to your country.” Then he recited a supplication, raised his hands and said: “This moment, this moment!” I saw cloud arrive and say: “Peace be on you O Wali of Allah and His Proof.”

His Eminence replied to the greeting and asked: “Where are you going? Are you commanded to deliver blessings or punishment?” That cloud went away and another cloud arrived. After saluting the Imam and informing about its objective, it said: “I am commanded to go to Taliqan. His Eminence said: *“I hand over a trust to you; take it safely to Taliqan.”* It said: “I will do as you say.”

His Eminence said: *“Come down.”* The cloud descended. His Eminence held my shoulder and seated me on the cloud.

At that moment, I said: “I adjure you by God, by the right of Almighty Allah, by the right of Muhammad, seal of prophets, by the right of Ali, chief of successors and by the right of Holy Imams (a.s.), introduce yourself to me, so that I may recognize you, because a great rank is bestowed to you.”

His Eminence said:

“Ali bin Salih, Almighty Allah does not leave His earth devoid of a Divine Proof even for a moment, whether he is apparent or concealed. I am the Divine Proof apparently and in concealment. I am one, who conveys and speaks from the Messenger of Allah (s.a.w.a.). I am Musa bin Ja’far.”

Then he commanded the cloud to soar and it obeyed the Imam. By God, I did not experience any discomfort or fear. Not much time passed, but that it brought me to Taliqan safe and sound.¹

It is worthy here to mention the story of that Hamadani man in brief, which resembles that of Ali bin Salih.

It is mentioned in *Kamaluddin* [by Shaykh Saduq] that a man from Hamadan said:

I was returning from Hajj, when I was extremely tired after

¹ *Behaarul Anwaar*, vol. 48, p. 39; also *Manaqib*, [quoted in detail].

covering some stages, and I went to sleep for some time. When I awoke, I found no trace of the caravan. I sought the mediation of Imam Zamana (a.s.) due to extreme distress. Suddenly I saw a big castle. I went there and the sentry admitted me inside. I saw a master with an effulgent face, like a glowing moon.

His Eminence asked: “*Do you know who I am?*” “No, by God,” I replied. He (a.s.) said: “*I am the Qaim of Aale Muhammad (a.s.), who would reappear in the last period of time and fill up the earth with justice and equity.*”

Then he inquired: “Are you not so and so person from Hamadan?” “Yes,” I replied. He asked: “Do you want to return to your hometown?” “Yes,” I said. His Eminence gestured to the servant. He took my hand and gave me a money bag and accompanied me for some steps. I noticed habitation. He asked: “Do you know what place is this?” I replied: “This is like Asadabad of Hamadan.” He said: “This is Asadabad. Go in safety.” I turned to look at him, but did not see him. I entered Asadabad. I counted the money in the bag. There were forty or fifty dinars in that. I went to Hamadan with that money. As long as I had money from that bag, I remained in prosperity and well being.¹

Rawandi has also narrated this incident in his book.

His Eminence, Sulaiman bin Dawood knew one letter from the Great Name of God (*Isme Aazam*) and the winds were under his control; and it made his carpet fly with whatever and whoever was on it and traveled wherever he wanted and also conveyed the words of animals and conversation of human beings to him.

Almighty Allah has bestowed to the Holy Prophet (s.a.w.a.) and his successors better than what He bestowed to Sulaiman and others. Instead of one letter He has taught them knowledge of all [72] letters. All favors that Almighty Allah bestowed on previous prophets are given to Holy Prophet (s.a.w.a.) and they were received in inheritance by his successors. On the contrary, all sciences and

¹ *Ithbatul Huda*, vol. 7, p. 299 [in chapter of miracles of Imam Zamana (a.s.)]; 351 [through another channel].

miracles, which Almighty Allah gifted to His creatures, gathered for Muhammad and holy progeny (a.s.) [as was explained in detail in the preceding chapters].

On the basis of this, the wind and clouds being under the control of Prophet and successors of His Eminence, the twelve Holy Imams (a.s.) is one of the most clear points mentioned in traditional reports and one, who denies it is himself ignorant. His ignorance is sufficient for him.

Section Twelve: Obedience of water to the Prophet and Holy Imams (a.s.)

When the Prophet and Imams intend, water can change into any form for them. In this chapter, we shall mention the story of that Balkhi man and the miracle of Imam Sajjad (a.s.) in detail when he changed water into gems and jewels.

A believer from the elders of Balkh got the good sense (*Taufeeq*) to perform Hajj and Ziyarat of Medina for many years; and every year, when he went there he took gifts and presents for Imam Sajjad (a.s.), learnt religious laws from him and then returned to his country.

One year, when he returned, his wife asked: “Does the Imam not give you anything in return for these gifts you take for him?” That believer replied: “This honorable person, for whom I take presents is the owner of the world and the hereafter and whatever is with the people is also under his discretion. Because the Caliph of the Lord, the Divine Proof on people and the son of the Prophet is the leader of everyone.” When the wife heard this, she fell silent.

The following year, that believer made preparations for Hajj and performed Hajj and Ziyarat of Medina. He came to meet Imam Zainul Abideen (a.s.) and sought permission to enter. He entered and kissed the Imam’s hand. Food was laid. Imam commanded him to eat. After the dinner, pail and jug (*Ibreeq*) was brought for washing the hands.

The Balkhi believer wanted to pour water over the hands of the Imam. His Eminence said: “You are my guest and you want to wash my hands?” He said: “I wish to serve you.” Imam (a.s.) said: “Though you like to do this, by Allah, I also wish to show that which would please you much.”

The Balkhi man poured water on the hands of the Imam till one-third of the pail was filled. Imam (a.s.) asked: “What do you see in

the pail?” He replied: “Water.” His Eminence asked: “There are red rubies.” When he looked carefully, he saw that water had turned into red rubies. After that Imam (a.s.) asked him to pour more water. He poured some more water on the hands of the Imam till two-thirds of the pail was full. His Eminence asked: “What is there?” He replied: “Water.” This time, through the intention of the Imam it changed into green emeralds. Once more Imam (a.s.) said: “Pour water.” He poured till the whole pail was full. And this time the water changed into white pearls. The pail was filled with rubies, emeralds and pearls.

That man was highly amazed and he kissed the hands of the Imam. His Eminence said: “Take these gems to your wife in return of the gifts, which you have presented us, and express regret from our side.”

When Balkhi man returned and brought those jewels for his wife, she prostrated in thanks and adjured her husband to take her as well for Hajj the following year. When the Hajj season arrived, the wife set out with her husband, but fell ill on the way and died near Medina.

The man from Balkh placed the body of his wife in his tent and weeping and wailing rushed to Imam Sajjad (a.s.) and narrated the happenings. His Eminence prayed two units of ritual prayer and supplicated. Then he said: “Go back to your wife, as Almighty Allah has returned her to life through His power and wisdom.”

That man hastened to his tent and indeed found her alive and in health. He asked: “How did Almighty Allah bring you back to life?” she replied: “The angel of death arrived and captured my soul; but suddenly a gentleman with the following characteristics came – to every quality that she mentioned, her husband responded that it is the quality of my master, Ali bin Husain (a.s.).

The wife continued: “When the angel of death noticed the master, he kissed the Imam’s feet and said with utmost respect: “Peace be on you, O Proof of Allah on His earth, peace be on you, O ornament of the pious (Zainul Abideen),” and received the reply to

that.

The Imam (a.s.) told him: “*Return the soul of this woman to her body. She was intending to perform my Ziyarat and I supplicated my Lord to give her additional good life of thirty years.*” The angel of death said: “O beloved of the Lord, I am obedient to you.” Then he returned my soul to my body.

After that the Balkhi and his wife set out for Medina. When they met Imam (a.s.), the wife said: “By God, this is the same master, who ordered the angel of death to return my soul. This wife and husband visited the Imam many times after that till they passed away.¹

Also, it is mentioned in another traditional report that through the intention of Imam Musa Kazim (a.s.), the water with which Imam (a.s.) had washed his hands turned into gold and precious pearls.²

In the same way, it is narrated that a man brought a huge quantity of money for Imam Ali Reza (a.s.); but he saw that the Imam was not pleased on receiving it. Therefore, he was disappointed and said to himself: “I brought such a huge quantity of money to His Eminence, but he didn’t display any joy on receiving it.”

His Eminence ordered his servant to bring jug and the water pail, and himself sat on a stool. He said: “Servant, pour water on my hands.” When the water was poured, that man saw gold pouring out from the hands of Imam (a.s.). At that moment Imam (a.s.) glanced at him and said: “These monies are not important in the view of one who is as such.”³

¹ *Behaarul Anwaar*, vol. 46, p. 47.

² As mentioned in *Behaarul Anwaar*, vol. 24, p. 1. Abdullah bin Ja’far Himyari has narrated this traditional report in *Qurbul Asnad* from Ali bin Ja’far from his brother, Musa bin Ja’far (a.s.).

³ Allamah Muhaqqiq has mentioned this traditional report in *Kashful Ghumma* and in *Behaarul Anwaar*, vol. 49, p. 63. It is also mentioned in *Madinatul Maajiz* and *Al-Kafi*.

Muhammad bin Ishaq came to Imam Sajjad (a.s.) and complained about flood in the river in his town, which destroyed his property worth 500000 dirhams every year. The Imam gave him a finger ring to throw into the river.

The narrator says: When I did that the flow of water smoothened and did not change in winter or summer.¹

¹ Ref: *Ithbatul Huda* of Shaykh Hurre Amili.

Section Thirteen: Obedience of angels to the Prophet and the Holy Imams (a.s.)

By what was mentioned in Section Four, it becomes absolutely clear that all existing heavenly and earthly things are obedient to the Prophet and Holy Imams (a.s.).

In the incident of the Balkhi man also, we read how the angel of death obeyed Imam Sajjad (a.s.).

Safwan bin Yahya narrates that Abdi said:

My wife said: It is a long time since we visited Imam Sadiq (a.s.). We must go for Hajj this year and visit Imam Ja'far Sadiq (a.s.) as well. I said: By God, I have no means of traveling for Hajj. But my wife said: Sell my garments, gold and jewels to fund the journey. I did that and we set out for Mecca. When we reached near Medina, my wife fell seriously ill; in such a way that she was on the verge of death and I lost all hopes for her survival.

When we entered Medina, I left her alone and having lost all hope that she would live, came to Imam Sadiq (a.s.). His Eminence was wearing two colored garments. I greeted the Imam and narrated our condition.

Imam (a.s.) said: *“Are you aggrieved because of this?”* “Yes,” I replied.

Imam (a.s.) said: *“I have supplicated and she has regained health. Go back and you would find her sitting; while your slave girl is giving her Tabarzad sugar.”*¹ I returned immediately to find what the Imam had predicted. I asked the wife what she had gone through. She said: “Almighty Allah has bestowed health to me.” I said: I made haste to meet you to narrate a matter and I explained the incident between me and Imam Ja'far Sadiq (a.s.).

¹ Tabarzad is a sugar, which is boiled, then mixed with a little milk and again boiled till it is dissolved properly. It is commonly known as red sugar.

She said: When you went away, I saw myself on the verge of death. A man came in two colored garments and asked about my condition. I said: "I am on the verge of death and the angel of death has arrived to capture my soul."

He said: "O angel of death." He replied: "Here I am, O rightful Imam. Imam (a.s.) said: "*Are you not commanded to obey me?*" "Yes, " he replied. Imam (a.s.) said: "*I command you to delay capturing her soul for twenty years.*" He said: "I obey." Then that master went out along with the angel of death and I regained health.¹

It is also mentioned in a detailed traditional report that Ameerul Momineen (a.s.) commanded the angels to bring the chief of the satans of this community; so they brought Zufar (second caliph).²

In numerous traditional reports, in the books of Shia as well as Ahle Sunnat, it is mentioned that angels came to Ameerul Momineen (a.s.); they greeted him and also sought forgiveness on behalf of his supporters and Shia. They still do the same and seek divine proximity through devotion to His Eminence and pride to remain in his service.

When Almighty Allah created the angels through His holy effulgence, they learnt divine praise and glorification from the holy spirits of Muhammad and Aale Muhammad (a.s.) that is why Almighty Allah made their mastership (*Wilayat*) obligatory on His proximate angels.³

¹ *Behaarul Anwaar*, vol. 47, p. 115 [quoting from *Kharaij* of Rawandi]. A similar traditional report is also mentioned in *Ithbatul Huda*.

² The details of this traditional report are mentioned in *Behaarul Anwaar*, vol. 42, p. 55.

³ Some of these traditional reports are mentioned in *Behaarul Anwaar*, vol. 39, p. 92 in the chapter of devotion of angels to Amirul Momineen (a.s.) and their pride in being in his service. There are 22 such reports.

In the same book (Vol. 26, p. 267), there is a chapter on the excellence of Prophet Muhammad (s.a.w.a.) and his purified progeny over all other prophets and messengers and over all creatures and that covenant is taken from them all and also the angels and rest of creatures upon their lordship, prophethood and mastership (*Wilayat*).

In the same way, Allah has inscribed their holy names on the Throne (*Arsh*), Chair (*Kursi*), Tablet (*Lauh*), foreheads of angels and on the gates of Paradise etc.¹

It is narrated that when Jibraeel saw the five holy names on the leg of the Throne (*Arsh*), he said: “Lord, I adjure You through the names of these personalities to appoint me as their servant.”²

It is mentioned in the tradition of Imam Jawad (a.s.) that Imam Ali Reza (a.s.) went to visit a seriously ailing man in the throes of death. After some conversation that patient said: “All these angels are standing before you; allow them to sit.” The angels sat down by the order of the Imam.

After that His Eminence said to the patient: “Ask them whether they were ordered to stand in my presence.” The patient said: “I asked them and they said that even if all the angels were present here, they would have to stand up for you and they cannot sit till you don’t permit them as they are ordered this by Almighty Allah.”³

And that the *Ulil Azm* prophets also reached this exalted status due to excess of devotion towards them.

There are 88 traditional reports on this point.

Also, in the chapter of the excellence of the Holy Prophet (s.a.w.a.) and his Ahle Bayt (a.s.) over the angels and testimony of angels to their mastership (*Wilayat*) [Vol. 26, p. 335], 24 traditional reports are mentioned.

Twenty-six traditional reports are mentioned regarding the fact that angels visit the Prophet and Holy Imams (a.s.) and sit on their carpets and Imams also see the angels (Vol. 26, p. 351).

¹ *Behaarul Anwaar*, vol. 27, p. 1 onwards.

² This report is present in *Mustadrak Safeena* (Vol. 2, p. 20); in *Behaarul Anwaar*, (Vol. 24, p. 208), traditions are mentioned, which inform us that angels are devoted to Ahle Bayt (a.s.) and they pray for the forgiveness of Shia.

³ The details of this report are mentioned in *Behaarul Anwaar*, vol. 6, p. 195.

Section Fourteen: Obedience of Jinns and Satans to the Prophet and Holy Imams (a.s.)

It is absolutely clear from what was mentioned so far, that His Eminence, Sulaiman (a.s.) prayed to Almighty Allah for the blessing of rulership; so Allah fulfilled it. So much so that even the wind was under his control. After that jinns and satans became obedient to him.

But the owners of the great kingdom are the Holy Prophet (s.a.w.a.) and Holy Imams (a.s.), who are having the knowledge of 72 letters from the great name of God (*Isme Aazam*). They are heirs of all perfections and sciences of prophets and messengers – like the knowledge of Asif and Sulaiman as compared to their knowledge is like a drop in comparison to the ocean – and all the creations are subservient to their commands. Instances of obedience of jinns and satans to the Prophet and Holy Imams (a.s.) are also numerous.

In *Al-Kafi*, traditional reports are mentioned regarding the fact that jinns come to serve the Holy Imams (a.s.) and learn rules of lawful and unlawful from them and Holy Imams (a.s.) assign jobs to them and they obey the Imams in this regard.

For example, it is mentioned that a jinn brought a letter from Imam Muhammad Baqir (a.s.) and delivered it to Sudair Sairafi and brought another letter for Jabir Jofi. When Sudair came to the Imam and narrated the incident, Imam (a.s.) said:

“We are served by jinns, who are under our control and whenever we delegate a job to them, they carry it out.”

Twenty traditional reports are quoted in *Behaarul Anwaar*,¹ in the chapter that jinns are in the service of the Holy Imams (a.s.) and they become visible to them and inquire religious issues from them.

¹ *Behaarul Anwaar*, vol. 27, p. 13.

In the same way, numerous traditional reports are narrated that some jinns came to Holy Prophet (s.a.w.a.) and embraced faith and became obedient to him; sometimes even without their being visible to human beings, they urged people towards Holy Prophet (s.a.w.a.).¹

In the chapter of discourse of satans and jinns regarding excellence of Ameerul Momineen (a.s.) and detailed explanation of His Eminence to them and reports of Jihad of His Eminence against jinns is also mentioned, which also proves this claim.²

We have mentioned in detail, incidents of obedience of jinns to Holy Prophet (s.a.w.a.) and Holy Imams (a.s.) in *Mustadrak Safeena*.³

¹ *Behaarul Anwaar*, vol. 18, p. 76-104.

² *Behaarul Anwaar*, vol. 39, p. 162.

³ Vol. 2, p. 115.

Ameerul Momineen (a.s.) said in a
detailed traditional report:

**“All things: heavens,
earth, sun, moon and
stars, mountains and
trees, animals, seas,
Paradise and Hell obey
us. All this power and
Wilayat is due to the
effect of the great name,
which Almighty Allah
bestowed us and
endowed us with it
specially.”**

Behaarul Anwaar, vol. 26, p. 7.

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