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Chapter 6: On Proofs of Divine Leadership Of Al-Ridha' (a.s.) Among The Twelve Imams (a.s.)

6–1 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani narrated that Al-Husayn ibn Isma'il quoted on the authority of Abu Amro Sa'eed ibn Muhammad ibn Nasr al-Qat'tan, on the authority of Ubaydillah Muhammad al-Salami, on the authority of Muhammad ibn Abdul Rahim, on the authority of Muhammad ibn Sa'eed ibn Muhammad, on the authority of Al-Abbas ibn Abi Amro, on the authority of Sadaqa ibn Abi Musa, on the authority of Abi Nadhra, "When Abu Ja'far Muhammad ibn Ali Al-Baqir (a.s.) was about to pass away, he called in his son – As-Sadiq (a.s.) to entrust him with the Trusteeship. His brother Zayd ibn Ali (a.s.) told him, "I think it would not have been improper if you had treated us like Al-Hassan (a.s.) and Al-Husayn (a.s.)1. Then there would be no fear that you will be denied." He (a.s.) said, "O Abul Hassan! What is entrusted cannot be dealt with by using examples. His decrees do not depend on traditions. These are things that have been totally set from before the birth of the Divine Proofs of God (the Imams) the Exalted the Sublime." Then he called in Jabir ibn Abdullah and told him, "O Jabir! Tell us about the sheet that you saw yourself." Then Jabir told him (a.s.), "O Aba Ja'far! Yes. I went to see the Blessed Lady Fatima – my master – the daughter of God's Prophet (S) to congratulate her upon the birth of Al-Husayn (a.s.).

حَدَّثَنَا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذَانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبراهِيمُ بْنِ هَاشِم، عَنْ أَبِيكَ؟ قالَ هُوَحَيُّ، قُلْتُ: بْنِ صَالِحٍ، قالَ: قُلْتُ لِإِبْراهِيمَ بْنِ أَبِي الحَسَنِ مُوسَى بْنِ جَعْفَرِعَلَيْهِمَا السَّلاَمُ؛ مَا قَوْلُكَ فِي أَبِيكَ؟ قالَ هُوَحَيُّ، قُلْتُ: فَمَا قَوْلُكَ فِي أَجِيكَ أَبِي الحَسَنِ عَلَيْهِ السَّلامُ؟ قال: ثِقَةٌ صَدُوقٌ، قُلْتُ: فَإِنَّهُ يَقُولُ: إِنَّ أَبِاكَ قَدْ مَضَى، قالَ: هُوَأَعْلَمُ بِما يَقُولُ، فَأَعَدْتُ عَلَيْهِ، فَأَعادَ عَلَيَّ، قُلْتُ: فَأَوْصَى أَبُوكَ؟ قالَ: نَعَمْ، قُلْتُ: إِلَى مَنْ أَوْصَى؟ قالَ: إِلَى خَمْسَةٍ مِنَّا، وَجَعَلَ يَقُولُ، فَأَعَدْتُ عَلَيْهِ، فَأَعادَ عَلَيَّ، قُلْتُ: عَلَيْهَ المُقَدَّمَ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَدِّمَ عَلَيْنَا المُقَدِّمَ عَلَيْنَا المُقَدَّمَ عَلَيْنَا المُقَدِّمِ الْمُعَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَدَّمَ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا الْمُقَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا الْمُقَدِّمُ عَلَيْنَا الْمُقَدِي عَلَى الْعُولَ عَلَيْهِ السَّلَامُ اللَّهُ عَلَى الْمُقَدِي إِلَى عَنْ أَوْصِى أَلْتُ المُقَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَدِّمُ عَلَيْنَا المُقَلِّمُ اللَّهُ لَا إِلَى عَنْ الْمُقَدِّمُ عَلَيْنَا الْمُقَدِّمُ عَلَيْنَا الْمُقَدِّمُ عَلَيْنَا الْعَلَيْنَا الْمُقَدِّمُ عَلَيْنَا الْمُعَدِينَ عَلَى الْمُقَلِّمُ الْمُقَدِّمُ عَلَيْنَا الْمُقَدِي الْعَلَيْنَا الْمُعَلِّيْنَا الْمُقَدِّمُ عَلَيْنَا الْعَلَيْنَا عَلَى الْمُعَدِينَا عَلَى الْمُقَدِّمُ عَلَيْنَا الْمُقَدِّمُ عَلَيْنَا الْمُعَلِيْنَا عَلَى الْمُعَلِيْ عَلَى الْمُعَلِيْنَا عَلَى الْمُعَلِيْنَا عَلَى الْمُعَلِيْنَا عَلَى عَلَى الْمُعَلِيْنَا عَلَى الْمُعَلِيْنَا عَلَى الْمُعَلِيْ

حَدَّثنا مُحَمَّدُ بْنِ إِبْراهيمَ بْنِ إِسْحاقَ الطَّالِقانِيُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثنا الحُسَيْنُ بْنِ إِسْمَاعِيل قالَ: حَدَّثنا أَبُو لَ عَمْرِو سَعِيدُ بْنِ مُحَمَّد بْنِ سَعِيد بْنِ مُحَمَّد قالَ: حَدَّثنا العَبَّاسُ بْنُ أَبِي عَمْرِو، عَنْ صَدَقَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي نَصْرُوةَ قالَ: حَدَّثنا العَبَّاسُ بْنُ أَبِي عَمْرِو، عَنْ صَدَقَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي نَصْرُوةَ قالَ: حَدَّثنا العَبَّاسُ بْنُ أَبِي عَمْرِو، عَنْ صَدَقَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي نَصْرُوةَ قَالَ: لَمّا احْتُصِرَ أَبُو جَعْفَرٍ مُحَمَّد بْنِ عَلِي عَلَيْهِ السَّلامُ لِيعُهِمَا السَّلامُ عِنْدَ الوَفَاةِ دَعا بِإِبْنِهِ الصَّادِق عَلَيْهِ السَّلامُ لِيعُهِمَ إِلَيْهِ عَهْداً، فَقالَ لَهُ: أَخُوهُ وَيُدُ بْنِ عَلِي عَلَيْهِ السَّلامُ لِيعُهُمَا السَّلامُ لَوَفَاةٍ دَعا بِإِبْنِهِ الصَّادِق عَلَيْهِ السَّلامُ لِيعُهُمَ إِلَيْهِ عَهْداً، فَقالَ لَهُ: أَخُوهُ وَيُدُ بْنِ عَلِي عَلَيْهِ السَّلامُ لِيعُهُمَا السَّلامُ لِيعُهُمَ اللَّهُ عَهْداً العَهُودُ بِالرَّسُومِ وَإِنَّما هِيَ أَمُورٌ سَابِقَةٌ عَنْ تَكُونُ أَتَيْتُ مُنْكَلًا، فَقالَ لَهُ: يَا جَابِرِ بْنِ عَبْدِ اللَّه، فَقالَ لَهُ: يَا جَابِر حَدَّثنا بِما عايَنْتَ مِنَ الصَّحِيفَةِ، فَقالَ لَهُ جابِرِ: نَعَمْ، يا أَبَا جَعْفَر، دَخلُتُ عَلَى مَوْلاتِي فاطِمَةَ بِنْتِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِأُهْنِتُها بِمَوْلِدِ الحُسَيْنِ عَلَيْهِ السَّلامُ، فَإِذا بَعُفُور، دَخلُتُ عَلَى مَوْلاتِي فاطِمَةَ بِنْتِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِأُهْنِتُهَا بِمَوْلِدِ الحُسَيْنِ عَلَيْهِ السَّلامُ، فَإِذا بَعُفُور، دَخلُتُ عَلَى مَوْلاتِي فاطِمَةَ بِنْتِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِأُهْنِتُها بِمَوْلِدِ الحُسَيْنِ عَلَيْهِ السَّلامُ، فَإِذا عَلَى مَوْلا لِلهُ عَلَى مَوْلا مَلَيْهِ السَّلامُ، فَقَالَ لَهُ السَّلامُ، فَإِذا المَسْتَعَ بَيْضَاءُ مِنْ ذُرَّةِ وَقُلْلُ لَهُ لَهَا السَّلامُ اللهُ عَلَيْهِ وَآلِهِ لِلْهُ عَلْمُ اللهُ عَنْ مَلْ عُلْهُ وَلَاللهُ عَلَى مَوْلِهُ السَّلَامُ عَلَى مَوْلِا الْعَلْمَ الْمَالِقُولُ الْمُولِهِ الْمُعْرِقِهُ السَّلَامُ اللهُ عَلَى الْمَالِقُولُ لَهُ السَّالِهُ اللهُ عَلَيْه

There was a silvery-white pearl brilliant sheet of paper in her hands. I told her, "O Master of all Women! What is this sheet that I see you have?" She (a.s.) said, "The names of the Imams who are going to be from my progeny are written on it." I said, "Give it to me to look at." She (a.s.) said, "O Jabir! I would have surely done so if it was not forbidden to do so. However, it is forbidden for anyone but the Prophet (S), the Prophet's Trustee or a Member of the Holy Household to touch it. You are only allowed to look at it from the outside." Jabir added, "It said, 'Abul Qasim Muhammad ibn Abdullah al-Mustafa (the Prophet) whose mother is Amina, Abul Hassan Ali ibn Abi Talib al-Murtadha whose mother is Fatima the daughter of Asad ibn Hashem ibn Abd Manaf, Abu Muhammad Al-Hassan ibn Ali al-Barr, Abu Abdullah Al-Husayn ibn Ali At-Tagi whose mother is (the Blessed Lady) Fatima - the daughter of Muhammad, Abu Muhammad Ali ibn Al-Husayn al-Adl whose mother is Shahr Banu - the daughter of Yazd Gird, Abu Ja'far Muhammad ibn Ali Al-Baqir whose mother is Umm Abdullah - the daughter of Al-Hassan ibn Ali ibn Abi Talib, Abu Abdullah Ja'far ibn Muhammad As-Sadig whose mother is Umm Farwa - the daughter of Al-Qasim ibn Muhammad ibn Abi Bakr, Abu Ibrahim Musa ibn Ja'far whose mother is a slave maid called Hamidah al-Mosaffat, Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) whose mother is a slave maid called Najma, Abu Ja'far Muhammad ibn Ali al-Zak'ki whose mother is a slave maid called Khayzaran, Abul Hassan Ali ibn Muhammad Al-Amin whose mother is a slave maid called Susan, Abu Muhammad Al-Hassan ibn Ali al-Rafiq whose mother is a slave maid called Samanah and whose nickname is Ummul Hassan, Abul Qasim Muhammad ibn Al-Hassan (a.s.) who is the Riser (Imam al-Mahdi) - the Proof of God - whose mother is a slave maid called *Narjis*. May God's Blessings be upon them all."

The author of this book (a.s.heikh Sadooq) said, This tradition has been narrated this way by mentioning the name of the Riser (a.s.). However, I think that it is not proper to mention his name – may God bless him.

6–2 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed narrated that Sa'd ibn Abdullah and Abdullah ibn Ja'far al-Hemyari quoted on the authority of Abil Khayr Salih ibn Abi Hammad and Al-Hassan ibn Dharif, on the authority of Bakr ibn Salih who narrated the following tradition. Also my father, Muhammad ibn Musa ibn al-Mutawakkil, Muhammad ibn Ali Majiluwayh, Ahmad ibn Ali ibn

ناولِيني لأَنْظُرَ فِيها قالَتْ: يا جابِر لَوْ لا النَّهِيُ لَكُنْتُ أَفْعَلُ، لَكِنَّهُ قَدْ نُهِيَ أَنْ يَمُسَّهَا إِلاَّ نَبِيٍّ أَوْ وَصِيُّ نَبِيٍّ أَوْ أَهْلُ بَيْتِ نَبِيٍّ، وَلَكِنَّهُ مَأْذُونٌ لَكَ أَنْ تَنْظُرَ إِلَى باطِنِها مِنْ ظاهِرِها قالَ جابِرِّ: فَإِذَا أَبُو القاسِمِ مُحَمَّدُ بْنِ عَبْدِ اللَّهِ الْمُصْطَفَى أُمُّهُ عَلِي الْبَرِ، أَبُو الْحَسَن عَلِي بْنِ أَبِي طالِب المُرْتَضَى أُمُّهُ فَاطِمَةُ بِنْت أَسَد بْنِ هاشِمٍ بْنِ عَبْدِ مَناف، أَبُو مُحَمَّد عَلِيُ بْنِ الحُسَيْنِ العَدْلُ، أُمُّهُ عَلِي البَقِرُ أُمُّهُ أَمُّ عَبْدِ اللَّهِ بِنْت الحَسَن بْنِ عَلِي البَعْدِلُ، أَمُّهُ عَلِي البَعْدِلُ أُمُّهُ أَمُّ فَرْوَةَ بِنْت القاسِمِ بْنِ مُحَمَّد عَلِي بُنِ أَبِي طالِب عَلَيْ السَّلَامُ، أَبُو عَبْدِ اللَّهِ بِنْت الحَسَن بْنِ عَلِي البَعْدِلُ أُمَّهُ أُمُّ فَرْوَةَ بِنْت القاسِمِ بْنِ مُحَمَّد بْنِ أَبِي طالِب عَلَيْهِ السَّلَامُ، أَبُو عَبْدِ اللَّهِ جَعْفَر مُحَمَّد الصَّادِقُ وَأُمُّهُ أُمُّ فَرْوَةَ بِنْت القاسِمِ بْنِ مُحَمَّد بْنِ أَبِي الْمُهُا عَمْمَهُ عَلَيْهِ السَّلَامُ أَمُّهُ جَارِيَةٌ إِسْمُها حَمِيدَةُ المُصَقَّاةُ، أَبُو الحَسَن عَلِيُّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ أُمُّهُ جَارِيَةٌ إِسْمُها حَمِيدَةُ المُصَقَّاةُ، أَبُو الحَسَن عَلِيُ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ أُمُّهُ جَارِيَةٌ إِسْمُها سُوسَى بْنُ مُحَمَّد الْأَمِين، أُمُّهُ جَارِيَةٌ إسْمُها سُوسَى بُنُ مُحَمَّد الآمِينِ مُحَمَّد الأَمِين، أُمُّهُ جارِيَةٌ السُمُها سُوسَى أَبُو الحَسَن عَلِيُ بْنُ مُحَمَّد الأَمِين، أُمُّهُ جارِيَةٌ السُمُها سُوسَى بُنُ مُحَمَّد الحَسَن بُو عَلِي الرَّفِيقُ المَّسُوسَ مُحَمَّد المَسَن مُحَمَّد المَسَن مُحَمَّد الرَّهِيق أُمْهُ جارِيَةٌ إِسْمُها سَمِها سَامَانَةُ وَتُكَتّي أُمُّ الْحَسَن أَبُو العَاسِمِ مُحَمَّد بُن عَلِي الرَّفِيق أُلَّهُ جارِيَةٌ إِسْمُها سَامُها سَوسَن أَبُو الحَسَن عَلَيْهِمْ أَجْمَعِينَ أَلُو الحَسَن عَلِي السَّهِ مُحَمَّد الْمَسَن أَبُو الحَسَن عُولَةٍ السَّهُ عَلَيْهِمْ أَجْمَعِينَ السَّه عَلَيْهِمْ أَجْمَعِينَ الْتَالُولُ الْمَالِمُ الْمَسَانِ الْعَاسِمُ الْمُوسَانِ الْمُوسَ الْمُلَامُ الْمُعَلِي السَّهُ الْمُعْمِينَ السَّه المَصَانِ

قالَ مُصَنِّفُ هذا الْكِتابِ: جاءَ هذا الْحَدِيث هكَذا بِتَسْمِيَةِ القائِمِ عَلَيْهِ السَّلامُ، وَالَّذِي أَذْهَبُ إِلَيْهِ النَّهْيُ عَنْ تَسْمِيَتِهِ عَلَيْهِ السَّلامُ.

حَدَّثَنا أَبي؛ وَمُحَمَّدُ بْنِ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيد قالا: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّهِ؛ وَعَبْدُ اللَّهِ بْنِ جَعْفَرِ الحِمْيَرِيُّ ـ 2 جَمِيعاً، عَنْ أَبي الخَيْرِ صالِح بْنِ أَبي حَمَّاد؛ وَالحَسَن بْنِ ظَرِيف جَمِيعاً، عَنْ بَكْرِ بن صالِح، وَحَدَّثَنا أَبي وَمُحَمَّدُ بْنِ مُوسَى بْنِ المُتَوَكِّلِ؛ وَمُحَمَّدُ بْنِ عَلِيِّ ماجِيلوَيْه، وَأَحْمَدُ بْنِ عَلِيِّ بْنِ إِبْراهِيمٍ بْنِ هاشِمٍ، وَالحُسَيْنُ بْنِ إِبْراهيمٍ بْنِ ناتانَةَ؛

Ibrahim ibn Hashem, Al-Husayn ibn Ibrahim ibn Tatana and Ahmad ibn Ziyad ibn Ja'far al-Hamadani may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Bakr ibn Salih, on the authority of Abdul Rahman ibn Salim, on the authority of Abi Basir, on the authority of Abi Abdullah (as-Sadiq) (a.s.), "My father (a.s.) told Jabir ibn Abdullah Al-Ansari, 'I have something to do with you in private. When is the most convenient time for you to come so that I may ask you something?' Jabir replied to him (a.s.), 'Whenever you please.' Then my father (a.s.) met him in private and told him, 'O Jabir! Tell me about the tablet which you saw in the hands of my mother (the Blessed Lady) Fatima - the daughter of God's Prophet (S), and what my mother told you about what is recorded in it in writing.' Jabir said, 'I take God as a witness that I went to see your mother (the Blessed Lady) Fatima during the lifetime of God's Prophet (S) to congratulate her upon the birth of Al-Husayn (a.s.). Then I saw a green tablet in her hand which I thought to be emeralds. In it there were white writings which were as brilliant as sunshine. I told her, 'O daughter of God's Prophet (S)! May my mother and father be your ransom! What is this tablet?' She (a.s.) replied, 'This is a tablet which God the Exalted the Sublime has bestowed upon His Messenger (a.s.). In it there are the names of my father, my husband, my two sons, and the names of the Trustees from my progeny. My father (a.s.) gave it to me to make me happy.' Jabir added, 'Then your mother (the Blessed Lady) Fatima gave it to me. I read it

Then Imam As–Sadiq (a.s.) added, "My father (a.s.) asked, 'O Jabir! Can you show it to me?' He said, 'Yes.' Then my father accompanied him to Jabir's house where Jabir brought a sheet made of skin for my father and said, 'I take God as a witness that this is what I saw written on that tablet, 'In the Name of God the Beneficent, the Merciful. This is a writing from God the Honored the Wise to Muhammad – His Light, His Messenger and His Veil, and His Reason which has been descended upon him by the Trustworthy Spirit from the Lord of the Two Worlds. O Muhammad! Exalt My Names. Be grateful for My Blessings. Do not deny. Indeed I am God. There are no gods other than Me. I am the Defeater of the Tyrants, the Humiliator of the Oppressors! The Owner of the Religion. Indeed I am God. There are no gods other than Me. I will punish whoever places hopes in others but Me or fears things other than

وَأَحْمَدُ بُنِ زِيادِ بْنِ جَعْفَرِ الهَمَدَانيُّ – رَضِيَ اللَّهُ عَنْهُمْ – قَالُوا: حَدَّثَنَا عَلِيُّ بْنِ إِبراهِيمٍ بْنِ هاشِمٍ، عَنْ أَبِيهِ، عَنْ بَيْدِ اللَّهُ عَلَيْهِ السَّلامُ، قَالَ أَبِي عَلَيْهِ السَّلامُ لِجابِر بْنِ صالِمٍ، عَنْ أَبِي عَيْدِ اللَّهُ عَلَيْهِ السَّلامُ قَالَ أَبِي عَلَيْهِ السَّلامُ لِجابِر بْنِ صالِمٍ، عَنْ أَبِي عَيْدِ اللَّهِ عَلَيْهِ السَّلامُ اللَّهُ عَلَيْهِ السَّلامُ فَقَالَ: يا جابِرُ أَحْبِرْنِي عَنْ اللَّوْحِ الَّذِي رَأَيْنَهُ فِي يَدِ أُمِّي فَاطِمَة بِنْتِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَا أَحْبُرِنْكَ بِهِ أُمِي أَنَّ فِي ذَلِكَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَا أَحْبُرِنْكَ بِهِ أُمِي أَنَّ فِي ذَلِكَ اللَّوْحِ النَّيْحِ اللَّيْعَ السَّلامُ، فَوَالَتُ إِلَهُ وَآلِهِ وَمَا أَخْبُرَتُكَ بِهِ أُمِي أَنَّ فِي ذَلِكَ اللَّهُ عَلَيْهِ السَّلامُ، فَرَأَيْتُ فِي يَدِها لَوْحاً أَخْصَرَ ظَنَنْتُ أَنَّهُ وَآلِهِ مَلَّى اللهُ عَلَيْهِ وَآلِهِ مِلْادَةِ الصَّمْسِ، فَقُلْتُ لَهَ إِلَيْ أَنْتَ وَأُمِي يا بِنْتَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَلْ مَنْ اللهُ عَلَيْهِ وَآلِهِ مَا يَعْتَ رَسُولِ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَا عُنْهُ وَآلِهِ هَلَاتُ مَنْ شَلْهُ وَرَأَيْتُ فِي يَدِها لَوْحَ أَفْدُومُ وَمَلَى اللهُ عَلَيْهِ السَّلَامُ اللهُ عَلَيْهِ وَآلِهِ مِلْ اللهُ عَلَيْهِ وَآلِهِ مَا عُنْهُ وَلَاللَّهُ عَلَيْهِ السَّلَمُ أَبْنِيَ، وَأَسْمُ الْبَيْعَ، وَأَسْمَ عُنْهُ أَبِي وَاسُمُ أَبْنِيَ وَأَسْمَ عَنْهُ أَبِي وَلِهُ مَنْ وَلِدَي، فَاللَّوْحَ مَكْتُوبَا السَّلامُ مَتَى اللهُ عَلَيْهِ السَّلَامُ مَتَى اللهُ عَلَيْهِ السَّلَمُ وَلَهُ فِي اللَّهُ لِللهَ إِللهَ إِللهَ إِللهَ إِللهَ إِللهُ إِنَّا اللَّهُ لا إِلَهُ إِلاَ أَنَا اللَّهُ لا إِلَهُ إِلَا أَنَا الْفَلُو عَلْمِ فَضَلْي ، وَمُذَلُ اللَّهُ لا إِلَهُ إِلَّا أَنَا هَمَنْ رَجَا غَيْرِ فَصَلْي، أَوْ فَافَ غَيْر وَصُلِيلِهِ فَلَا اللَّهُ لا إِلَهُ إِلاَ أَنَا الْفَلُولُ وَعَلْمِ وَالْمَ عَنْ مَنْ مَائِي وَلَهُ مَنْ مُنْ رَجًا غَيْر فَصَلْي ، أَوْ خَافَ غَيْر وَمُنْ اللهَ إِلَا أَلَا اللَ

My Chastisement in such a way that no one in the Two Worlds has been punished. Thus worship Me alone, and rely only on Me. Whenever I appoint a Prophet and his time ends I appoint a Trustee for him. I have made you superior over the other Prophets, and have made your Trustee (The first Divine Leader) superior over the other Prophet's Trustees. I have honored you with two lion cubs after him – your two grandsons Al–Hassan and Al–Husayn. I have established Al–Hassan (The second Divine Leader) as the Treasure–Mine of My Knowledge after the expiration of the term of his father. I have established Al–Husayn (The second Divine Leader) as the storehouse of My Revelations. I have honored him with the Martyrdom, and have perfected Prosperity for him. He is the noblest of the martyrs. He holds the highest rank of the martyrs near Me. And I have entrusted him with My Perfect Word, and I have left the Complete Proof near him. I give rewards and chastisements by his kinship – the first of whom is Ali (The fourth Divine Leader)– the Master of the Worshippers and the adornment of the

previous Trustees. His son (Muhammad) - the praised one - is like his grandfather. He is Muhammad Al-Bagir - the analyzer of My Knowledge and the Treasure House of My Wisdom. Those who doubt Ja'far will be destroyed. Whoever rejects him has indeed rejected Me. I say the right thing. I highly honor Ja'far (The sixth Divine Leader). I will make him happy regarding his followers, companions and friends. I have appointed Musa (The seventh Divine Leader) after him. After him there will be a short period of dark sedition, although there will not be a breach of Divine Leadership. My Proof will not remain hidden and the Trustees will not suffer. Beware that whoever denies any of them has indeed denied Me. Whoever changes any of the verses of My Book has indeed ascribed lies to Me. Woe be to those who ascribe lies and those who deny! Whoever denies the eighth (Divine Leader Al-Ridha') after the duration of the Leadership of Musa - My Servant, Friend and Appointed One - is over, has indeed denied all My Trustees. Ali is My Trustee and Helper. He is the one on whose shoulders I will place the burden of Prophethood and grant him power. A haughty wicked fellow (al-Ma'mun) will murder him and bury him in a town that is established by a good servant next to My worst creature. I say the right thing. I will make him happy by his successor after him Muhammad (The ninth Divine Leader) – his son. He is the inheritor of My Knowledge and the Treasure-house of My Wisdom. He is the site of My Secrets and My Proof for My creatures. I

العالَمِينَ، فَإِيّايَ فَاعْبُدْ وَعَلِيٍّ فَتَوَكَّلْ، إِنِّي لَمْ أَبْعَثْ نَبِيًا فَأَكْمَلْتُ أَيّاماً وَاَنْقَضَتْ مُدَّتُهُ، إِلاَ جَعَلْت لَهُ وَصِياً وَإِنِي فَضَلْتُكَ عَلَى الأَبْيِاء، وَفَضَلْتُكَ عَلَى الأَوْصِياء، وَأَكْرَمْتُكُ بِشِبْلِيْكَ بَعْدَهُ، وَبِسِبْطَيْكَ الحَسَنِ وَالحُسيْنِ، فَجَعَلْتُ حَسَناً مَعْدِنَ عِلْمِي بَعْد انْقِضاءَ مُدَّةٍ أَبِيهِ، وَجَعَلْتُ حُسَيْناً خازِنَ وَحْيِي، وَأَكْرَمْتُهُ بِالشَّهادَةِ وَخَتَمْتُ لَهُ بِالسَّعادَةِ، فَهُوَأَهْضَلُ مَنِ اسْتَشْهْودَ، وَأَرْفَعُ الشُّهُداءِ دَرَجَة عِنْدِي، وَجَعَلْتُ كَلِمَتِي الثَّامَّة مَعُهُ وَالحُجَّة البالِغَة عِنْدَهُ، بِعِتْرَتِهِ أَثِيبُ وَالْمَعْدِنُ وَأَعْلِي سَيَيْدُ العابِدِينَ، وَزَيْنُ أَوْلِيائِي المَاضِينَ، وَابْنِهِ شَبِيهُ جَدِّهِ المَحْمُودِ، مُحَمَّد الْباقِرُ لِعِلْمِي وَالمَعْدِنُ وَأَعاقِبَ، أَوّلُهُمْ عَلِيٌّ سَيَهُلِكَ المُرْتابُونِ فِي جَعْفَى، الرَّادُ عَلَيْهِ كَالرَّادِ عَلِيَّ، حَقَّ القَوْلُ مِنِي، لأَكْرِمَنَّ مَثُوى جَعْفَى، وَلا سُرِّيَّهُ فِي الْمَعْدِنُ المُرْتابُونِ فِي جَعْفَى، الرَّادُ عَلَيْهِ كَالرَّادِ عَلِيَّ، حَقَّ القَوْلُ مِنِي، لأَكْرُمِنَّ مَثْوى جَعْفَى، وَالْهُ لَعْلِيهِ السَّعِلَى وَالْمَوْنِي لا يَشْقَوْنَ، إلا وَمِن جَحَدَ واحِداً مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي، وَمَنْ غَيْرِ آيَةً مِنْ كِتابِي فَقَدْ وَحُكْتِي لا لَلْمُفْتَرِينَ الْمَكْتَرِينَ الْمُكَدِّبِ بِالشَّامِ وَوَيْلِ للْمُفْتَرِينَ الْمَعْلِي وَلِيقِي لا يَشْقُونَ، إلا وَمِن جَحَدَ واحِداً مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي، وَمَنْ غَيْرِ آيَةً مِنْ كِتابِي فَقَدْ وَكِيلِ للْمُفْتَرِينَ الْمُكَدِّبِ بِالشَّامِنِ مُكْورِ ليَتُعْمِ مُنْ عَنْرِ الْمَثَوْدِ مِنْ عَلْمُ لَكُمْ اللْمُونَ وَلَيْ لِلْمُفْتَرِينَ الْمَلْوِي وَلَيْ لِلْمُونَ وَلُولُ النَّلُونَ وَلُولُ الْمَائِي وَاصِرِي، وَمَنْ طَرِي وَمُولِعُ سَرِّي وَمُولِعُ سَرِّي وَمُولِعُ مَلْ وَلَيْ لَوْلُولُ اللْمُقْولُ اللْمُعَلِي وَلِي اللْمُلْعِيقِ وَلَى الْمُعَلِيقَةِ مِنْ الْعَلَى وَلَوْلُولُ مَلِكُ الْمُولُولُ اللْمُ الْمُعْرِقُ وَلَيْ اللَّوْمُ وَلَا اللْمُولُولُ اللْمُعْرِقِ وَلَيْ الْمُلْعُ مِنْ عُلْمُ وَلَى الْمُعْرِقُ مَلِي اللْمُعْرِقُ وَلَا اللَّالِولُولُ مُو

have established Heaven as his place and have accepted his intercession on behalf of seventy members of his family who have all become sure to burn in the Fire. And I will end the affairs of his son Ali (The tenth Divine Leader) – My Trustee and Helper, a Witness over My creatures, and My Entrusted with My Revelations – with prosperity. I will bring about Al–Hassan (The eleventh Divine Leader) from him – a caller to My Path and the Treasure–house of My Knowledge. Then I will complete Divine Leadership with his son (The twelfth Divine Leader) – Mercy for the people of the two Worlds. He will possess the Perfection of Moses, the Illumination of Jesus, and the Patience of Jacob. My friends will be

belittled during his time. Their heads will be given to others as gifts like the heads of the Turks and the Daylams (Who were opposed to Islam) were. They will be killed and burnt. They will be in fear. The Earth will turn red from their shed blood. Their women will cry and mourn. They are truly My friends. I will fend off all oppressive seditions by them. I will fend off any earthquakes by them. I will eliminate any hardships and burdens by them. They are the ones on whom is the Blessings and Mercy from their Lord. They are the guided ones."

Abdurrahman ibn Salim said that Abu Basir said, "If you had not even heard any traditions in all your life, just this one is enough for you. Therefore, guard it from all but those for whom it is meant."

6–3 And Abu Muhammad Al-Hassan ibn Hamza Al-Alawi – may God be pleased with him – narrated that Abu Ja'far Muhammad ibn Al-Husayn ibn Dorost al-Saravi quoted on the authority of Ja'far ibn Muhammad ibn Malik, on the authority of Muhammad ibn Imran al-Kufi, on the authority of Abdurrahman ibn Abi Najran and Safwan ibn Yahya, on the authority of Ishaq ibn Ammar that Abi Abdullah (a.s.) asked him, "O Ishaq! Do you want me to give you glad tidings?" He replied, "O grandson of the Prophet of God! May God sacrifice me for you! Yes." He (a.s.) said, "We have a sheet dictated by God's Prophet (S) and recorded in the handwriting of the Commander of the Faithful (a.s.) in which it is written, 'In the Name of God the Beneficent, the Merciful. This is a Book from God the Honorable the All-Knowing.' Then he narrated the rest of the tradition as it was recorded in the previous one except at the end of it he said, "Then As-Sadiq (a.s.) said, O Ishaq! This is the religion of the angels and the Messengers. Protect it from those to whom it does not belong. May God the Sublime safeguard and improve your conditions." Then he (a.s.)

وَأَخْتِمُ بِالسَّعَادَةِ لِإِبْنِهِ عَلِيِّ وَلِيِّي وَناصِرِي، وَالشَّاهِدَ فِي خَلْقِي وَأَمِينِي عَلَى وَحْيِي، أُخْرِجُ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَالخَارِنَ لِعِلْمِي الحَسَن، ثُمَّ أَكْمِل ذلِكَ بِإبْنِهِ رَحْمَةً لِلْعَالَمِينَ، عَلَيْهِ كَمالُ مُوسَى، وَبِهاءُ عِيسَى، وَصَبْرُ أَيُّوبَ، سَيَذِلُ وَالخَارِنَ لِعِلْمِي الحَسَن، ثُمَّ أَكْمِل ذلِكَ بِإبْنِهِ رَحْمَةً لِلْعَالَمِينَ، عَلَيْهِ كَمالُ مُوسَى، وَبِهاءُ عِيسَى، وَصَبْرُ أَيُّوبَ، سَيَذِلُ فِي زَمانِهِ أَوْلِيائِي وَتُتَهادى رُؤْسُهُمْ كَمَا تُتَهادى رُؤْسُ التُرْكِ وَالدَّيْلَمِ فَيُقْتَلُونَ و يُحْرِقُونَ و يَكُونُونَ خَائِفِينَ مَرْعُوبِينَ وَجِينَ وَجَلِينَ، تُصْبَغُ الأَرْضُ بِدِمائِهِمْ وَيَفْشُو الْوَيْلُ وَالرَّبِينُ فِي نِسائِهِمْ، أَوْلئك أَوْلِيائِي حَقّاً، بِهِمْ أَدْفَعُ كُلِّ فِتْنَةٍ عَمْياءَ وَبِهِمْ اكشِفُ الزَّلازِل و أَرْفَعُ الآصارِ وَالأَغْلالَ أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ، وَأُولئِكَ هُمُ المُهْتَدُونَ . حَنْدِسٍ، وَبِهِمْ اكشِفُ الزَّلازِل و أَرْفَعُ الآصارِ وَالأَغْلالَ أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ، وَأُولئِكَ هُمُ المُهْتَدُونَ

.قالَ عَبْدُ الرَّحْمن بْن سالِم: قالَ أَبُو بَصِيرٍ: لَوْ لَمْ تَسْمَعْ فِي دَهْرِكَ إِلاّ هذا الْحَديثِ لَكَفاكَ، فَصنُنْهُ إِلاّ عَنْ أَهْلِهِ

وَحَدَّثَنَا أَبُو مُحَمَّدِ الحَسَنُ بْنِ حَمْزَةَ العَلَوِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَبُو جَعْفَرِ مُحَمَّدِ بْنِ مُلِكَ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ عِمْرانَ الكُوفِيُّ، عَنْ عَبْدِ الرَّحْمِنِ بْنِ أَبِي نَجْرانَ؛ وَصَفُوانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، عَنْ أَبِي عَبْدِ اللَّه عَلَيْهِ السَّلامُ، أَنَّهُ قالَ: يا إِسْحَاقُ أَلا أَبَشِّرُكَ؟ قُلْتُ: بَلَى جَعَلَنِيَ اللَّهُ فِدكَ يا ابْنِ مَسُولِ اللَّهِ عَلَيْهِ السَّلامُ فَقَلْ اللَّهُ عَلَيْهِ وَآلِهِ وَخَطِّ أَمِيرِ الْمُؤْمِنِينِ عَلَيْهِ السَّلامُ فِيها: بِسِّم رَسُولِ اللَّهِ السَّلامُ فِيها: بِسِّم اللَّهِ الرَّحْمِنِ الرَّحِيمِ هذا كِتَابٌ مِنَ اللَّهِ العَزِيزِ العَلِيمِ، وَذَكَرَ الْحَدِيثَ مِثْلُهُ سَواءً إِلَّا أَنَّهُ قالَ فِي حَدِيثِهِ فِي آخِرَه: ثُمُّ ، قَالَ الصَّادِقُ عَلَيْهِ السَّلامُ يا إِسْحَاقُ هذا دِينُ المَلائِكَةِ وَالرُّسُل، فَصَنُنُهُ عَنْ غَيْرٍ أَهْلِهِ يَصَنُنْكَ اللَّهُ تَعَالَى وَيُصَلِّ اللَّهُ عَالَيْهِ عَلْ أَلْكُو عَلَيْهِ السَّلامُ يا إِسْحَاقً مَلْكُ اللَّهُ عَلَيْهِ قَالَ فِي حَدِيثِهِ فِي آخِرَه: عُلْلُهُ مَالُكُ عَنْ غَيْرٍ أَهْلِهِ يَصَنُنُكَ اللَّهُ تَعَالَى وَيُصَلِّ بَاللَهُ عَلَيْهِ السَّلامُ يا إِسْحَاقُ مَلْكُ وَلَاللَّهُ عَنْ غَيْرٍ أَهْلِهِ يَصَنُنُكَ اللَّهُ تَعَالَى وَيُصَلِّ بَاللَكُ مِنْ عَلْ إِلَّ الْنَهُ عَلَيْ إِلَّا الْنَهُ عَلَيْهِ السَّلامُ عَلَيْ الْهُ الْعَرْبَلِ الْعَلْمَ وَالرُّسُلُ وَيُعَلِّ قَلْمَ عَيْرٍ أَهْلِهِ يَصَنُنُكَ اللَّهُ تَعَالَى وَيُصَلِّحُ اللَّهُ الْمَالِكَةُ وَالرُّسُلُ وَلَا الْعَلْمَ عَلْمَ عَيْرٍ أَهْلِهِ يَصَالَعُ اللَّهُ الْعَلْمَ عَلْمَ الْسُلامُ اللّهُ الْعَلْمَ وَلَا اللّهُ الْعَلْمَ عَلْمَ عَلْمَ الْعَلْمَ الْعَلْمَ عَلْ اللّهُ الْعَلْمَ عَلْمَ الْعَلْمُ وَلَالُولُ الْمَلْأَلُهُ الْعَلْمُ الْعَلْمُ الْعَلْمَ عَلْمَ الْعَلَامِ وَاللّهُ الْعَلْمَ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْمُلْولِكُولُولُ الْمُلْولِي الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ اللّهُ الْعَلْمُ اللّهُ الْعَلْمُ الْعُلْمُ الْعَلْمُ اللّهُ الْعُلْمُ اللّهُ الْعُلْمُ الْعُلْمُ اللّهُ الْعُلْمُ اللّهُ الْعُلْمُ اللّهُ الْعُلْمُ الللّهُ اللّهُ الْعُلْمُ

added, "God the Exalted the Honorable will save from the Fire whoever brings faith in these issues."

6–4 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Al-Hassan ibn Isma'il quoted on the authority of Sa'eed ibn Muhammad al-Qattan, on the authority of Abdullah ibn Musa al-Royani Abu Torab, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Ali ibn Al-Hassan ibn Zayd ibn Al-Hassan ibn Ali ibn Abi Talib (a.s.), on the authority of Abdullah ibn Muhammad ibn Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather (a.s.): Muhammad ibn Ali Al-Baqir (a.s.) gathered all his children together along with their uncle Zayd ibn Ali (a.s.) and showed them some writing in the handwriting of Ali (a.s.) and dictated by God's Prophet (S) in which it was recorded, "This is a Book from God the Honorable the Wise." It contains the same material as stated before until where it said, "They are the guided ones." Then at the end he said, "I wonder about Muhammad ibn Ja'far (Imam Sadiq's son) and his revolt having heard these from his father (a.s.).'2" Then he added, "These are God's Secrets, His Religion and the Religion of His angels. Then guard it against those to whom it does not belong."

6–5 Ali ibn Al-Husayn ibn Shathawayh al-Mo'addib – may God be pleased with him and Ahmad ibn Harun al-Ami – may God be pleased with him – narrated that Muhammad ibn Abdullah ibn Ja'far al-Hemyari quoted on the authority of his father, on the authority of Ja'far ibn Muhammad ibn Malik al-Fazari al-Kufi, on the authority of Malik ibn al-Salooli, on the authority of Dorost ibn Abdul Hamid, on the authority of Abdullah ibn Jabala, on the authority of Abul Safatij, on the authority of Jabir al-Jo'fi, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (a.s.), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima – the daughter of God's Prophet (S). There was a tablet in front of her. It was so brilliant that it was about to blind my eyes. Twelve names could be seen – three names on the tablet, three names on the back, three names at the end and three names on the side. I counted them. There were twelve of them. I asked, 'Whose names are these?' (The Blessed Lady) Fatima (a.s.) replied, 'These are the names of the Trustees. The first of them is my cousin (Imam Ali), and the rest are from my progeny. The last one of them is the Riser.'"

«ثُمُّ قالَ: مَنْ دانَ بِهذَا أَمِنَ مِنْ عِقابِ اللَّهِ عَزَّ وَجَلَّ .

حَدَّثَنا أَبُو العَبَّاسِ مُحَمَّدُ بُنِ إِبْراهِيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الْحَسَنُ بْنِ إِبْراهِيمَ بْنِ إِسْمَاعِيلَ قالَ: حَدَّثَنا عَبْدُ اللَّه بْنِ مُوسَى الرُّويانِيُّ أَبُو تُراب، عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه بْنِ مُوسَى الرُّويانِيُّ أَبُو تُراب، عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه بْنُ مُحَمَّدِ الصَّلامُ، قالَ: حَدَّثَنَي عَبْدِ اللَّهِ بْنُ مُحَمَّد الصَّالِمُ عَلْيٌ بْنِ الْحَسَنِ بْنِ عَلِيِّ الباقِرَ جَمْعَ وُلْدَهُ وَفِيهِمْ عَمُّهُمْ زَيْدُ بْنُ عَلِي عَلَيْهِ السَّلامُ ثُمَّ بْنِ عَلِي الباقِرَ جَمْعَ وُلْدَهُ وَفِيهِمْ عَمُّهُمْ زَيْدُ بْنُ عَلِي عَلَيْهِ السَّلامُ وَإِمْلاءِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكْتُوبٌ فِيهِ: «هذا كِتابٌ مِنَ اللَّهِ الْحَرْجَ إِلَيْهِم كِتَاباً بِخَطِّ عَلِي عَلَيْهِ السَّلامُ وَإِمْلاءِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكْتُوبٌ فِيهِ: «هذا كِتابٌ مِنَ اللَّهِ العَزِيزِ الحَكِيمِ لِهِ حَدِيثُ اللَّوْحِ إِلَى المَوضِعِ الَّذِي فِيهِ وَأُولِئِكَ هُمُ المُهْتَدُونَ لَ ثُمَّ قالَ فِي آخِرِهِ: قالَ عَبْدُ العَظِيمِ: العَجْبُ كُلِّ العَجَبُ لُمُحَمَّد بْنِ جَعْفَرٍ وَخُرُوجِهِ وَقَدْ سَمِعَ أَباهُ عَلَيْهِ السَّلامُ يَقُولُ هذا وَيَحْكِيهِ، ثُمَّ قَالَ هِذَا وَنُولِيائِهِ السَّلامُ يَقُولُ هذا وَيَحْكِيهِ، ثُمَّ قَالًا عَنْ أَهْلِهِ وَأُولِيائِهِ وَدَالُولِيَائِهِ وَلَالِكَ بَي مَلائِكَتِهِ، فَصُنُهُ إِلاّ عَنْ أَهْلِهِ وَأَولِيائِهِ . «وَدِينُهُ دِين مَلائِكَتِه، فَصُنُهُ إِلاّ عَنْ أَهْلِهِ وَأَولِيائِهِ .

حَدَّثَنا عَلِيُّ بْنِ الحُسَيْنِ بْنِ شَاذَوَيْهِ المُؤَدِّبُ؛ وَأَحْمَدُ بْنُ هَارُونَ الفَامِيُّ ـ رَضِيَ اللَّهُ عَنْهُما ـ حَدَّثَنا مُحَمَّدُ بْنُ السَّلُولِيِّ، عَنْ عَبْدِ اللَّه بْنِ جَعْفَرِ الحِمْيَرِيُّ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّد بْنِ مالِكِ الفَزارِيِّ الكُوفِيِّ، عَنْ مالِكِ بْنِ السَّلُولِيِّ، عَنْ عَبْدِ اللَّه بْنِ القاسِمِ، عَنْ عَبْدِ اللَّه بْنِ جَبْلَةَ، عَنْ أَبِي السَّفَاتِجِ، عَنْ جَابِرِ الجُعفِيِّ، عَنْ أَبِي السَّفَاتِجِ، عَنْ جَابِرِ الجُعفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّد بْنِ عَلِيِّ الباقِرِعَلَيْهِمَا السَّلاَمُ، عَنْ جابِرِ بْنِ عَبْدِ اللَّه الأَنْصارِيِّ، قالَ: دَخَلْتُ عَلَى فاطِمَةَ بِنْت رَسُولِ أَبِي جَعْفَرٍ مُحَمَّد بْنِ عَلِيٍّ الباقِرِعَلَيْهِمَا السَّلاَمُ، عَنْ جابِرِ بْنِ عَبْدِ اللَّه الأَنْصارِيِّ، قالَ: دَخَلْتُ عَلَى فاطِمَةَ بِنْت رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقُدَّامَهَا لَوْحٌ يَكَادُ ضَوْقُهُ يَغْشَي الأَبْصَارَ، وَفِيهِ اثْنَا عَشَرَ اِسْما ثَلاثَةٌ فِي ظاهِرِهِ، وَثَلاثَةٌ فِي الطِيهِ، وَثَلاثَةٌ أَسْماءِ فِي طَرَفِهِ، فَعَدَدْتُها فَإِذا هِيَ اثْنا عَشَر، قُلْتُ: أَسْماءُ مَنْ هؤُلُاء؟ قالَتْ: هَرَا عَلَيْ وَثُلاثَةٌ أَسْماء فِي آخِرِهِ، وَثَلاثَة أَسْماء فِي آخِرِهِ، وَثَلاثَة أَسْماء فِي آخِرِهِ، وَثَلاثَة أَسْماء أَلُوْحٍ يَكَادُ صَيْقِ وَأَحَد عَشَرَ مِنْ وُلْدِي آخِرُهُمُ القائِمُ، قالَ جابِرٌ: فَرَأَيْتُ فِيهِ الْنَا عَشَر، قُلْدَي آخِرُهُمُ القائِمُ، قالَ جابِرٌ: فَرَأَيْتُ فِيهِ

Jabir ibn Abdullah Al-Ansari added, "The name Muhammad Muhammad Muhammad was seen in three places and the name Ali Ali Ali could be seen in four places."

6-6 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Al-Hassan ibn Mahboob, on the authority of Abil Jarood3, on the authority of Abi Ja'far (a.s.), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima (a.s.). There was a tablet in front of her in which there were the names of the Trustees. There were twelve names - the last one of which is the Riser. Three of them were Muhammad (a.s.) and four of them were Ali (a.s.)."

6–7 Al–Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa and Ibrahim ibn Hashem, on the authority of Al–Hassan ibn Mahboob, on the authority of Abil Jarood4, on the authority of Abi Ja'far (a.s.), on the authority of Jabir ibn Abdullah Al–Ansari, "I went to see (the Blessed Lady) Fatima (a.s.). There was a tablet in front of her in which there were the names of the Trustees. There were twelve names – the last one of which is the Riser. Three of them were Muhammad (a.s.) and four of them were Ali (a.s.)."

6–8 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Omayr, on the authority of Umar ibn Uthaynah, on the authority of Aban ibn Abi Ayyash, on the authority of Solaym ibn Qays al–Hilali that he had heard Abdullah ibn Ja'far al–Tayyar say, "Al–Hassan (a.s.), Al–Husayn (a.s.), Abdullah ibn Abbas, Umar ibn Abi Salamah, Osamah ibn Zayd and I were with Mo'awiya." Then he narrated what was expressed. He told Mo'awiya ibn Abi Sufyan, "I (Abdullah) heard God's Prophet (S) say, 'To the believers, I am to be held more superior than themselves. Then my brother Ali ibn Abi Talib is more superior to the believers than themselves. When it comes to martyrdom, my son Al–Hassan is more superior to the believers than themselves. Then my son Al–Husayn is more superior to the believers than themselves. Once he is martyred his son Ali ibn Al–Husayn is more superior to the believers than themselves.

.مُحَمَّداً مُحَمَّداً مُحَمَّداً فِي ثَلاثَةَ مَواضِعَ، وَعَلِيّاً عَلِيّاً عَلِيّاً عَلِيّاً فِي أَرْبَعَةِ مَواضِع

حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّد بْنِ يَحْيَى العَطَّارُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبِي، عَنْ مُحَمَّد بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ، _ 6 عَنِ الحَسَنِ بْنِ مَحْبُوب، عَنْ أَبِي الجَارُود، عَنْ أَبِي جَعْفَو عَلَيْهِ السَّلامُ، عَنْ جابِر بْنِ عَبْدِ اللَّهِ الأَنْصارِيِّ قالَ: دَخَلْتُ عَنِ الحَسَنِ بْنِ مَحْبُوبَ، عَنْ أَبِي الجَارُود، عَنْ أَبِي جَعْفَو عَلَيْهِ السَّلامُ، عَنْ جابِر بْنِ عَبْدِ اللَّهِ الأَنْصارِيِّ قالَ: دَخَلْتُ عَلَيْها السَّلامُ وَبَيْنَ يَدَيْها لَوْحٌ فِيهِ أَسْماءُ الأَوْصِياءِ فَعَدَدْتُ اثْنِي عَشَرَ، آخِرُهُمُ القائِمُ، ثَلاثَةً مِنْهُمْ مُحَمَّدٌ، عَلَيْهمُ السَّلامُ .

حَدَّثَنَا الحُسَيْنَ بْنُ أَحْمَدُ بْنِ إِدْرِيسَ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَبِي، عَنْ أَحْمَدُ بْنِ مُحَمَّدُ بْنِ عِيسَى، وَإِبْراهِيمَ بْنِ _ - 7 هَاشِمٍ جَمِيعاً، عَنِ الحَسَنِ بْنِ مَحْبُوب، عَنْ أَبِي الجارُود، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ هَا اللَّهِ الأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى فاطِمَةَ عَلَيْهَا السَّلامُ وَبَيْنَ يَدَيْها لَوْحٌ فِيهِ أَسْماءُ الأَوْصِياءِ، فَعَدَدْتُ اثْنِي عَشَر، آخِرُهُمُ القائِمُ عَلَيْهِ قَالَ: دَخَلْتُ عَلَى فاطِمَةَ عَلَيْهَا السَّلامُ، ثَلاثَةٌ مِنْهُمْ مُحَمَّدٌ، وَأَرْبَعَةٌ مِنْهُمْ عَلِي عَلَيْهِمُ السَّلامُ السَّلامُ، ثَلاثَةٌ مِنْهُمْ مُحَمَّدٌ، وَأَرْبَعَةٌ مِنْهُمْ عَلِي عَلَيْهِمُ السَّلامُ

حَدَّثَنَا أَبِي رَضِىَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِاللَّه، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَيْسٍ الهِلاَلِيِّ قَالَ: سَمِعْتُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الطَيَّارَ يَقُولُ: عَنْ عُمَرِ بْنِ أُذَيْنَةَ، عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ سَلَيْمِ بْنِ قَيْسٍ الهِلاَلِيِّ قَالَ: سَمِعْتُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الطَيَّارَ يَقُولُ: كُنَّا عِنْدَ مُعَاوِيَةَ [أَنَا] وَالحَسَنُ وَالحُسَيْنُ عَلَيْهِمَا السَّلاَمُ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ، وَعُمَرَ بْنِ أَبِي سَلَمَةَ، وَأُسامَةُ بْنِ زَيْدٍ حَدَيثاً جَرى بَيْنَهُ وَبَيْنَهُ وَأَنَّهُ قَالَ لِمُعاوِيَةَ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، ثُمَّ أَخِي عَلِيُّ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، ثُمَّ أَخِي عَلِيُّ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، ثُمَّ أَخِي عَلِيُّ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، ثُمَّ أَبْنِي الحُسَيْنُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَإِذَا اسْتَشْهُدَ فَابْنُهُ عَلِي المَوْمِنِينَ مِنْ أَنْفُسِهِمْ، فَإِذَا اسْتَشْهُدَ فَابْنُهُ عَلِي المَّوْمِنِينَ مِنْ أَنْفُسِهِمْ، فَإِذَا اسْتَشْهُدَ فَابْنُهُ عَلَيُ بْنِ الصَّرِينَ مِنْ أَنْفُسِهِمْ، فَإِذَا اسْتَشْهُدَ فَابْنُهُ عَلَيُ البَاقِرُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَإِذَا السَّتَشْهُدَ فَابْنُهُ عَلَيُ البَاقِرُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَإِذَا السَّتَشْهُدُ فَابْنُهُ عَلَى اللهُ عَنْ اللَّهِ، ثُمَّ الْبَنِي مُحَمَّدُ بْنِ عَلِي البَاقِرُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، وَسَتَدْرِكُهُ يَا عَبْدَ اللَّهِ، ثُمَّ أَبْنِي مُحَمَّدُ بْنِ عَلِيَ البَاقِرُ أَولَى الْمَالِي الْمُؤْمِنِينَ مِنْ عَلَيْ الْمَالِقُولَ الْمَالِقُولُ الْمُؤْمِنِينَ مَنْ أَنْفُلُوا الْمَالِي الْمُؤْمِنِينَ مَنْ أَنْفُسِهِمْ، وَسَتَدْرِكُهُ يَا عَبْدَ اللَّهِ، ثُمَّ أَبْنِ عَلَيَ اللَّهِ مَلْ عَلَى الْمَالِقُولُ الْمُؤْمِنِينَ مَنَ أَلْمُنْ مَنْ أَنْفُلُوهُمْ الْمُؤْمِنِينَ مَنْ أَنْفُلُو

And O Abdullah! You will live to see him. Then it is my son Muhammad ibn Ali Al-Baqir (a.s.) who is more superior to the believers than themselves. And O Husayn! You will live to see him. Then he went on until he completed the twelve Imams nine of whom are from the progeny of Al-Husayn.' Abdullah added, "Then I took Al-Hassan (a.s.), Al-Husayn (a.s.), Abdullah ibn Abbas, Umar ibn Abi Salamah and Osamah ibn Zayd who were all present there as witnesses on my behalf in the presence of Mo'awiya." Solaym ibn Qays said, "I have heard a similar account from Salman, Abu Tharr, al-Miqdad and Osamah who have heard this from God's Prophet (S).

6–9 Abu Ali Ahmad ibn Al-Hassan al-Qattan narrated that Abu Abdullah Ahmad ibn Muhammad ibn Ibrahim ibn Abil Rajal<u>5</u> al-Baghdadi quoted on the authority of Muhammad ibn Ubdoos al-Harrani, on the authority of Abdul Ghaffar ibn al-Hakam, on the authority of Mansoor ibn Abil Aswad, on the authority of al-Muttraf, on the authority of al-Sha'bi, on the authority of his uncle Qays ibn Abdullah, "We were sitting around and Abdullah ibn Mas'ood was also present. A Bedouin came and asked, 'Which one of you is Abdullah ibn Mas'ood?' Abdullah said, 'I am Abdullah ibn Mas'ood.' The Bedouin asked, 'Has your Prophet told you how many successors he will have after him?' He replied, 'Yes. Twelve successors – as many as the Israelite chiefs.'"

6–10 Abu Ali Ahmad ibn Abil Hassan ibn Ali ibn Abduwayh al-Qattan narrated that Abu Yazid Muhammad ibn Yahya ibn Khalid ibn al-Marwazi at Ray in the (Arabic) month of *Rabi'ul Awwal* in the year 230 A.H. (844 A.D.) quoted on the authority of Ishaq ibn Yahya bin Khalid bin Yazid from Yahya bin

Yahya6 Ibrahim al-Hanzalay known as Ishaq ibn Rahwayh in the year 238 A.H. (844 A.D.), on the authority of Haytham, on the authority of Mojalid, on the authority of al-Sha'bi, on the authority of Masrooq, "We were sitting with Abdullah ibn Mas'ood7 and would read the Quran with him. A young fellow asked him asked, 'Has your Prophet told you how man successors he will have after him?' He replied, 'You are young. No one had asked me this question before. Yes. Our Prophet (S) has told us that there will be twelve successors after him – as many as the Israelite chiefs.'"

6-11 Abul Qasim Attab ibn Muhammad al-Varamini al-Hafiz8 narrated that Yahya ibn Muhammad ibn Sa'd, on the authority of Ahmad ibn

بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَسَتَدْرِكُهُ عَبْدِ اللَّه وَتَكَمَّلُهُ اثْنِي عَشَر إِماماً تِسْعَةٌ مِنْ وُلْدِ الحُسَيْنِ، قالَ عَبْدِ اللَّهِ: ثُمَّ اسْتَشْهَدتُ الحَسَنَ وَالحُسَيْنَ عَلَيْهِمَا السَّلَامُ وَعَبْدَ اللَّه بْنِ عَبَّاسٍ وَعُمَرَ بْنِ أَبِي سَلَمَةَ وَأُسامَةَ بْنِ زَيْدٍ، فَشَهَدُوا لي عِنْدَ اسْتَشْهَدتُ الحَسَنَ وَالحُسَيْنَ عَلَيْهِمَا السَّلَامُ وَعَبْدَ اللَّه بْنِ عَبَّاسٍ وَعُمَرَ بْنِ أَبِي سَلَمَةَ وَأُسامَةَ بْنِ زَيْدٍ، فَشَهَدُوا لي عِنْدَ مَعُاويَةَ .

حَدَّثَنا أَبُو عَلِيٍّ أَحْمَدُ بْنُ الحَسَن القَطَّانُ قالَ: حَدَّثَنا أَبُو عَبْدِ اللَّه أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِبْراهِيمِ بْنِ أَبِي الرِّجالِ _ 9 البَغْدُاديُّ قَالَ: حَدَّثَنا عَبْدُ الغَقَّارِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنا مَنْصُورُ بْنُ أَبِي البَغْدُاديُّ قَالَ: حَدَّثَنا مَنْصُورُ بْنُ أَبِي اللَّعِدُاديُّ قَالَ: حَدَّثَنا مَنْصُورُ بْنُ أَبِي اللَّهِ بْنِ مَسْغُود فَجاءَ الأَسْوُد، عَنْ مُطَرَّف، عَنْ الشَّغْبِيّ، عَنْ عَمِّهِ قَيْسٍ بْنِ عَبْدِ قالَ: كُنَّا جُلُوساً فِي حَلْقَةٍ فِيها عَبْدُ اللَّه بْنِ مَسْغُود فَجاءَ الأَسْوُد، عَنْ الشَّعْبِيّ، عَنْ عَمِّهِ قَيْسٍ بْنِ عَبْدُ اللَّهِ بْنُ مَسْغُود قالَ: أَيُّكُمْ عَبْدُ اللَّه بْنِ مَسْغُود ِ فَقالَ عَبْدُ اللَّهِ بْنَ عَبْدُ اللَّهِ بْنُ مَسْغُود قالَ: أَيُّكُمْ عَبْدُ اللَّه بْنِ مَسْغُود يَ عَلْ عَبْدُ اللَّه بْنِ مَسْغُود يَا عَنْ عَمْ عَدُّ اللَّه بْنِ مَسْغُود يَالَ عَبْدُ اللَّه بْنَ مَسْغُود قالَ: أَيُّكُمْ عَبْدُ اللَّه بْنِ مَسْغُود يَالِي اللَّهُ عَبْدُ اللَّهِ بْنَ مَسْغُود قالَ: أَيُّكُمْ عَبْدُ اللَّه بْنِ مَسْغُود يَالَ عَبْدُ اللَّه بْنَ مَسْغُود يَالَ عَبْدُ اللَّهُ عَبْدُ اللَّهُ عَبْدُ اللَّه بْنَ مَسْغُود يَا عَلَى اللهُ عَلَيْهِ اللَّهِ بْنَ مَسْعُود يَالِي اللَّهُ عَلْهُ عَبْدُ اللَّه بْنَ مَسْعُود يَا عَمْ يَكُونُ بُعْدَهُ مِنَ الخُلُقَاءِ ؟ قالَ: نَعَمْ، اثْنا عَشَر عِدَّةُ نُقَبَاءِ بَنِي إِسْرائِيلَ

حَدَّثَنا أَبُو عَلِيّ أَحْمَدُ بْنُ أَبِي الحَسَنِ بْنِ عَلِيّ بْنِ عَبْدَوَيْه القَطَّانُ قالَ: حَدَّثَنا أَبُو يَزِيدَ مُحَمَّدُ بْنُ يَحْيَى بْنِ خالِد _ 10 بْنِ يَزِيدَ المَرْوَزِيُّ بِالرَّيِّ فِي شَهْرِ رَبِيعُ الأَوَّلِ سِنَةَ اثْنَتَيْنِ وَثَلاث مائَةٍ، قالَ: حَدَّثَنا إِسْحاقُ بْنِ إِبْراهِيمَ الحَنْظَلِيُّ فِي سَنَةَ ثَمانٍ وَثَلاثِينَ وَمَائتَيْنِ _ وَهُوَ المَعْرُوفُ بِإِسْحاقَ بْنِ راهْوَيْه _ قالَ: حَدَّثَنا يَحْيَى بْنُ يَحْيَى بْنُ يَحْيَى قالَ: حَدَّثَنا هَشِيمٌ عَنْ مَانِ وَثَلاثِينَ وَمَائتَيْنِ _ وَهُوَ المَعْرُوفُ بِإِسْحاقَ بْنِ راهْوَيْه _ قالَ: حَدَّثَنا يَحْيَى بْنُ يَحْيَى قالَ: حَدَّثَنا هَشِيمٌ عَنْ مَالِيقَةٌ؛ قالَ لَهُ فَتَى مُجَالِدٍ، عَنِ الشَّعْبِيّ، عَنْ مَسْرُوقٍ، قالَ: بَيْنا نَحْنُ عِنْدَ اللّه بْنِ مَسْعُود نَعْرِضُ مَصاحِفَنا عَلَيْهِ، إِذْ قالَ لَهُ فَتَى شَابٌ: هَلْ عَهِدَ إِلَيْكُمْ نَبِيُّكُمْ كَمْ يَكُونُ مِنْ بَعْدِهِ خَلِيفَةٌ؛ قالَ: إِنَّكَ لَحَدِيثُ السِّنِ وَإِنَّ هَذَا شَيَّ مِا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلُكَ، مَانُونَ عَهْدَ إِلَيْنَا نَبِيّنا صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ يَكُونُ بَعْدَهُ اثْنَا عَشَر خَلِيفَةً بِعَدَدِ نُقَبَاءِ بَنِي إِسْرائِيلَ .

حَدَّثَنا أَبُو القاسِمِ عَتَّابُ بْنُ مُحَمَّدٍ الوَرامِينيُّ الحافِظُ قالَ: حَدَّثَنا يَحْيَى بْنُ مُحَمَّد بْنِ صاعِدِ قالَ: حَدَّثَنا أَحْمَدُ لـ 11 بْنُ عَبْدِ الرَّحْمن بْنِ الفَضْل، وَمُحَمَّد بْنِ عَبْدِ اللَّه بْنِ سَوَّارِ

Abdurrahman ibn Al-Fadhl and Muhammad ibn Abdullah ibn Suwar, on the authority Abdul Ghaffar ibn al-Hakam, on the authority of Mansoor ibn Abil Aswad, on the authority of Muttraf, on the authority of al-

Sha'bi, on the authority of Attab ibn Muhammad, on the authority of Ishaq ibn Muhammad al–Anmati, on the authority of Yusuf ibn Musa, on the authority of Jareer, on the authority of Ash'ath ibn Suwar, on the authority of al–Sha'bi, on the authority of Attab ibn Muhammad, on the authority of Al–Husayn ibn Muhammad al–Harranig, on the authority of Aoub ibn Muhammad al–Wazzan, on the authority of Sa'eed ibn Moslemeh, on the authority of Ashas ibn Saw'war, on the authority of al–Sha'bi, on the authority of his uncle Qas ibn Abd, (on the authority of Abul Qasim Attab who said this was narrated by Muttraf), "We were sitting in the mosque and Abdullah ibn Mas'ood was also present. A Bedouin came and asked, 'Is Abdullah ibn Mas'ood among you?' Abdullah said, 'Yes. I am Abdullah ibn Mas'ood. What do you want?' The Bedouin asked, 'O Abdullah! Has your Prophet informed you how many successors will vome after him?' He replied, 'You have asked me what others have not asked me before since I came here from Iraq. Yes. There will be twelve successors – as many as the Israelite chiefs.'" Abu Aroobah has narrated this statement as follows in his version of this tradition, 'Yes. They are as many as the Israelite chiefs.' Abu Aroobah has narrated as follows in the next tradition his version of this.

6–12 Ahmad ibn Al-Hassan al-Qattan narrated that Abu Bakr Ahmad ibn Muhammad ibn Ubaydah al-Neishaboori quoted on the authority of Abul Qasim Harun ibn Ishaq, i.e. al-Hamdani, on the authority of his uncle Ibrahim ibn Muhammad, on the authority of Ziyad ibn Ilaqa and Abdul Malik ibn Umayr, on the authority of Jabir ibn Samrah, "My father and I were with the Prophet (S). I heard the Prophet (S) say, 'There will be twelve Leaders after me.' Then the Prophet (S) lowered his voice. I asked my father, 'What did he (a.s.) say when he lowered his voice?' My father said, 'The Prophet (S) said, 'They are all from the *Quraysh* (tribe).'"

6–13 Ahmad ibn Al-Hassan al-Qattan narrated that Abu Ali Muhammad ibn Ali ibn Isma'il al-Marwazi in Ray quoted on the authority of Al-Fadhl ibn Abdul Jabbar al-Marwazi, on the authority of Ali ibn Al-Husayn, i.e. ibn Shaqiq10, on the authority of Al-Husayn ibn Vaqid, on the authority of Semak ibn Harb, on the authority of Jabir ibn Samra, "I went to the Prophet (S) and heard him say, 'This affair will not end until

قالا: حَدَّثَنا عَبْدُ الغَفَّارِ بْنُ الحَكَمِ، قالَ: حَدَّثَنا مَنْصُورُ بْنُ أَبِي الأَسْوَدِ، عَنْ مُطَرَّف، عَنْ الشَّعْبِيّ؛ وَعَتَّابُ بْنُ مُحَمَّد الأَنْماطِيِّ قالَ: حَدَّثَنا أَبُوسُفُ بْنُ مُوسَى، قالَ: حَدَّثَنا إسْحاقُ بْنُ مُحَمَّد الأَنْماطِيِّ قالَ: حَدَّثَنا المُسَيْنُ بْنُ مُحَمَّد الحَرَّانِيِّ قالَ: حَدَّثَنا أَيُّوبُ بْنُ مُحَمَّد الوَزَّانُ قالَ: الشَّعْبِيّ، وَحَدَّثَنا عَتَّابُ بْنُ مُحَمَّد الوَزَّانُ قالَ: حَدَّثَنا المُسَيْنُ بْنُ مُحَمَّد الحَرَّانِيِّ قالَ: حَدَّثَنا أَيُّوبُ بْنُ مُصْلِمَة قالَ: حَدَّثَنا أَشْعَتُ بْنُ سَوَّارٍ، عَنْ الشَّعْبِيِّ؛ كُلَّهُمْ قالُوا عَنْ عَمِّهِ قَيْسِ بْنِ عَبْد _ (قالَ: حَدَّثَنا سَعِيدُ بْنُ مُسْلِمَة قالَ: حَدَّثَنا أَشْعَتُ بْنُ سَوَّارٍ، عَنْ الشَّعْبِيّ؛ كُلَّهُمْ قالُوا عَنْ عَمِّهِ قَيْسٍ بْنِ عَبْد _ (قالَ: أَبُوالقاسِمِ عَتَّابٌ وَهذا حَدِيثُ مُطَرَّف) قالَ: كُنَّا جُلُوساً فِي الْمَسْجِدِ وَمَعَنا عَبْدُ اللَّه بْنُ مَسْعُود، فَجاءَ أَعْرابِيّ فَقالَ: فَيْكُمْ عَبْد اللَّهِ قَالَ: يَعْمُ، أَنَا عَبْد اللَّهِ، فَما حاجَتُكَ؟ قالَ: يا عَبْد اللَّهِ هَلْ أَخْبَركُمْ نَبِيُّكُمْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَمْ يَكُونُ فَيكُمْ مِنْ خَلِيفَةٍ؟ قالَ: لَقَدْ سَأَلْتني عَنْ شَيءٍ ما سَأَلْنِي عَنْهُ أَحَدٌ مِنْذُ قَدِمْتُ العِراقَ، نَعَمْ اثْنا عَشَر عِدَّةُ نُقَبَاءِ بَنِي إِسْرائِيلَ. وَقالَ جَرِيرٌ، عَنْ أَشْعَتَ، عَن ابْنِ مَسْعُود، عَنِ إِسْرائِيلَ. وَقالَ جَرِيرٌ، عَنْ أَشْعَتَ، عَن ابْنِ مَسْعُود، عَنِ إِسْرائِيلَ.

القاسِمِ هارُونُ بْنُ إِسْحاقَ _ يَعْنِي الهَمْدانِيَّ _ قالَ: حَدَّثَني عَمِّي إِبْراهيمُ بْنُ مُحَمَّد، عَنْ زِياد بْنِ عِلاقَةَ وَعَبْدِ المَلِكَ بْنِ عُمَيْرٍ، عَنْ جابِرِ بْنِ سَمُرَةَ قالَ: كُنْتُ مَعَ أَبي عِنْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَمِعْتُهُ يَقُولُ: يَكُون بَعْدي اثْنا عَشَر أَمِيراً، ثُمَّ أَخْفَى صَوْتَهُ فَقُلْتُ لأَبي: ماالَّذي أَخْفَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: قالَ: كُلُّهُم مِنْ قُرَيْشِ

حَدَّثَنا أَحْمَدُ بْنُ الحَسَنِ القَطَّانُ قالَ: حَدَّثَنا أَبُو عَلِيِّ بْنِ إِسْماعِيلَ المَرْوَزِيُّ بِالرَّيِّ قالَ: حَدَّثَنا الفَضْلُ بْنُ عَبْدِ _ 13 الجَبَّارِ المَرْوَزِيُّ قالَ: حَدَّثَنا عَلِيُّ بْنُ واقِد قالَ: حَدَّثَني سَماكُ الجَبَّارِ المَرْوَزِيُّ قالَ: حَدَّثَنا الحُسَيْنُ بْنُ واقِد قالَ: حَدَّثَني سَماكُ بْنِ شَمِّوْتُهُ يَقُولُ: إِنَّ هذَا الأَّمْرَ لَنْ يَنْقَضِي حَتِّى بْنِ حَرْبٍ، عَنْ جابِرِ بْنِ سَمُرَةَ قالَ: أَتَيْتُ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ هذَا الأَّمْرَ لَنْ يَنْقَضِي حَتِّى يَاكُنُ النَّالِ عَلَيْهِ وَآلِهِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ هذَا الأَّمْرَ لَنْ يَنْقَضِي حَتِّى يَاللهُ عَلَيْهِ وَآلِهِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ هذَا الأَمْرَ لَنْ يَنْقَضِي حَتَّى يَعْدَ

the twelve successors come.' Then he said something to my father quietly. I asked my father: 'What did he say?' He said, 'They are all from the *Quraysh* (tribe).'"

6–14 Ahmad ibn Muhammad ibn Ishaq al–Qadhi narrated that Abu Ya'la quoted on the authority of Ali ibn al–Ja'd, on the authority of Zohair, on the authority of Ziyad ibn Khaythama, on the authority of Aswad ibn al–Sa'eed al–Hamadani that he had heard Jabir ibn Samrah say that he had heard God's Prophet (S) say, "There will be twelve successors after me. All of them will be from the *Quraysh* tribe." When the Prophet (S) returned home, Jabir ibn Samrah went to see him (a.s.)in private and asked, "What will happen after them?" The Prophet (S) replied, "Then there will be chaos."

6–15 Abul Qasim Abdullah ibn Muhammad al–Sa'igh narrated that Abu Abdullah Muhammad ibn Sa'eed quoted on the authority of Al–Hassan ibn Ali, on the authority of the Sheikh in Baghdad, on the authority of Yahya – whose father's name I have forgotten, on the authority of Abdullah ibn Bakr As–Sahmy, on the authority of Hatam ibn Abi Mugheera, on the authority of (Abi) Bojayr, "A man called Abul Khold was my neighbor. I heard him swear and say, 'Indeed this nation will not terminate until twelve Caliphs – all of whom act according to the right religion and guidance – appear amongst them." 11

6–16 Abul Qasim Abdullah ibn Muhammad al–Sa'igh narrated that Abu Abdullah Muhammad ibn Sa'eed quoted on the authority of Al–Hassan ibn Ali, on the authority of al–Waleed ibn Muslim, on the authority of Safwan ibn Amr, on the authority of Shorayh ibn Obayd, on the authority of Amr al–Boka'ee, on the authority of Ka'b al–Ahbar, "The Caliphs are twelve. When their time ends and righteous people come, then God will extend their life as God has promised to His nation." Then he recited (the verse), 'God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them...'12 He continued, "The Honorable the Exalted God treated the Children of Israel the same way. It is not hard for the Noble God to gather this nation in one day or half a day, '... Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.'13

.عَشَر خَلِيفَةً، فَقَالَ: كَلِمَةً خَفِيَّةً فَقُلْتُ لأَبِي: ما قَالَ؟ فَقَالَ: قَالَ: كُلُّهُم مِنْ قُريَشٍ

حَدَّثَنا أَبُو القاسِمِ عَبْدِ اللَّه بْنِ مُحَمَّد الصائِغُ قالَ: حَدَّثَنا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ سَعِيدِ قالَ: حَدَّثَنا الحَسَنُ بْنُ لِ عَلْمَ أَبِيهِ قالَ: عَبْدُ اللَّهِ بْنِ بَكْرِ السَّهْمِيُّ قالَ: حَدَّثَنا حاتَمُ بْنِ عَلِيِّ قالَ: حَدَّثَنا شَيْخٌ بِبَغْدادَ: يُقالُ لَهُ: يَحْيَى سَقَطَ عَنِّي إِسْمُ أَبِيهِ قالَ: عَبْدُ اللَّهِ بْنِ بَكْرِ السَّهْمِيُّ قالَ: حَدَّثَنا حاتَمُ بْنِ عَلِي قَالَ: كانَ أَبُو الخُلْدِ جارِي فَسَمِعْتُهُ يَقُولُ وَيَحْلِفُ عَلَيْهِ إِنَّ هذهِ الأُمَّةَ لا تَهْلِكُ حَتَّى تَكُونَ أَبِي صَغِيرَةِ، عَنْ [أبي] بُجِيرٍ، قالَ: كانَ أَبُو الخُلْدِ جارِي فَسَمِعْتُهُ يَقُولُ وَيَحْلِفُ عَلَيْهِ إِنَّ هذهِ الأُمَّةَ لا تَهْلِكُ حَتَّى تَكُونَ الحَقَّ . فَلَيه اثنا عَشَر خَلِيفَةً، كُلَّهُمْ يَعْمَلُ بِالْهُدى وَدِينِ الحَقَّ

حَدَّثَنا أَبُو القاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الصائِغُ، قالَ: حَدَّثَنا أَبُو عَبْدِاللَّهِ مُحَمَّدُ بْنُ سَعِيدٌ، قالَ: حَدَّثَنا الْحَسَنُ بْنُ - 16 عَلِيِّ قالَ: حَدَّثَنا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنا صَفْوانُ بْنُ عَمْرِهِ، عَنْ شُرِيح بْنِ عُبِيْدٍ، عَنْ عَمْرِهِ البُكائِيِّ، عَنْ كَعْبِ الْأَحْبَارِ، قالَ فِي الخُلُفَاءِ: هُمُ اثْنا عَشَر فَإِذا كَانَ عِندَ انْقِضائِهِمْ وَأَتى طَبَقَةٌ صالِحَةٌ، مَدَّ اللَّهُ لَهُم فِي العُمْرِ كَذلِكَ وَعَدَ اللَّهُ هَذِهِ الْأُمَّةِ ثُمَّ قَرَأً: «وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحاتِ لِيَسْتَخْلِفَنَّهُمْ فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ»، قالَ و كَذلِكَ فَعَلَ اللَّهُ عَزَّ وَجَلَّ بِبَنِي إِسْرائِيلَ، وَلَيْسَ بِعَزِيز أَنْ تَجْمَعَ هذا الْأُمَّة يَوْماً أَوْ نِصِفْ يَوْمٍ «وَإِنَّ مِنْ قَبْلِهِمْ»، قالَ و كَذلِكَ فَعَلَ اللَّهُ عَزَّ وَجَلَّ بِبَنِي إِسْرائِيلَ، وَلَيْسَ بِعَزِيز أَنْ تَجْمَعَ هذا الْأُمَّة يَوْماً أَوْ نِصِفَ يَوْمٍ مِمَّا

(The author of the book said,) I have compiled the various forms of such traditions in AL-KHISAL.

6–17 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah ibn Abi Khalaf quoted on the authority of Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Abdullah ibn Moskan, on the authority of Aban ibn Taqlib, on the authority of Solaym ibn Qays al–Hilali, on the authority of Salman al–Farsi – may God have Mercy upon him said, "I went to see the Prophet (S). Al–Husayn was sitting on his Iap. The Prophet (S) was kissing his eyes and lips and said, 'You are a Master, the son of a Master. You are an Imam, the son of an Imam. You are a Proof, the son of a Proof. You are the father of nine Proofs that come from your loin. The one from your ninth generation will be the Riser."

6–18 Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) in the (Arabic) month of *Rajab* of the year 339 A.H. (949 A.D.) in Qum narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi – a chief of the *Hashemite* tribe on the authority of Al-Qasim ibn Muhammad ibn Hammad, on the authority of Ghiyath ibn Ibrahim, on the authority of Husayn ibn Zayd ibn Ali, on the authority of Ja'far ibn Muhammad, on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "Glad tidings! Glad tidings thrice! The similitude of my nation is like that of rain which one does not know whether its beginning is good or its end. The similitude of my nation is like that of a garden from which one group eat for one year and others benefit from it the next year. There may be some at the end with more power and more benefits. How can a nation be destroyed which starts with me and twelve Prosperous Ones –

the Imams – and ends with the Messiah – Jesus (a.s.): the son of (the Blessed Lady) Mary (a.s.)? However, the next generation after this chaos will be destroyed. They do not belong to my nation and I am not one of them."

6–19 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of al-Hakam ibn Meskin al-Thaqafi, on the authority of Salih ibn Oqbah that Ja'far ibn Muhammad (as-Sadiq) (a.s.) said, "When Abu Bakr died and Umar took

. تَعُدُّونَ.» وَقَدْ أَخْرَجْتُ طُرُق هذه الأخْبار كتاب الْخصال

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِاللَّه بْنِ أَبِي خَلَف قالَ: حَدَّثَنا يَعْقُوبُ بْنُ يَزِيدَ، عَنْ حَمَّادِ بْنِ مَ لَكِم بْنِ قَيْسٍ الهلالِيِّ، عَنْ سَلْمان الفارْسِي رحمه الله قالَ: عِيسَى، عَنْ عَبْدِاللَّه بْنِ مُسْكَانَ، عَنْ أَبانِ بْنِ تَعْلِبَ، عَنْ سُلُيم بْنِ قَيْسٍ الهلالِيِّ، عَنْ سَلْمان الفارْسِي رحمه الله قالَ: دَخَلْتُ عَلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَإِذَا الحُسَيْنُ عَلَى فَخِذَيْهِ وَهُوَ يُقَبِّلُ عَيْنَيْهِ وَيَلْثِمُ فَاهُ وَهُوَ يَقُولُ: أَنْتَ سَيِّدٌ بْنُ دَخَيَّةٍ، أَبُو حُجَج تِسْعَةٍ مِنْ صَلُبِكَ تاسِعُهُمْ قائِمُهُمْ .

حَدَّثَنا حَمْزَةُ بْنُ مُحَمَّد بْنِ أَحْمَد بْنِ جَعْفَر بْنِ مُحَمَّد بْنِ زَيْد بْنِ عَلِيّ بْنِ الحُسَيْن بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ فِي _ 18 بِقُمّ فِي سَنَةِ تِسْعَ وَثَلاثِينَ وَثَلاثِ مائَةٍ قالَ: أَحْبَرَنا أَحْمَدُ بْنُ مُحَمَّد بْنِ سَعِيد الكُوفِيُّ مَوْلَى بَنِي هاشِم قالَ: أَخْبَرَنِي القاسِمُ بْنُ مُحَمَّد بْنِ عَلِيّ عَلْ جَعْفَر بْنِ مُحَمَّد اللّهُ عَلَيْهِ وَآلِهِ: أَبْشِرُوا _ ثَلاثَ مَرَّات _ إِنَّما عَنْ أَبِهِ مَنْ اللّهُ عَلَيْهِ وَآلِهِ: أَبْشِرُوا _ ثَلاثَ مَرَّات _ إِنَّما مَثَلُ أُمَّتِي كَمَثَل حَديقَةٍ أَطْعِم مِنْها فَوْجٌ عامائُم أَطعم مِنْها فَوْجٌ مَنْ اللّهُ عَيْث لا يُدْرى أَوْلُهُ خَيْرٌ أَمْ آخِرُهُ، إِنَّما مَثَلُ أُمَّتِي كَمَثَل حَديقَةٍ أَطْعِم مِنْها فَوْجٌ عامائُم أَل أَوْلُها وَاثْنا عَشَر عاماً اللّهُ عَلَيْهِ وَآلِهِ لَكُ مَنْ بَيْنِ ذَلِكَ نَتْجُ الهَرْجِ، لَيْسُوا مِنِي عَلَيْهِ مِنْ السُّعَداء وَأُولُوالأَلْبابِ وَالمَسِيحُ عِيسَى ابْنُ مَرْيَمَ آخِرُها؟ وَلَكِنْ يَهْلِكُ مِنْ بَيْنِ ذَلِكَ نَتْجُ الهَرْجِ، لَيْسُوا مِنِي مِنْ السُّعَداء وَأُولُوالأَلْبابِ وَالمَسِيحُ عِيسَى ابْنُ مَرْيَمَ آخِرُها؟ وَلَكِنْ يَهْلِكُ مِنْ بَيْنِ ذَلِكَ نَتْجُ الهَرْجِ، لَيْسُوا مِنِي مِنَ السُّعَداء وَاُولُوالأَلْبابِ وَالمَسِيحُ عِيسَى ابْنُ مَرْيَمَ آخِرُها؟ وَلَكِنْ يَهْلِكُ مِنْ بَيْنِ ذَلِكَ نَتْجُ الهَرْجِ، لَيْسُوا مِنِي مِنْ السُّعَداء وَاُولُوالأَلْبابِ وَالمَسِيحُ عِيسَى ابْنُ مَرْيَمَ آخِرُها؟ وَلَكِنْ يَهْلِكُ مِنْ بَيْنِ ذَلِكَ نَتْجُ الهَرْجِ، لَيْسُوا مِنِي

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّاب، عَنِ الْحَكَمِ بْنِ ـ 19 مِسْكِينٍ التَّقَفِيَّ، عَنْ صالِحِ بْنِ عُقْبَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلامُ قالَ لَمّا هَلَكَ أَبُو بَكْرِ اسْتُخْلِفَ عُمَرُ رَجَعَ عُمَرُ مِعَمْ مِسْكِينٍ التَّقَفِيُّ، عَنْ صالِحِ بْنِ عُقْبَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلامُ قالَ لَمّا هَلَكَ أَبُو بَكْرِ اسْتُخْلِفَ عُمَرُ رَجَعَ عُمَرُ مَعَيْهِ السَّلامُ قالَ لَمّا هَلَكَ أَبُو بَكْرِ اسْتُخْلِفَ عُمَرُ رَجَعَ عُمَرُ عَلَيْهِ السَّلامُ قالَ لَمّا هَلَكَ أَبُو بَكْرِ السَّتُخْلِفَ عُمَّدُ فَدَخَلَ عَلَيْهِ

over, he returned to the mosque and sat down. A man came to him and said, "O Commander of the Faithful! I am one of the Jews. I am one of their scientists. I have several questions to ask you. If you answer them I will become a Muslim." Umar said, "What are those questions?" He said, "Three, three and one. If you are ready I will ask them, but if there is someone more knowledgeable than you in your tribe direct me to him." Then Umar said, "Go to that young man – that is Ali ibn Abi Talib (a.s.)." The man asked him (a.s.) his questions. Ali (a.s.) said, "Why did you say three, three and one? Why didn't you say seven?" The Jew said, "Since then I would be ignorant. Should you not answer the first three, I

will suffice and not ask the rest." Ali (a.s.) said, "Will you become a Muslim if I answer the first three questions?" The man said, "Yes." Then Ali (a.s.) said, "Ask." He said, "I want to ask you about the first stone placed on the Earth, the first spring gushed forth and the first tree grown." Ali (a.s.) said, "O Jew! You say that the first stone place on the Earth is the one in the Holy House of Bayt ul-Magdis. But you lie. It is the stone that Adam brought down to Earth from Heaven." He said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." Ali (a.s.) said, "You say that the first spring which gushed forth from the Earth was the one in the Holy House of Bayt ul-Magdis. But you lie! It is the Spring of Life in which Yush'a ibn Noon washed that fish. It is the same spring from which al-Khizr drank. Whoever drinks from it will live forever." The Jew said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." Ali (a.s.) added, "You say that the first tree grown on the Earth was an olive tree. But you lie! That tree was al-Ajwa which Adam brought down with him to the Earth from Heaven." He said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." The Jew said, "And now for the second three. How many Divine Leaders does this nation have to guide them who will not lose anything if all the people stop following them?" Ali (a.s.) said, "Twelve Divine Leaders!" The Jew said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." The Jew asked, "Where does your Prophet reside in Paradise?" Ali (a.s.) said, "In the highmost place and the noblest location in the Eternal Paradise." The Jew said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." The Jew asked, "Who are the people who live with him in the same house?" Ali (a.s.) said, "The twelve Divine Leaders." The Jew said, "You are right! By God, Aaron wrote

رَجُلٌ، فَقَالَ: يا أَمِيرِ الْمُؤْمِنِينِ إِنِّي رَجُلُّ مِنَ اليَهُودِ، وَأَنَا عَلاَمَتُهُمْ وَقَدْ أَرَدْتُ أَنَ أَسْأَلُكَ عَنْ مَسائِلَ، إِنْ أَجَبْتَنِي فِيها أَسْلَمْتُ، قَالَ: مَا هِيَ؟ قَالَ: ثَلاثٌ وَثَلاثٌ وَواحِدَةً، فَإِنْ شِبْتَ سَأَلْتُكَ، وَإِنْ كَانَ فِي قَوْمَكَ أَحَدٌ أَعْلَمُ مِنْكَ فَأْرَشِدْنِي إِلَيْهِ، قَالَ: عَلَيْكَ بِذلِكَ الشَّابَ _ يَعْنِي عَلِيَّ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ _ فَأَتى عَلِيًا عَلَيْهِ السَّلامُ فَسَأَلَهُ، فَقَالَ لَهُ: لِمَ قُلْتَ ثَلاثاً وَوَاحِدَةً، أَلاَ قُلْتَ سَبْعاً؟ قَالَ: أَنَا إِذاً لَجَاهِلً إِنْ لَمْ تُجِبْنِي فِي الثَّلاثِ اكْتَقَيْتُ، قَالَ: فَإِنْ أَجَبْتُكَ تُسُلِمُ؟ قَالَ: فَالْ الْمَثَلِثُ عَنْ أَوَّل حَجَرٍ وُضِعَ عَلَى وَجْهِ الأَرْضِ، وَأَوَّل عَيْنِ نَبَعَتْ وَأَوَّل شَجَرَةِ نَبِتَتْ؟ قَالَ يا يَهُودِيُّ: أَنْتُمْ تَقُولُونَ: إِنَّ أَوَّل حَجَرٍ وُضِعَ عَلَى وَجْهِ الأَرْضِ، وَأَوَّل عَيْنِ نَبَعَتْ وَأَوَّلُ شَجَرَةِ نَبِتَتْ؟ قَالَ يا يَهُودِيُّ: أَنْتُمْ تَقُولُونَ: إِنَّ أَوَّل حَجَرٍ وُضِعَ عَلَى وَجْهِ الأَرْضِ الْحَجَرُ الَّذِي فِي بَيْتِ المُقَدَّسِ وَكَذَبْتُمْ هُوَالْحَجَرُ الَّذِي نَوْلَ بِهِ آلَاهُ إِنَّ أَوْل حَجَرٍ وُضِعَ عَلَى وَجْهِ الأَرْضِ الْحَجَرَةُ بَيْتِ المُقَدَّسِ وَكَذَبْتُمْ هُوَالْحَجَرُ أَنْتُمْ تَقُولُونَ: إِنَّ أَوَّل عَيْنِ السَّكَمُ اللَّيَ غَلَى وَجْهِ الأَرْضِ الْعَيْنُ الَّتِي شَوْلُونَ: إِنَّ أَوْل السَّكِمُ اللَّي يُقُولُونَ: إِنَّ أَوْل السَّكِمُ مِن الجَنَّةِ مَقَلُ اللَّي شَعْرِبُ مِنْ الْجَنَّةُ هِيَ الْعَجْوَةُ الَّتِي نَوْلَ وَلِعْلَى وَجْهِ الأَرْضِ الْعَيْنُ الْتِي شَوْلُ وَلَ إِلَّا لَا إِلَى الْمَلْ عَلْمُ وَلَ الْمَالِعُ مُولُونَ إِلْمُ مُنَ الْجَنَّةُ هِيَ الْعَجْوَةُ الَّتِي نَوْلَ مُوسَى عَلَيْهِمَا السَّلَامُ وَنَ وَإِلْمَا عَلَى وَجْهِ الْأَرْضِ الْمَثَونُ وَكَذَبُتُمْ هِيَ الْعَجْوَةُ الَّتِي نَوْلَ مُوسَى عَلَيْهِمَا السَّلَامُ وَن وَإِمْلاءِ مُوسَى عَلَيْهِمَا السَّلَامُ وَن وَإِمْلاءِ مُوسَى عَلَيْهِمَا السَّلَامُ وَن وَإِمْلاءِ مُوسَى عَلَيْهِمَا السَّلَامُ وَن وَإِمْلَاءٍ مُوسَى عَلَيْهِمَا السَّلَامُ وَن وَإِمْرَامِ وَا وَالْمَا مُحْمَا فَالَا وَالْمُومَ الْمَاعَبُومُ الْمُ

قالَ: وَالتَّلاثُ الأُخْرى كَمْ لِهِذِهِ الأُمَّةِ مِنْ إِمامٍ هُدىً لا يَضُرُّهُمْ خِذْلانُ مِنْ خُذْ لَهُمْ؟ قالَ: اثْنا عَشَر إِماماً، قالَ: صَدَقْتَ وَاللَّهِ إِنَّهُ لَبِخَطِّ هارُونَ وَإِمْلاءِ مُوسَىعَلَيْهِمَا السَّلاَمُ، قالَ: فَأَين يَسْكُنُ نَبِيُّكُمْ فِي الجَنَّة؟ قالَ: فِي أَعْلاها دَرَجَةً وَأَشْرَفِها وَاللَّهِ إِنَّهُ لَبِخَطِّ هارُونَ وَإِمْلاءِ مُوسَىعَلَيْهِمَا السَّلاَمُ، قالَ: فَمَنْ يُنْزِلُ مَعَهُ فِي مَكَاناً فِي جَنَّاتِ عَدْنٍ، قالَ: فَمَنْ يُنْزِلُ مَعَهُ فِي مَكاناً فِي جَنَّاتِ عَدْنٍ، قالَ: اثْنا عَشَر إِماماً، قالَ: صَدَقْتَ وَاللَّه إِنَّهُ لَبِخَطِّ هارُونَ وَإِمْلاءِ مُوسَىعَلَيْهِمَا السَّلاَمُ .

ثُمَّ قالَ: السَّابِعَة فَأَسْأَلُكَ كَمْ يَعِيشُ وَصِيِّه بَعْدَهُ؟ قالَ: ثَلاثِينَ سِنَةً، قالَ: ثُمَّ ماذا؟ يَمُوتُ أَقْ

this down which was dictated to him by Moses (a.s.)." Then the Jew said, "And now for the seventh question. For how many years will his successor live after him?" Ali (a.s.) said, "For thirty years." The Jew asked, "What will happen next? Will he die or will he get killed?" Ali (a.s.) said, "He will be killed. He will be struck on the crown of his head with a sword and his beard will be covered with blood." The Jew said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)."

(The author of this book (a.s.heikh Sadooq) said,) There are other sources for this tradition which I have presented in the book KAMAL AD-DIN WA TAMAM AN-NE'MAH FI ITHBAT AL-GHAYBA WA KASHF AL-HAYBA.

6–20 Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Yahya al-Zakariya al-Qattan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Bohlool, "I asked Abdullah ibn Abil Hozayl about Divine Leadership – who deserves it and what its signs are." He said, "It is the reason for this. He is the Proof for the believers (after the Prophet (S)). He is the manager of the affairs of the Muslims, the spokesman of the Quran, and the knowledgeable one of its rulings. He is the brother of God's Prophet. He is his Successor over his nation, and his Trustee over them and their Master whose position relative to him is the same as that of Aaron's position relative to Moses (a.s.). It is obligatory to obey him as the Honorable the Exalted God said, 'O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you…'14

He is the same one who is described by the Honorable the Exalted as, 'Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) believers– those who establish regular prayers and regular charity, and they bow down humbly (in worship).'15

He is the same one to whose Mastery the people were invited to which was established for him firmly on the Day of Ghadir Khom by what God's Prophet (S) said on the authority of the Honorable the Exalted God, "Is it not that my Mastery over you is more than that of your own mastery over yourselves?" And the people answered, "Yes." Then the Prophet (S) said, "Whoever I am the Master of, Ali is the Master of. O my God! Please be the friend of his friends and be the enemy of his enemies. Assist whoever

يُقْتَلُ؟ قالَ: يُقْتَلُ وَيُضْرِبُ عَلَى قَرْنِهِ فَتُخْضَبُ لِحْيَتُهُ، قالَ: صَدَقْتَ وَاللَّهِ إِنَّهُ لَبِخَطِّ هارُون وَإِمْلاءِ مُوسَىعَلَيْهِمَا السَّلاَمُ.

. وَلِهِذَا الْحَدِيثِ طُرُق أُخَر قَدْ أَخْرَجْتُها فِي كِتاب كَمالِ الدِّينِ وَتَمامِ النِّعْمَةِ فِي إِثْباتِ الغَيْبَة وَكَشْفِ الحَيْرَة

حَدَّثَنا أَحْمَدُ بْنُ الحَسَنِ القَطَّانُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيًا القَطَّانُ قالَ: بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ _ 20

قالَ: حدَّثنا تَمِيمُ بْنُ بُهْلُولِ قالَ: حَدَّثنا عَبْدِاللَّهِ بْنِ أَبِي الهُذَيْلِ وَسَأَلْتُهُ عَنِ الإِمامَة فِيمَنْ تَجِبُ وَما عَلامة مَنْ تَجِبُ لَهُ الْإِمامَة فِقَالَ: إِنَّ الدَّلِيلَ عَلَى ذلِكَ وَالحُجَّةَ عَلَى المُؤْمِنِينَ وَالقَائِمَ بِأُمُورِ الْمُسْلِمِينَ وَالنَّاطِقَ بِالْقُرآنِ وَالْعالِمَ بِالأَحْكامِ الْإِمامَة فَقَالَ: إِنَّ الدَّلِيلَ عَلَى أُمَّتِهِ وَوَصِيلُّهُ عَلَيْهِمْ وَوَلِيّهِ الَّذِي كَانَ مِنْهُ بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى، المَفْرُوضِ الطَّاعَة بِقَوْلِ اللَّهَ عَزَّ وَجَلَّ: «يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِمِنْكُمْ» المَوْصُوفُ بِقَوْلِه عَزَّ وَجَلَّ: «إِنَّما وَلِيلُهُ وَالَّذِينَ آمَنُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَلُولِي الأَمْرِمِنْكُمْ» المَوْصُوفُ بِقَوْلِه عَزَّ وَجَلَّ: «إِنَّما وَلِيلُهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا اللَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ راكِعُونَ»، وَالمَدْعُو إلَيْهِ بِالْولِايَةِ، المُثْبَتُ وَلِيلُكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ راكِعُونَ»، وَالمَدْعُو إلَيْهِ بِالْولِايَةِ، المُثْبَتُ لَهُ اللَّهُ عَرَسُولُهُ وَالنَّذِينَ يُقِولُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنِ اللَّه عَنْ وَجَلَّ: أَلْسُتُ أَوْلِي بِكُمْ مِنْكُمْ بِأَنْفُسَكُمْ؟ قالُوا: فَمَنْ كُنْتُ مَوْلاهُ فَعَلِيٍّ مَوْلاهُ، اَللَّهُمَّ والِ مَنْ والاهُ، وَعادَ مَنْ عاداهُ، وَانْصُر مَنْ نَصَرَهُ، وَاخْذُلُ مَنْ خَذَلَهُ وَالْدَاهُ، وَانْصُدُ مَنْ أَعانَهُ، عَلِيُّ بْنُ أَبِي طالِبٍ

assists him, and abandon whoever abandons him. Help whoever helps him. He is Ali ibn Abi Talib (a.s.). He is the Commander of the Faithful, the Divine Leader of the pious ones, the Leader of those with white-foreheads 16, the Noblest of the Trustees, and the best of the people after God's Prophet (S).

After him come Al-Hassan ibn Ali (a.s.) and Al-Husayn (a.s.) – the grandsons of God's Prophet (S), the sons of the best of all women. Then there is Ali ibn Al-Husayn (a.s.), then Muhammad ibn Ali (a.s.), Ali ibn Muhammad (a.s.), Al-Hassan ibn Ali (a.s.), Muhammad ibn Al-Hassan (a.s.) successively up to now. They are the Prophet's progeny known by their Trusteeship and Divine Leadership. There is no time or era in which the Earth is left without one of them. They are the Reliable Grip, Leaders towards guidance, Proofs for the people of the Earth until God inherits the Earth with whatever is in it. Anyone who opposes them (the Imams) is deviant, misleading, and a deserter of the right and the guidance. They (the Imams) are the interpreters of the Quran and the spokespersons of the Prophet (S) with directness. Whoever dies before he recognizes them is regarded as one who has died in the Age of Ignorance. The features of their religion include piety, chastity, honesty, goodness, diligence, returning what we are entrusted with whether it belongs to the pious or the wicked, extended prostration (to God), night worship, avoidance of the forbidden acts, expectation of the Relief by means of patience, good companionship, and being good neighborliness.

Then Tamim ibn Bohlool said, "Abu Mo'awiya also narrated this same tradition about Divine Leadership for me on the authority of al-A'mesh, on the authority of Ja'far ibn Muhammad (a.s.)."

6–21 (The author of the book narrated) my father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Isa ibn Obayd and Muhammad ibn Al-Husayn ibn Abil Khattab al-Zay'yat, on the authority of Muhammad ibn al-Fozayl al-Seyrafi, on the authority of Abi Hamza al-Somali that Abi Ja'far (a.s.) said, "Indeed the Honorable the Exalted God appointed Muhammad to the Prophethood over genies and men. He established twelve Trustees after him some of whom lived before, and some who are yet to come. There is a certain tradition for each and everyone of the Trustees. The Trustees after Muhammad (a.s.)

عَلَيْهِ السَّلامُ أَمِيرِ الْمُؤْمِنِينَ وَإِمامِ المُتَّقِينَ، وَقائِدُ الْغُرِّ الْمُحَجِّلِينَ، وَأَفْضَلِ الوَصِيِّين، وَخَيْرُ الْخَلْقِ أَجْمَعِينَ بَعْد رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَابْنا خَيْر رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَابْنا خَيْر

النِّسْوان أَجْمَعِينَ، ثُمَّ عَلِيُّ بْنُ الحُسَيْنِ، ثُمَّ مُحَمَّدِ بْنِ عَلِيِّ، ثُمَّ جَعْفَرُ بْنُ مُحَمَّدُ، ثُمَّ مُوسَى بْنِ جَعْفَرٍ، ثُمَّ عَلِيِّ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ عَلِيْهِمُ السَّلاَمُ المَعْرُفُون بِالْوَصِيَّة وَالإِمامَة، لا تَخِلُو الأَرْضُ مِنْ حُجَّة واحِد، وَهُمْ عِثْرَةُ الرَّسُول عَلَيْهِ وَ عَلَيْهِمُ السَّلاَمُ المَعْرُفُون بِالْوَصِيَّة وَالإِمامَة، لا تَخِلُو الأَرْضُ مِنْ حُجَّة مِنْهُمْ فِي كُلِّ عَصْرٍ وَزمانٍ، وَفِي كُلِّ وَقْت وَأُوانٍ، وَهُمُ العُرْوَةُ الوَّثْقِي وَأَئِمَّةُ الهُدى، وَالحَجَّة عَلَى أَهْلِ الدُّنيا إِلَى أَن مِنْ عَلَيْهِمُ السَّلاَمُ العُرْوَةُ الوَّثْقِي وَأَئِمَّةُ الهُدى، وَالحَجَّة عَلَى أَهْلِ الدُّنيا إِلَى أَن مِنْ عَلَيْهِمُ ضَالٌ مُضِلِّ تَارِكٌ لِلْحَقِّ وَالهُدى وَهُمُ المُعَبَّرُونَ عَنِ الْقُرْآنِ وَالنَّاطِقُونَ عَنِ اللَّهُ الْوَرْعُ وَالعِقَّةُ وَالصِّدْقُ وَالسَّلامُ عَلَيْهِ وَالْكِ مَنْ ماتَ وَلا يَعْرِفُهُمْ ماتَ مَيْتَةً جاهِلِيَّةً، وَدِينُهُمُ الوَرْعُ وَالعِقَّةُ وَالصِّدْقُ وَالصَّلاحُ وَالإَجْتِهاد وَأَداءَ الأَمانَةِ إِلَى الْبَرِّ الفاجِرِ وَطُولُ السُّجُودِ وَقِيامُ اللَّيْل، وَاجْتَنابُ المَحارِم وَانْتِظَارُ الفَرَجِ بِالصَّبْر، وَحُسُنُ المَّعْرَبُة وَحُسُنُ الجَوارِ. ثُمَّ قَالَ تَمِيمُ بْنُ بُهْلُولٍ: حَدَّتَني أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِمَا وَحُسُنُ الصَّحْبَة وَحُسُنُ الجَوارِ. ثُمَّ قَالَ تَمِيمُ بْنُ بُهُلُولٍ: حَدَّتَني أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِمَا وَحُسُنُ الصَّحْبَة وَحُسُنُ الجَوارِ. ثُمَّ قَالَ تَمِيمُ بْنُ بُهُلُولٍ: حَدَّتَني أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِمَا وَحُسُنُ الصَافَةِ وَلُولُ مَا مَا مَةٍ مِثْلُولُ السَّلَامُ الْوَرْعُ لِللْهُ الْمُعَلِيقِ الْمُعْمَسِ عَنْ الْعَمْشِ عَنْ الْعَمْشِ عَنْ الْعَمْشِ عَنْ الْعُمْشِ عَنْ الْمُعْمَسِ عَنْ الْمُعَلِيقِ الْمُعَلِقُولُ الْمُعْمَلِيقِهُ مَلْ الْمَالِةُ عَلَى الْمُولُ الْمُعْمَلِ الْعَلْقَ الْمَالِهُ الْمُعْرَاقِ الْمَعْقَلُ الْمَالَةِ إِلْمُ الْمُعْلَاقُ الْمَالَةِ الْمَالَمَانَةَ إِلْمَالَ

حَدَّتُنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتُنا عَلِيُّ بْنُ إِبراهِيمَ بْنِ هاشِم، عَنْ مُحَمَّد بْنِ عِيسَى بْنِ عُبَيْد، وَمُحَمَّد بْنِ ـ 21 الحُسَيْنِ بْنِ أَبِي الخَطَّابِ الزَيَّات، عَنْ مُحَمَّد بْنِ الفُضَيْلِ الصَّيْرَفيّ، عَنْ أَبِي حَمْزَةَ التُمالِيّ، عَنْ أَبِي جَعْفَرِ عَلَيْهِمَا الحُسَيْنِ بْنِ أَبِي الخَطَّابِ الزَيَّات، عَنْ مُحَمَّد بْنِ الفُضَيْلِ الصَّيْرَفيّ، عَنْ أَبِي حَمْزَةَ التُمالِيّ، عَنْ أَبِي جَعْفَرِ عَلَيْهِمَا السَّلاَمُ قَالَ: إِنَّ اللَّهَ عَنَّ وَجَلَّ أَرْسَلَ مُحَمَّداً إِلَى الجِنِّ وَالإِنْسِ، وَجَعَلَ مِنْ بَعْدِهِ اثْنِي عَشَر وَصِيّاً مِنْهُمْ مِنْ سَبَقَ، وَلَا اللهُ عَلَيْهِ وَآلِهِ عَلَى وَمِنْهُمْ مَنْ بَعْدِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى وَمِنْهُمْ مِنْ بَعْدِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى

acted upon the same tradition on which the twelve Trustees of Jesus (a.s.) $\underline{17}$ did. The Commander of the Faithful (a.s.) acted upon the same tradition as the Messiah (a.s.) did."

6–22 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al–Husayn ibn Muhammad ibn Aamir quoted on the authority of Al–Mo'alla ibn Muhammad al–Basri, on the authority of Al–Hassan ibn Ali Al–Washsha', on the authority of Aban ibn Uthman, on the authority of Zurara ibn A'yun that he had heard Aba Ja'far say, "We are twelve Divine Leaders including Al–Hassan (a.s.), Al–Husayn (a.s.), and then the rest of the Divine Leaders are from the descendants of Al–Husayn (a.s.)."

6–23 Muhammad ibn Ali Majiluwayh – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn Al–Hassan al–Saffar, on the authority of Abi Talib Abdullah ibn as–Salt al–Qumi, on the authority of Uthman ibn Isa, on the authority of Sama'a ibn Mehran, "Abu Basir, Muhammad ibn Imran – Abi Ja'far's defender – and I were at Imran's house. Muhammad ibn Imran says, "I heard Aba Abdullah (a.s.) say, 'We are twelve 'Muhaddath.'" 18 Then Abu Basir asked him, 'Did you really hear this from Abi Abdullah (a.s.) yourself?' He made him swear a few times and then said, 'I heard this from Abi Ja'far (a.s.).'"

6–24 Muhammad ibn Ali Majiluwayh – may God be pleased with him – narrated that Muhammad ibn Yaqoob al–Kolayni quoted on the authority of Abu Ali al–Ash'ari, on the authority of Al–Husayn ibn Ubaydillah, on the authority of Al–Hassan ibn Musa al–Khashshab, on the authority of Ali ibn Sama'a, on the authority of Ali ibn Al–Hassan ibn Rebat, on the authority of his father, on the authority of ibn Ozaynat, on the authority of Zurara ibn A'ayn, "I heard Aba Ja'far (a.s.) say, 'We are twelve Divine Leaders from the Household of Muhammad after God's Prophet (S). We are all 'Muhaddath and Ali ibn Abi Talib (a.s.) is one of us.'"

6–25 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abi Omayr, on the authority of Ghiyath ibn Ibrahim, on the authority of As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of

.سُنَّةِ أَوَصِياءِ عِيسَى عَلَيْهِ السَّلامُ وَكانُوا اثْنِي عَشَر، وَكانَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ عَلَى سُنَّةِ الْمَسِيحِ عَلَيْهِ السَّلامُ

حَدَّثَنا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْرُورٍ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عامِرٍ، عَنِ المُعَلَّى بْنِ _ 22 مُحَمَّدٍ البَصَرِيِّ، عَنِ الحَسَنِ بْنِ عَلِيِّ الوَشَّاءِ، عَنْ أَبانِ بْنِ عُثْمانَ، عَنْ زُرارَةَ بْنِ أَعْيَنَ قالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ مُ السَّلامُ يَقُولُ: نَحْنُ اثْنَا عَشَر إِماماً، مِنْهُمُ الحَسَنُ وَالحُسَيْنُ ثُمَّ الأَئِمَّةُ مِنْ وُلْدِ الحُسَيْنِ عَلَيْهِمُ السَّلامُ .

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِى مَاجِيلُويُه رَضِىَ اللهُ عَنْهُ قَالَ:حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى العَطَّارِ، عَنْ مُحَمَّدُ بْنُ عَلِى مَاجِيلُويُه رَضِىَ اللهُ عَنْهُ قَالَ:حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانِ، قَالَ: كُنْتُ أَنَا وَأَبُو الصَفَّادِ، عَنْ أَبِي طَالِبِ عَبْدِ اللَّه بْنِ الصَّلْتِ القُمِّيِّ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانِ، قَالَ: كُنْتُ أَنَا وَأَبُو بَصِيرٍ وَمُحَمَّدُ بْنُ عِمْرانَ مَوْلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ فِي مَنْزِلٍ فَقَالَ، مُحَمَّدُ بْنُ عِمْرانَ: سَمِعْتُ أَبُا عَبْدِ اللَّه عَلَيْهِ السَّلامُ يَقُولُ: نَحْنُ اثْنَا عَشَر مُحَدَّتًا، فَقَالَ لَهُ أَبُو بَصِيرٍ: بِاللَّهِ لَقَدْ سَمِعْتُ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّه عَلَيْهِ السَّلامُ ؟ فَحَلَفَهُ السَّلامُ يَقُولُ: نَحْنُ اثْنَا عَشَر مُحَدَّتًا، فَقَالَ لَهُ أَبُو بَصِيرٍ: لِكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلامُ اللهُ اللهُ بَصِيدٍ: لكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ اللهُ اللهُ اللهُ اللهُ عَلَيْهِ السَّلامُ اللهُ السَّلامُ اللهُ الل

حَدَّثَنا مُحَمَّدُ بْنُ عَلِيٍّ ماجيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ يَعْقُوبِ الكُلَيْنِيُّ قالَ: حَدَّثَنا عَلِيِّ الأَسْعَرِيُّ، _ 24 عَنِ الحُسَنِ بْنِ مِلْوسَى الخَشَّابِ، عَنْ عَلِيِّ بْنِ سَماعَةَ، عَنْ عَلِيِّ بْنِ الحَسَنِ بْنِ رِباطٍ، عَنْ أَدِيْنَةَ، عَنْ عَلِيِّ بْنِ الحَسَنِ بْنِ رِباطٍ، عَنْ أَدَيْنَةَ، عَنْ ذُرارَةَ بْنِ أَعْيَنَ، قالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ يَقُولُ: نَحْنُ اثْنا عَشَر إِماماً مِنْ آلِ مُحَمَّد أَبِيهِ، عَنِ اللهُ عَلَيْهِ وَآلِهِ وَعَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلامُ مِنْهُمُّ .

حَدَّتَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا عَلِىُّ بْنُ هاشِمٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ المُسَيْنُ؛ عَنْ عُمَيْرٍ، عَنْ غِياثِ بْنِ إِبْراهِيمَ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيٍّ بْنِ الحُسَيْنُ؛ عَنْ عَمْدَرٍ، عَنْ غِياثِ بْنِ عِلِي عَلَيْهِ السَّلامُ السَّلامُ السَّلامُ

his father Al-Husayn ibn Ali (a.s.) that the Commander of the Faithful (a.s.) was questioned about the meaning of what God's Prophet (S) said, "I will leave behind two heavy things with you: God's Book and my 'Itra 19." He (a.s.) was asked, "What does "my 'Itra" mean?" He (a.s.) replied, "It is I, Al-Hassan, Al-Husayn and the other nine Divine Leaders from the descendants of Al-Husayn. The ninth of them is their Al-Mahdi (Divinely Guided One) who is their Riser. They will not separate themselves from God's Book and God's Book will not separate from them until they meet God's Prophet (S) at his Pool."

6-26 Ali ibn Al-Fadhl al-Baghdadi narrated that he had heard that Abu Umar - the friend of Abil Abbas

Tha'lab was asked the following question regarding the meaning 'I will leave two heavy things with you' that the Prophet (S) said. He was asked, 'Why are these two things called heavy things?' He replied, 'Since they are very hard to adhere to.'

6-27 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani narrated that Muhammad ibn Hammam quoted on the authority of Ahmad ibn Bondar, on the authority of Muhammad ibn Abi Umayr, on the authority of Ahmad ibn Hilal, on the authority of Muhammad ibn Abi Umayr, on the authority of al-Mufadhdhall ibn Umar, on the authority of As-Sadig Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of the Commander of the Faithful (a.s.) that God's Prophet (S) said, "When I was taken for the Ascension to the heavens, my Lord - the Exalted the Magnificent - revealed this to me by saying, "O Muhammad! I looked upon the Earth and chose you - a Look! I chose you from among them. Then I appointed you as the Prophet. I derived a name from My Name. I am Mahmood (praised one) and you are Muhammad20. Then I looked a second time and chose Ali from among them and established him as your Trustee, Successor, the spouse of your daughter, the father of your progeny. I derived for him a name from my Names. I am Ali the Highest, and he is Ali. I established Fatima, Al-Hassan and Al-Husayn from your light. Then I offered (the acceptance of) their Mastery to the angels. Whoever accepted it is from those Nearest to God. O Muhammad! If anyone worships Me to the extent that he cuts himself off from everything, and only his bones remain and becomes like an old leather-skin but dies while denying their Mastery, I will not place him in My Paradise, and I will not cover him under My Throne. O Muhammad! Do you like to see

قالَ: سُئِلَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ عَنْ مَعْنى قَوْلِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: «إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ كِتابَ اللَّهِ وَعِثْرَتِي» مِنَ العِتْرَةُ؟ فَقالَ: أَنَا وَالحَسَنُ وَالحُسَيْنُ وَالأَثِمَّةُ التِّسْعَةُ مِنْ وُلْدِ الحُسَيْنِ، تاسِعُهُمْ مَهْديَّهُمْ . وَقائِمُهُمْ، لا يُفارقُونَ كِتابَ اللَّه، وَلا يُفارقُهُمْ حَتِّى يَردُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَوْضَهُ

حدَّثنا مُحمَّدُ بْنُ إِبْراهِيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ قالَ: حَدَّثنا مُحَمَّدُ بْنُ هَمَّامٍ قالَ: حَدَّثنا أَحْمَدُ بْنُ هِلالٍ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، عَنِ المُفَضَّل بْنِ عُمَرَ، عَنِ الصَّادِقِ جَعْفَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبِيهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمّا أُسْرى بِي إِلَى السَّماءِ أَوْحى إلى رَبِّي جَلَّ جَلالُهُ فَقالَ: يا مُحَمَّدُ إِنِّي اَطَّلَعْتَ إِلَى الأَرْضِ اطِّلاعَةً فَاخْتَرْتُكَ مِنْها، فَجَعَلْتُكَ نَبِيّاً، وَشَقَقْتُ مِنْ إِسْمِي اسْماً، فَأَنَا المَحْمُودُ وَأَنْتَ مُحَمَّدٌ، ثُمَّ اَطَّلَعْتُ التَّانِيَةَ فَاخْتَرْتُ مِنْها عَلِيّاً وَجَعَلْتُهُ وَصِيِّكَ وَخَلِيفَتِكَ، وَرَوْجَ ابْنَتِكَ، وَأَبَا الْمُحْمُودُ وَأَنْتَ مُحَمَّدٌ، ثُمَّ اَطَلَعْتُ التَّانِيةَ فَاخْتَرْتُ مِنْها عَلِيّاً وَجَعَلْتُهُ وَصِيِّكَ وَخَلِيفَتِكَ، وَشَقَقْتُ مِنْ السَّمَا مِنْ أَسْمائِي، فَأَنَا العَلِيُّ الأَعْلى وَهُوَ عَلِيٍّ، وَجَعَلْتُ فَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ مِنْ نُورِكُما، ثُمَّ عَرَضْتُ ولِايَتَهُمْ عَلَى المَلائِكَةِ، فَمَنْ قَبْلَها كَانَ عِنْدِي مِنَ المُقَرِّينَ، يا مُحَمَّدُ لَوْ أَنَّ عَبْداً عَبَدَنِي حَتّى يَنْقَطِعُ وَيَصِيرَ عَرَضْتُ ولِايَتَهُمْ عَلَى المَلائِكَةِ، فَمَنْ قَبْلَها كَانَ عِنْدِي مِنَ المُقَرِّينَ، يا مُحَمَّدُ لَوْ أَنَّ عَبْداً عَبَدَنِي حَتّى يَنْقَطِعُ وَيَصِيرَ كَاللَّسُّ الْبالي، ثُمَّ أَتَانِي جَاحِداً لِولِايَتِهِمْ مَا أَسْكَنْتُهُ جَنَّتِي وَلا أَطْلَلْتُهُ تَحْتَ عَرْشِي، يا مُحَمَّد أَتُحِبُ أَنْ تَراهُمْ؟ قُلْتَ نَعُمْ كَاللَّيْ الْبَالِي، ثُمَّ أَتَانِي جَاحِداً لِولِايَتِهِمْ مَا أَسْكَنْتُهُ جَنَّتِي وَلا أَطْلَلْتُهُ تَحْتَ عَرْشِي، يا مُحَمَّد أَتُحِبُ أَنْ تَراهُمْ؟ قَلْتَ عَرْقُولَكَ وَلَكَ عَرْشَي المُنَتِكُ وَلَالًا تُعَرْقُولَ عَرْقَى الْمُكَرِّي وَمُولَا عَزْقَ وَجَلَالَةُ عَلَى الْمُلَاتُهُ وَلَا أَطْلَاقُهُ تَحْتَ عَرْشِي، يا مُحَمَّد أَتُوبَا عَرَقَ وَجَلَا عَرْقُ وَالْمَالِي وَالْمَالِي وَالْمُولَاتُهُ وَلَا أَطْلُو الْمَعْرَاقِ الْمُعْرَاقُ وَلَى الْعَلْمُ عَلَى الْمُولِكُمُ الْمُولِكُمُ الْتُعْرِيقُولُ عَلَى الْمُل

them?" Then I said, "Yes, my Lord!" Then the Honorable the Exalted God said, "Raise your head." Then I raised my head and encountered the rays of light from Ali, Fatima, Al-Hassan, Al-Husayn, Ali ibn Al-Husayn, Muhammad ibn Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al-Hassan ibn Ali, and al-Hujja ibn Al-Hassan – the Riser in their midst shining like a shining star. I said, "O Lord! Who are they?" God said, "They are the Divine Leaders, and this one is the Riser who will make legitimate what I have allowed, and will forbid what I have forbidden. I will take revenge against My enemies by him. He is the Comfort for My friends. He is the one who will pacify the hearts of your followers from the oppressors, the refuters and the atheists. He will take Lat and 'Uzza21 fresh out of the ground and burn them. Indeed the sedition which these two brought for the people is more than the sedition of the calf22, and the Samiri."23

6–28 Ali ibn Ahmad ibn Muhammad ibn Imran ad–Daqqaq – may God be pleased with him – narrated that Muhammad ibn Abi Abdillah al–Kufi quoted on the authority of Musa ibn Imran an–Nakha'ee, on the authority of his uncle Al–Husayn ibn Yazid al–Nowfali, on the authority of Al–Hassan ibn Ali ibn Abi Hamza, on the authority of his father, on the authority of Yahya ibn Abil Qasim, on the authority of As–Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "There are twelve Divine Leaders after me. The first one of them is Ali ibn Abi Talib (a.s.) and the last one of them is the Riser. They are my Successors, my Trustees, my Masters, and God's Proofs for my nation after me. Whoever bears witness to them is a believer, and whoever denies them is an atheist."

6–29 Abul Hassan Ali ibn Thabit al-Dawalini – may God be pleased with him – in Medinat Al-Salam narrated in the year 352 A.H. (962 A.D.) that Muhammad ibn Ali ibn Abdul Samad al-Kufi quoted on the authority of Ali ibn Aasim, on the authority of Muhammad ibn Ali ibn Musa (a.s.), on the authority of his father Ali ibn Musa (ar-Ridha') (a.s.), on the authority of his father Musa ibn Ja'far (Imam Kazim) (a.s.), on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali ibn Abi Talib (a.s.), "I went to see God's Prophet (S) and Ubay ibn Ka'b was with him (a.s.). God's

فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِأَنْواارِ عَلِيِّ وَفَاطِمَةَ وَالحَسَنِ وَالحُسَيْنِ وَعَلِيِّ بْنِ الحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ وَمُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ وَعَلِيِّ بْنِ مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيِّ بْنِ مُحَمَّد وَالحَسَن بْنِ عَلِيٍّ والْحُجَّةِ بْنِ الحَسَنِ القَائِمِ فِي وَسْطِهِمْ كَأَنَّهُ كَوْكُبٌ دُرِّيٌّ، قُلْتُ: يا رَبِّ مَنْ هَوُّلَاءِ قَالَ: هَوُّلَاءِ الأَئِمَّةُ وَهذا القَائِمُ الْذِي يُحِلُّ حَلالي وَيُحَرِّمُ حَرامي، وَبِهِ أَنْتَقِمُ مِنْ كَوْكُبٌ دُرِّيٌّ، قُلْتُ: لأَوْلِيائِي وَهُوَ الَّذِي يَشْفِي قُلُوب شِيعَتِكَ مِنَ الظَّالِمِين وَالْجَاحِدِينَ وَالْكَافِرِينَ فَيَحْرِجُ اللاّت وَالْعُزَّى أَعْدائِي وَهُوَ راحَةٌ لأَوْلِيائِي وَهُو الَّذِي يَشْفِي قُلُوب شِيعَتِكَ مِنَ الظَّالِمِين وَالْجَاحِدِينَ وَالْكَافِرِينَ فَيَحْرِجُ اللاّت وَالْعُزَّى . .

حَدَّثَنا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرانَ الدَّقَّاقُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ أَبِي الكُوفِيُّ، عَنْ مُوسَى ـ 28 بْنِ عِمْرانِ النَّعَعِيِّ، عَنْ عَمِّهِ الحُسَيْنِ بْنِ يَزِيدَ النُّوفَلِيِّ، عَنِ الحَسَن بْنِ عَلِيّ بْنِ أَبِي حَمْزَةَ، عَنْ يَحْيَى بْنِ أَبِي القاسِمِ، عَنْ عَمِّ الصَّادِقِ جَعْفَر بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِي عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:

الْأَثِمَّةُ بَعْدي اثْنا عَشَر، أَوَّلُهُمْ عَلِيُّ بْنُ أَبِي طالِبٍ وَآخِرَهُمْ القائِمُ، هُمْ خُلَفائِي وَأَوْصِيائِي وَأَوْلِيائِي وَحُجَجُ اللَّهِ عَلَى أُمَّتِي . الأَثِمَّةُ بَعْدي، المُقَرِّبهمْ مُؤْمِنٌ، وَالْمُنْكَرُ لَهُم كافِرٌ

حَدَّثَنَا أَبُو الحَسَنِ عَلِيُّ بْنُ ثَابِتِ الدَّوالِينِيِّ رَضِيَ اللهُ عَنْهُ بِمَدِينَةِ السَّلامِ سِنَةَ اِثْنَتَيْنِ وَخَمْسِينَ ثَلاثِمائَةٍ [قالَ: - 29 حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيّ بْنِ عَبْدِ الصَّمَدِ الكُوفِيُّ قالَ: حَدَّثَنَا عَلِيُّ بْنُ عاصِمٍ، عَنْ مُحَمَّد بْنُ عَلِيّ بْنِ مُوسَى، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّد، عَنْ أَبِيهِ عَلِيّ بْنِ مُوسَى، عَنْ أَبِيهِ عَلِيّ بْنِ الحُسَيْنِ، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ الحُسَيْنِ، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ الصَّالَمُ قالَ: دَخَلْتُ عَلَى رَسُولِ اللّهِ صَلَلَى اللهُ عَلَيْهِ وَآلِهِ وَعنْدَهُ أَبِيُّ بْنُ أَبِي السَّلَامُ قالَ: دَخَلْتُ عَلَى رَسُولِ اللّهِ صَلَلَى اللهُ عَلَيْهِ وَآلِهِ وَعنْدَهُ أَبِيُّ بْنُ

Prophet (S) told me, "O Aba Abdullah! O the adornment of the heavens24 and the Earths25! Welcome."

Ubay asked him (a.s.), "O Prophet of God! How could anyone but you be the adornment of the heavens and the Earths?"

The Prophet (S) said, "O Ubay! I swear by Him who rightfully appointed me as the Prophet that Al–Husayn ibn Ali is greater in the heavens than he is on the Earth. In fact, the following is written on about him on the right side of the Throne of the Honorable the Exalted God, "He (Al–Husayn ibn Ali) is the Lantern of Guidance and the Ship of Salvation. He is the Divine Leader of steadfastness, honor, pride, (a.s. ource of) knowledge and treasures. And the Honorable the Exalted God has placed a pure, blessed and pious sperm in his loin. He has been taught supplications. The Honorable the Exalted God will reunite with him whoever recites these supplications. He will intercede on their behalf in the Hereafter. And God will eliminate his sorrows, pay back his debts, ease his affairs, clarify his path, empower him over his enemies and not make known his faults all due to him (that is Imam As–Sajjad (a.s.)."

Then Ubay ibn Ka'b asked him, "O Messenger of God! What are these supplications?" He (a.s.) said, "When you finish your prayers sit down and say, 'O my Lord! I implore Thee by your Words, the Seats of your Throne, the Rudder of your Heavens, your Prophets and Messengers to fulfill my prayers since I have encountered difficulties in my affairs. Thus I ask Thee to send blessings upon Muhammad (a.s.) and the Household of Muhammad, and establish convenience in my affairs for me.' Then the Honorable the Exalted God will make your affairs easy for you, expand your breast26, and dictate to you the expression of *I bear witness that there is no god but God* when you die."

Ubay asked, "O Messenger of God! What is this sperm that He has placed in the loin of my beloved Al-Husayn?"

He (a.s.) replied, "The similitude of this sperm is like that of the moon. It is the sperm of boys and girls. Whoever follows him will attain growth and whoever deviates from him will be lost." He asked, "And what is his name, and what is his supplication?" The Prophet (S) said, "His name is Ali, and his supplication is, 'O the Eternal, the Everlasting! O the Living the Everbeing! O the Remover of sorrows! O the Appointer of the Messengers! O the Honest in Promises!"

كَعْب، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَرْحَباً بِكَ يا أَبَا عَبْدِ اللَّه، يا زَيْنَ السَّماوات وَالأَرْضِينَ! قَالَ لهُ أَبِيُّ وَالَّذِي بَعَثَني بِالْحَقِّ نَبِيًا إِنَّ الحُسَيْنَ بْنِ وَكَيْفَ يَكُونُ يا رَسُولَ اللَّهِ زَيْنُ السَّماوات وَالأَرْضِينَ أَحَدٌ غَيْرِكَ؟ قَالَ: يا أَبِيُّ وَالَّذِي بَعَثَني بِالْحَقِّ نَبِيًا إِنَّ الحُسَيْنَ بْنِ عَلِي فِي السَّمَاءِ أَكْبُرُ مِنْهُ فِي الأَرْضِ، وَإِنَّهُ لَمَكْتُوبٌ عَنْ يَمِينِ عَرْشِ اللَّهِ عَزَّ وَجَلَّ: مِصْباحُ هُدىً وَسَفِينَةُ نَجَاةٍ، وَإِمامٍ غَيْرٍ وَهُن، وَعِزٌ وَهَدْرٌ وَعِلْمٌ وَذُخْرٌ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَعِّبَ فِي صَلْبِهِ نُطْفَةً طَيْبَةً مُبارِكَةً زَكِيَّةً، وَلَقَدْ لُقَّنَ دَعَوات ما يَدْعُو بِهِنَّ مَخْلُوقَ إِلاَّ حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَهُ، وَكَانَ شَفِيعَه فِي آخِرَتِه، وَفَرَّجَ اللَّهُ عَنْهُ كَرْبَهُ، وَقَرَّاهُ عَلَى عَدُوهِ، وَلَمْ يَهْتِكْ سِتْرَهُ، فَقَالَ لَهُ أَبِيُّ بْنِ كَعْب: وَما هذهِ الدَّعَواتُ يا رَسُولَ اللَّهِ؟ وَلَا مَنَهُ مَنْ مَنْ مُنْ أَمْرُهُ، وَأَوْضَمَ عَلَيهِ اللَّهُ عَنْ عَدُوهِ، وَلَمْ يَهْتِكْ سِتْرَهُ، فَقَالَ لَهُ أَبِي بُن كَعْب: وَما هذهِ الدَّعُواتُ يا رَسُولَ اللَّهِ؟ قَالً لَهُ أَبِي بُن كَعْب: وَما هذهِ الدَّعُواتُ يا رَسُولَ اللَّهِ؟ قَالُ لَهُ أَبِي بُن كَعْب: وَما هذهِ الدَّعُواتُ يا رَسُولَ اللَّهِ؟ قَالُ لَهُ أَبِي بُن كَعْب: وَما هذهِ الدَّعُواتُ يا رَسُولَ اللَّهِ؟ قَالَ لَهُ أَبُي بُن كَعْب: وَما هذهِ وَلَوْمَ وَاتُ يا رَسُولَ اللَّهِ وَلَا مُحَمَّد مِنْ صَلُواتِكَ وَأَنْتَ قاعِدٌ: ﴿ اللَّهُمُ إِنِي أَسُالُكَ بَنِ كَعْبِ وَمَعاقِد عَرْشِكَ وَسُكَانٍ سَمَاواتِكَ وَأَنْتِ قاعِدٌ: ﴿ اللَّهُ مُنْ الْمُعَلِي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآلَ مُحَمَّد وَآلَ مُحَمَّد وَآلَ مُعَمَّد وَآلَ مُلْولَ عُلْ عَلَى مُحَمَّد وَآلَ مُعَمَّد وَآلَ مُعَلَى عَلَى مُحَمَّد وَآلَ مُحَمَّد وَآلَ مُ مُحَمَّد وَآلَ مُولَى اللَّهُ عَلَى مُحَمَّد وَآلَ مُحَمَّد وَآلَ مُعْرَفًى عَلَى مُحَمَّد وَآلَ مُن عَنْ أَسْ عَلَى مُعْرَفِي السَّالُكَ أَنْ تُصَاعِد عَلْمُ مَا مُنْ أَنْ مُن أَمْرُي عُسُولًا عُلْمَ مُنْ أَنْ مُنْ عَلَى مُحَمِّد وَآلَ مُعْتَ

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُسَهِّلُ أَمْرُكَ، وَيَشْرَحُ صَدْرِك، وَيُلَقِّنُكَ شَهادَةَ أَنْ لا إِلهَ إِلاّ اللَّهُ عِنْدَ خُروُجِ نَفْسِكَ، قالَ لَهُ أَبَيُّ: يا رَسُولَ اللَّهِ فَما هذهِ النُّطْفَةُ الَّتِي فِي صُلُبِ حَبِيبِي الحُسَيْنِ؟ مَثَلُ هذهِ النُّطْفَةِ كَمَثَلِ القَمَر، وَهِيَ نُطْفَة بَنِينٍ وَبَنات، وَسُولَ اللَّهِ فَما هذهِ النُّطْفَةِ كَمَثَلِ القَمَر، وَهِيَ نُطْفَة بَنِينٍ وَبَنات، وَسُولَ اللَّهِ فَما هذهِ النُّطْفَةِ كَمَثَلِ القَمَر، وَهِيَ نُطْفَة بَنِينٍ وَبَنات، وَسُولَ اللَّهِ فَما السَّمُهُ وَما دَعاؤُهُ؟ قالَ: اِسْمُهُ عَلِيٌّ وَدَعاؤُهُ

«يا دائِمُ يا دَيْمُومُ يا حَيُّ يا قَيُّومُ، يا فارِجَ الَهُمْ وَيا باعِثَ الرُّسُل، وَيا صادِقَ الوَعْد»

The Honorable the Exalted God will reunite anyone with Ali ibn Al-Husayn (on the Resurrection Day) who supplicates using this supplication. He will lead him to Paradise.

Then Ubay asked, "O Messenger of God! Will there be any Successors and Trustees for him?" The Prophet (S) said, "Yes. To him belongs the inheritance of the heavens and the Earth." He asked, "O Messenger of God! What does the inheritance of the heavens and the Earth mean?" The Prophet (S) said, "It means judging rightfully, issuing decrees according to the religion, interpreting the decrees and expressing what will come in the future."

He asked, "And what is his name?" The Prophet (S) replied, "His name will be Muhammad. He will be the companion of the angels in the heavens. In his supplications he will say, "O my Lord! If Thee are pleased with me and like me, then please forgive me and those of my brethren who follow me, and purify what is in my loin."

Then the Honorable the Exalted God will place a pure, blessed and pious sperm in his loin. Gabriel (a.s.) informed me that the Honorable the Exalted God purifies this sperm and calls him Ja'far Himself, and He establishes him as a Divinely Guided guide, well pleased, and well–pleasing. He will pray to his Lord by saying the following in his supplications, "O the Near One who do not neglect, O the Most Beneficent the Most Merciful! Please grant my followers armour against the Fire. Be pleased with them. Forgive their sins, and ease their affairs. Pay back their debts. Cover up their faults. Forgive their major sins that are between you and them. O the One who has no fear of the oppression of the oppressors! O the One who does not become sleepy or fall asleep. Please establish a relief from all sorrows for me." The Sublime

God will reunite anyone with Ja'far ibn Muhammad with a bright face towards Paradise (on the Resurrection Day) who supplicates using this supplication.

O Ubay! Indeed the Honorable the Exalted God has placed a pure, blessed and pious sperm in his loin. He Himself has descended His Mercy unto him and called him Musa. Then Ubay asked, "O Messenger of God! It seems as if they are similar to each other. They are from one generation. They inherit from each other. Some of them describe some others.

مَنْ دَعا بِهِذَا الدُّعاء حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ عَلِيِّ بْنِ الحُسَيْن، وَكَانَ قائِدَهُ إِلَى الجَنَّة، فَقَالَ لَهُ أُبِيُّ: يا رَسُولَ اللَّهِ فَهَلْ لَهُ مِنْ خَلَف وَوَصِيِّ؟ قَالَ: نَعَمْ، لَهُ مَوارِيثُ السَّماواتِ وَالأَرْضِ، قَالَ: مَا مَعْنى مَوارِيثِ السَّماواتِ وَالأَرْضِ يا لَهُ مِنْ خَلَف وَوَصِيِّ؟ قَالَ: اَعْمُ، لَهُ مَوارِيثُ السَّماواتِ وَالأَرْضِ، قَالَ: مَا مَعْنى مَوارِيثِ السَّماواتِ وَالأَرْضِ يا رَسُولَ اللَّهِ؟ قَالَ: القَضاءُ بِالْحَقِّ وَالْحُكُمُ بِالدِّيانَةِ وَتَأْوِيلُ الأَحْكَامِ، وَبَيَانِ مَا يَكُونُ، قَالَ: فَمَا اسْمُهُ؟ قَالَ: اَسْمُهُ مُحَمَّدٌ وَإِنَّ الْمَلائِكَةَ لَتَسْتَأْنِسْ بِهِ فِي السَّماواتِ وَيَقُولُ فِي دُعائِهِ: ﴿اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ رِضْوانٌ وَوُدٌ فَاغْفِرْلِي وَلِمَنْ وَإِنَّ الْمُلائِكَةَ لَتَسْتَأْنِسْ بِهِ فِي السَّماواتِ وَيَقُولُ فِي دُعائِهِ: ﴿اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ رِضْوانٌ وَوُدٌ فَاغْفِرْلِي وَلِمَنْ تَبِعَني مِنْ إِخْوانِي وَشِيعَتِي، وَطَيِّبُ مَا فِي صَلِّبِي» فَرَكَّبَ اللَّهُ عَزَّ وَجَلَّ فِي صَلِّبِهُ نُطْفَةً طَيِّبَةً مُبارِكَةً زَكِيَّةً وَأَخْبَرَئِيلُ عَلَيْهِ السَّلامُ: أَنَّ اللَّهُ عَزَّ وَجَلَّ طَيَّبَ هَذِهِ النُطْفَةَ وَسَمَّاها عنْدَهُ جَعْفَراً، وَجَعَلَهُ هادِياً مَهْدِياً راضِياً مَرْضِياً مَ دُعائِهِ دُعْوَلُ فِي دُعائِهِ عَلَيْهُ السَّلامُ: أَنَّ اللَّهُ عَزَّ وَجَلَّ طَيَّبَ هَا النَّطُفَةَ وَسَمَّاها عنْدَهُ جَعْفَراً، وَجَعَلَهُ هادِياً مَهْدِياً راضِياً مَرْضِياً مَوْدُ فِي دُعائِهِ عَلَيْهُ لَاللَّهُ عَزَّ وَجَلَّ فَي فُولُ فِي دُعائِهِ

يا دانِ غَيْرِ مُتَوانِ، يا أَرْحَمُ الرّاحِمِينَ اجْعَلْ لِشِيعَتِي مِنَ النَّارِ وِقاءٍ، وَلَهُم عِنْدَكَ رِضاً، وَاغْفِرْ ذُنُوبهم وَيَسِّرْ أُمُورهم،» وَاقْضِ دُيُونَهُمْ، وَاسْتِرْ عَوْراتَهُمْ، وَهَبْ لَهُمُ الكَبائِرِ الَّتِي بَيْنَكَ وَبَيْنَهُمْ، يا مَنْ لا يَخافُ الضَّيْمَ، وَلا تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ «اجْعَلْ لي مِنْ كُلِّ غَمِّ فَرَجاً

مَنْ دَعا بِهِذَا الدُّعاءِ حَشَرَهُ اللَّه تَعالَى أَبْيَضَ الوَجْهِ مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَى الجَنَّةِ، يا أُبَيُّ إِنَّ اللَّهَ تَبارَكَ وَتَعالَى رَكَّبَ عَلَيْها الرَّحْمَة وَسَمَّاها عنْدَهُ مُوسَى، قالَ لَهُ أُبَيُّ: يا رَسُولَ اللَّهِ كَأَنَّهُمْ عَلَى هذِهِ النُّطْفَةِ نُطْفَة زُكِيَّةً مُبارَكَةً طَيِّبَةً، أَنْزَلَتْ عَلَيْها الرَّحْمَة وَسَمَّاها عنْدَهُ مُوسَى، قالَ لَهُ أُبَيُّ: يا رَسُولَ اللَّهِ كَأَنَّهُمْ يَكُونَ وَيَصِفُ بَعْضَهُمْ بَعْضَاً، قالَ: وَصَفَهُمْ لِي جِبْرَئِيلُ عَنْ رَبِّ العالَمِينَ جَلَّ جَلالُهُ، يَتُواصَفُونَ وَيَتَناسَلُونَ وَيَتَوارَثُونَ، وَيَصِفُ بَعْضَهُمْ بَعْضَاً، قالَ: وَصَفَهُمْ لِي جِبْرَئِيلُ عَنْ رَبِّ العالَمِينَ جَلَّ جَلالُهُ، قَالَ: فَهَلْ

The Prophet (S) said, "Gabriel described them for me on the authority of the Lord of the Two Worlds – the Exalted the Magnificent."

Then Ubay asked, "Does Musa have supplications that are different from those of his forefathers?" The Prophet (S) said, "Yes. He says the following in his supplications: 'O the Creator of the creatures! O the expander of the sustenance! O the splitter of the seeds who makes them grow! O the Creator of the living! O the One who gives life to the dead!: Who takes away life from the living! O the Constant and the Well–Established! O the One who makes the plants sprout! Treat me as You please!"

The Sublime God will fulfill the needs of and reunite anyone with Musa ibn Ja'far on the Resurrection Day who supplicates using this supplication by Ali ibn Al-Husayn.

And the Honorable the Exalted God Himself has placed a pure, blessed, pious and well-pleasing sperm

in his loin, and called him Ali. He is well-pleasing to God among the creatures regarding his knowledge and wisdom. God establishes him as a Proof for his followers on the Resurrection Day so that they can argue based on him on the Resurrection Day. He has supplications in which he says, "O my Lord! Grant me guidance, and establish me firm on that. Resurrect me with it while I am safe and secure as someone who has no fears. You foster piety and forgiveness."

And the Honorable the Exalted God has placed a pure, blessed, pious and well-pleasing sperm in his loin. He Himself has called him Muhammad ibn Ali Himself. He will intercede on behalf of his followers. He inherits the knowledge of his grandfather. He possesses clear signs and proofs which become apparent. When he is born he will say, *There is no god but God, and Muhammad (a.s.) is God's Messenger.* In his supplications, he will say, "O the One with no one like unto Him! You are God. There is no god but You. There is no creator but You. You make the creatures perish, but remain yourself. You forgive those who disobey you, and your pleasure lies in forgiveness."

Muhammad ibn Ali will intercede on the Resurrection Day on behalf of whoever supplicates using this supplication by Ali ibn Al-Husayn. And the Sublime God has placed a sperm -neither oppressive nor disobedient, but pious, blessed, pure, and clean- in his loin. He Himself has called

:لِمُوسَى مِنْ دَعْوَة يَدْعُو بها سِوى دُعاءِ آبائِهِ؟ قالَ: نَعَمْ، يَقُولُ فِي دُعائِهِ

يا خالِقَ الْخَلْقِ وَيا باسِطَ الرِّزْق وَيا فالِقَ الحُبِّ وَالنَّوى وَبارِىءَ النَّسَمِ، وَمُحْيِيَ المَوْتى، وَمُمِيتَ الأَحْياء، وَدائِمُ» . «الثُبات، وَمُخْرجَ النَّبات، افْعَلْ بي ما أَنْتَ أَهْلُهُ

مَنْ دَعا بِهِذَا الدُّعاءِ قَضَى اللَّهُ تَعالى حَوائِجَهُ، وَحَشَرَهُ يَوْمَ القِيامَةِ مَعَ مُوسَى بْنِ جَعْفَرٍ، وَإِنَّ اللَّهُ عَزَّ وَجَلَّ رَكِّبَ فِي صَلْبِهِ نُطْفَةً مُبارِكَةً زَكِيَّةً مَرْضِيَّةً سَمَّاها عنْدَهُ عَلِيّاً يَكُونُ لِلَّهِ تَعالى فِي خَلْقِهِ رَضِيّاً فِي عِلْمِهِ وَحُكْمِهِ، وَيَجْعَلُهُ حُجَّةً صَلْبِهِ نُطْفَةً مُبارِكَةً زَكِيَّةً مَرْضِيَّةً سَمَّاها عنْدَهُ عَلِيّاً يَكُونُ لِلَّهِ تَعالى فِي خَلْقِهِ رَضِيّاً فِي عِلْمِهِ وَحُكْمِهِ، وَيَجْعَلُهُ حُجَّةً دَعُو به : الشيعَتِه يَحْتَجُونَ به يَوْمَ القيامَة وَلَهُ دُعاءً يَدْعُو به

اَللَّهُمَّ أَعْطِني الهُدى وَتُبِّتْني عَلَيْهِ وَاحْشُرْنِي عَلَيْهِ آمِناً، أَمْنَ مَنْ لا خَوْفَ عَلَيْهِ وَلا حُزْنَ وَلا جَزَعَ، إِنَّكَ أَهْل التَّقْوى» . «وَأَهْلُ الْمَغْفَرَة

وَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَكَّبَ فِي صِلْبِهِ نُطْفَةً مُبارِكَةً طَيَبَةً زَكِيَّةً مَرْضِيَّةً وَسَمَّاها مُحَمَّدٌ بْنِ عَلِيٍّ، فَهُوَشَفِيعُ شِيعَتِهِ وَوارِثُ عِلْم جَدِّهِ، لَهُ عَلامةٌ وَحُجَّةً طَاهِرَةٌ، إِذَا وُلِدَ يَقُولُ: «لا إِلهَ إِلاّ اللَّهِ مُحَمَّدٌ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ » وَيَقُولُ فِي دُعائه:

يا مَنْ لا شَبِيهَ لَهُ وَلا مِثالَ، أَنْتَ اللَّهُ الَّذِي لا إِلهَ إِلاَّ أَنْتَ وَلا خالِقَ إِلاّ أَنْتَ، تُفْنِي الْمَخْلُوقِينَ وَتُبْقِي أَنْتَ، حَلُمَتْ عَمَّنْ»

. «عَصاكَ، وَفِي الْمَغْفِرَةِ رضاكَ

من دَعا بِهِذَا الدُّعاءِ كانَ مُحَمَّدُ بْنُ عَلِيِّ شَفِيعَهُ يَوْمَ القِيامَةِ، وَإِنَّ اللَّهَ تَعالى رَكَّبَ فِي صِلْلِهِ نُطْفَةً لا باغِيَةً وَلا طاغِيَةً، بارَّةً مُبارِكَةً طَيِّبَةً طاهِرَةً، سَمَّاها عنْدَهُ عَلِيَّ بْن مُحَمَّدِ، فَأَلْبَسَها

him Ali ibn Muhammad. He has equipped him with calmness and dignity. He has granted him knowledge and the hidden secrets. Whoever visits him while covering up something in his heart (mind), he will inform him of that, and will admonish him against his enemies and will say the following in his supplications, "O the Light! O the Proof! O the Luminous! O the Lucid! O Lord! Please guard me against the wickedness of the devils, the seditions of the ages. I ask Thee for salvation on the Day on which the Trumpet is blown."

Ali ibn Muhammad will intercede (on the Resurrection Day) on behalf of whoever supplicates using this supplication and lead him into Paradise. And the Blessed the Sublime God Himself has placed a sperm in his loin whom He called Al-Hassan.

Then He established him as light in the towns, His Successor on the Earth, as a source of honor for his grandfather, as a guide for his followers, and as one to intercede on their behalf near his Lord, as a revenger of His enemies, and as a Proof for those who are his friends and those who adhere to him as their Divine Leader. In his supplications he said,

"O the Noble One – noble in your nobility! How noble is one who is noble in his nobility! O the Noble One! Grant me nobility by your Nobleness. And acknowledge me by your assistance. Keep away from me the temptations of Satan and fend things off from me using your own fending. And protect me by your protection. And establish me as one of your best creatures. O the One and Only! O the Single and the Eternal."

The Honorable the Exalted God will reunite with him (al-Hasan) whoever supplicates using this supplication and save him from the Fire even if the Fire has become incumbent upon him. 27 Indeed the Blessed the Sublime God has placed a pure, blessed and pious sperm – pure and purifying in Al-Hassan's loin. Any believer from whom the Sublime God has taken a pledge of his Mastery will be pleased with him, and all those who refute him will become atheists. He is a pious, pure, righteous, approved, guiding and Divinely Guided Divine Leader. And he rules justly, and orders to rule that way. He acknowledges the Sublime God, and the Sublime God acknowledges him in His words. He will rise from Tihama (in the Arabia) when signs and proofs have appeared. He possesses treasures that are not of silver and gold, but are of very beautiful

السَّكِينَةَ وَالْوَقارِ، وَأَوْدَعَها العُلُومَ، وَكُلَّ سِرِّ مَكْتُومٍ، مَنْ لَقِيَهُ وَفِي صَدْرِهِ شَيَّ أَنْبَأَهُ بِهِ وَحَذَّرَهُ مِنْ عَدُوِّهِ وَيَقُولُ فِي :دَعائِهِ

. «يا نُورُ يا بُرْهان يا مُنِيرُ يا مُبِينُ يا رَبِّ اكْفِنِي شَرَّ الشُّرُورِ وَآفاتَ الدُّهُورِ وَأَسأَلُكَ النَّجاةَ يَوْمَ يَنْفَخُ فِي الصُّورِ»

مَنْ دَعا بِهِذَا الدُّعاءِ كانَ عَلِىُّ بْنُ مُحَمَّدٍ شَفِيعَهُ وَقائِدَهُ إِلَى الجَنَّةِ، وَإِنَّ اللَّهَ تَبارَكَ وَتَعالَى رَكَّبَ فِي صُلْبِهِ نُطْفَةً، وَسَمَّاها عِنْدَهُ الحَسَنَ، فَجَعَلَهُ نُوراً فِي بِلادِهِ، وَخَلِيفَةً فِي أَرْضِهِ، وَعِزّاً لِأُمَّةِ جَدِّهِ، وَهادِياً لِشِيعَتِهِ، وَشَفِيعاً لَهُم عِنْدَ رَبِّهِ، وَنِقْمَةً عَلَى مَنْ خالَفَهُ، وَحُجَّةً لِمَنْ والاهُ وَبُرْهاناً لِمَنِ اتَّخَذَهُ إِماماً يَقُولُ فِي دُعائِهِ

يا عَزِيزَ الْعِزِّ فِي عِزِّهِ، ما أَعَنَّ عَزِيزَ العِزِّ فِي عِزِّهِ، يا عَزِيزاً عُزَّنِي بِعِزِّكَ، وَأَيَّدْني بِنَصْرِكَ، وَأَبْعِدْ عَنِّي هَمَزاتِ» . «الشَّياطِينَ، وَأَدْفَع عَنِّي بدَفْعِكَ، وَأَمْنَعْ عَنِّي بمَنْعِكَ، وَاجْعَلْنِيَ مِنْ خِيار خَلْقِكَ، يا وَاحِدُ يا أَحَدُ، يا فَرْدُ يا صَمَدُ

مَنْ دَعا بِهِذَا الدُّعاءِ حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَهُ، وَنَجَّاهُ مِنَ النَّارِ و لَوْ وَجَبَتْ عَلَيْهِ، وَإِنَّ اللَّهُ تَبارَكَ وَتَعالَى رَكَّبَ فِي صُلْبِ الحَسَنِ نُطْفَةً مُبارِكَةً زَكِيَّةً طَيِّبَةً طاهِرَةً مُطَهَّرَةً يَرضى بِها كُلِّ مُوْمِن مِمَّنْ قَدْ أَخَذَ اللَّهُ تَعالَى مِيثاقَهُ فِي الولِايَة، وَيَكْفُرُ بِها كُلُّ جاحِد، فَهُوَإِمامٌ تَقيُّ نقيُّ بارٌ، مَرْضِيٌّ هادِيٌّ مَهْدِيٌّ، يَحْكُمُ بِالْعَدْلِ، وَيَأْمُر بِهِ، يُصدِّقُ اللَّهَ تَعالَى، وَيُصدَدُّقُهُ اللَّهُ تَعالَى فِي قَوْلَهُ يَخْرُجُ مِنْ تِهامَةً حِينَ تَظْهَرُ الدَّلائِلُ وَالْعَلاماتُ، وَلَهُ كُنُوزٌ لا ذَهَبٌ وَلا فِضَّةٌ إِلاَّ خُيُولٌ مُطَهَّمَةٌ وَرِجالٌ مُسَوَّمَةٌ، يَجْمَعُ اللَّه تَعالَى لَهُ مِنْ أَقَاصِي البِلادِ عَلَى عِدَّةِ

and strong horses and remarkable men marked with faith and worship. The Sublime God will gather together as many people as there were in the (Battle of) Badr – that is three hundred and thirteen men – around him from the farthest towns. There is a sealed Tablet with him in which the number of his companions, their names, their family names, their towns, their characteristics, their looks and their nicknames are recorded. They are all fighters striving in his obedience.

And Ubay asked him, "O Prophet of God! And what are his proofs and his signs?"

The Prophet (S) said, "He has a flag which opens up by itself when the time comes for him to rise. This is inherent in its nature. The Sublime God will empower it to talk, and the flag will say, "O Friend of God! Rise and kill the enemies of God." These two28 are two signs and proofs for him. And he has a sword that is placed in its sheath. And when the time comes for him to rise, this sword is drawn out of its sheath by itself. The Sublime God will empower it to talk, and the sword will say, "O Friend of God! Rise. It is no longer allowed for you to be indifferent to the enemies of God."

Then he will rise and kill the enemies of God wherever he finds them. He will establish the bounds set up by God, and rule according to the Decrees of God. He will rise with Gabriel on his right side and Michael on his left side. You will see what I told you happen, even though it may be after some time. And I entrust my affairs to the Sublime, the Honorable the Exalted God.

O Ubay! Prosperous be the one who meets him. Prosperous be the one who loves him. Prosperous be the one who believes in him. God will save them from destruction due to him, and due to confessing to

God, His Messenger and all the Divine Leaders. God will open up Paradise for them. Their similitude on the Earth is like that of musk which always smells good and never changes. And their similitude in the heavens is like that of the bright moon whose illumination never ceases.

Ubay asked, "O Prophet of God! How were the details about these Divine Leaders expressed to you by the Honorable the Exalted God?" The Prophet (S) said, "Indeed the Honorable the Exalted God sent down twelve Tablets to me on each of which the names of each of the Divine Leaders is sealed. The descriptions of each of them is in the appropriate Tablet."

أَهْلِ بَدْرٌ ثَلاثِمائَةٍ وَثَلاثَةَ عَشَر رَجُلاً، مَعَهُ صَحِيفَةٌ مَخْتُومَةٌ فِيها عَدَدُ أَصْحابِهِ بِأَسْمائِهِمْ أَنْسابِهِمْ وَبُلْدانِهِمْ وَطَبائِعِهِمْ وَحَلاهُمْ وَكُناهُمْ وَكُناهُم وَنْ فَهْ مَنْ فَهْ مَنْ فَقَالَ لَهُ أَبِيُّ: وَمَا دَلائِلُهُ وَعَلاماتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: لَهُ عَلَمٌ إِذَا حَانَ وَقْتُ خُرُوجِهِ اخْتَلَعَ ذَلِكَ السَّيْفُ مِنْ غِمْدِهِ وَأَنْطَقَهُ اللَّهُ عَزَّ وَجَلَّ فَناداهُ العَلَمُ وَلَ غَمْدِهِ وَأَنْطَقَهُ اللَّهُ عَزَّ وَجَلَّ فَناداهُ السَّيْفُ مِنْ غِمْدِهِ وَأَنْطَقَهُ اللَّهُ عَزَّ وَجَلَّ فَناداهُ وَلِيَّ اللَّهِ وَلَيْ وَلَيْ اللَّه وَلَا يَحِلُّ لَكَ أَنْ تَقْعَدُ عَنْ أَعْداءَ اللَّهِ فَيَخْرِجُ وَيَقْتُلُ أَعْداءَ اللَّهُ حَيْدُ ثَقَعَهُمْ وَيُقِيمُ حُدُودَ اللَّه، وَيَعْدُلُ أَعْداءَ اللَّه عَنْ يَسَارِهِ وَسَوْفَ تَذْكُرُونَ مَا أَقُولُ لَكُمْ وَلَوْ بَعْدَ وَيَعْتُلُ أَعْداءَ اللَّهِ عَنْ يَسَارِهِ وَسَوْفَ تَذْكُرُونَ مَا أَقُولُ لَكُمْ وَلَو بَعْدَ وَيَقْتُلُ أَعْداءَ اللَّه عَنْ يَسَارِهِ وَسَوْفَ تَذْكُرُونَ مَا أَقُولُ لَكُمْ وَلَو بَعْدَ وَكُمْ اللَّهِ عَزَّ وَجَلَا لَكُه عَنْ يَمِينِهُ مِيكَائِيلُ عَنْ يَسَارِهِ وَسَوْفَ تَذْكُرُونَ مَا أَمُّ وَلَى اللَّهِ عَزَّ وَجَلَا وَلَكُمْ وَلَى اللَّه عَزَّ وَجَلَا عَلَيْهِ السَّالِهُ عَنْ يَصَالَعُهُمْ وَلَوْ بَعْدَ

يا أُبَيُّ طُوبى لِمَنْ لَقِيهُ، وَطُوبى لِمَنْ أَحَبَّهُ، وَطُوبى لِمَنْ قالَ بِهِ، يَنْجِيهِمُ اللَّهُ بِهِ مِنَ الهَلَكَةِ وَبِالْإِقْرارِ بِاللَّه وَبِرَسُولِهِ وَبِجَمِيعِ الأَئِمَّةِ، يَفْتَحُ اللَّهُ لَهُمُ الجَنَّةَ، مَثَلُهُمْ فِي الأَرْضِ كَمَثَلِ المِسْكِ الَّذِي يَسْطَعُ ريحُهُ وَلا يَتَغَيَّرُ أَبَداً، وَمَثَلُهُمْ فِي السَّماءِ كَمَثَل الْقَمَر المُنِير الَّذِي لا يُطْفى نُورُهُ أَبَداً.

قَالَ أُبَيُّ: يَا رَسُولَ اللَّهِ كَيْفَ بَيَانُ حَالِ هَؤُلاءِ الأَئِمَّةِ عَنِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ عَلِيِّ اثْنَتَيْ عَشَرَةَ . وَصَفْتُهُ فِي صَحِيفَتِهِ . صَحِيفَتِهِ . صَحِيفَتِهِ

6–30 Ali ibn Abdullah al-Warraq al-Razi – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of al-Haytham ibn Abi Masrooq an-Nahdi, on the authority of Al-Husayn ibn Ulwan, on the authority of Amr ibn Khalid, on the authority of Sa'd ibn Tarif, on the authority of al-Asbagh ibn Nobata that Abdullah ibn Abbas narrated that he had heard God's Prophet (S) say, "Ali, Al-Hassan, Al-Husayn, nine of the progeny of Al-Husayn and I are the Pure, the Immaculate."

6–31 Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Yahya bin Zakariya al-Qattan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Al-Fadhl ibn al-Saqr al-Abdi, on the authority of Abu Mo'awiya, on the authority of al-A'amesh, on the authority of Abaya ibn Reb'ee, on the authority of Abdullah ibn Abbas that God's Prophet (S) said, "I am the Master of the Prophets, and Ali ibn Abi Talib (a.s.) is the Master of the Trustees. The Trustees after me are twelve, the first of whom is Ali ibn Abi Talib (a.s.) and their last one is the Riser."

6-32 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that

Muhammad ibn Ma'aqil al-Qirmaysini quoted on the authority of Muhammad ibn Abdullah al-Basri, on the authority of Ibrahim ibn Mihzam, on the authority of his father, on the authority of Abi Abdullah (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "God granted twelve members of my Holy Household my understanding, knowledge and wisdom, and has created them from my nature. Woe be to those who deny them after me, and refute their ties of kinship with me. What is wrong with them? May God not make them benefit from my intercession."

6–33 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Muhammad ibn Hamam Abu Ali quoted on the authority of Abdullah ibn Ja'far al-Hemyari, quoted on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Abil Muthanna an-Nakha'ee, on the authority of Zayd ibn Ali ibn Al-Husayn, on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.) that God's Prophet (S) said, "How can a nation that begins with me, Ali and eleven of my progeny who are all men of Understanding and ends with the Messiah – the son of (the Blessed Lady) Mary (a.s.) – perish? However, in the meantime anyone who does not belong to my nation, and I am not associated with will perish."

حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللَّهِ الوَرَّاقُ الرَّاذِيُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا الهِيْثَم بْنِ أَبِي ـ 30 مَسْرُوقِ النَّهْدِيِّ، عَنِ الطَّصْبَغِ بْنِ نَباتَهُ، عَنْ عَمْرِو بْنِ خالِد، عَنْ سَعْدِ بْنِ طَرِيف، عَنِ الأَصْبَغِ بْنِ نَباتَهُ، عَنْ عَبْدِ اللَّه بْنِ طَرِيف، عَنِ الأَصْبَغِ بْنِ نَباتَهُ، عَنْ عَبْدِ اللَّه بْنِ طَرِيف، عَنِ الأَصْبَغِ بْنِ نَباتَهُ، عَنْ عَبْدِ اللَّه بِنَ عَبْدِ اللَّه عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا وَعَلِيٌّ وَالحَسَنُ وَالحُسَيْنُ وَتِسْعَةٌ مِنْ وُلْدِ الحُسَيْن بْنِ عَبَّاس، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا وَعَلِيٌّ وَالحَسَنُ وَالحُسَيْنُ وَتِسْعَةٌ مِنْ وُلْدِ الحُسَيْن مُعْصُومُونَ مَعْصُومُونَ .

حَدَّتَنا أَحْمَدُ بْنُ الحَسَنِ القَطَّانُ قالَ: حَدَّتَنا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيًّا القَطَّانُ، قالَ: حَدَّتَنا أَبُو مُعاوِيَة، عَنِ اللَّعْمَشِ، عَنْ عَبايَةَ بْنِ رِبْعِيّ، عَنْ عَبْدِاللَّه حَبِيب، قالَ: حَدَّتَنا الفَضْلُ بْنُ الصَقْرِ العَبْدِيِّ، قالَ: حَدَّتَنا أَبُو مُعاوِيَة، عَنِ الأَعْمَشِ، عَنْ عَبايَةَ بْنِ رِبْعِيّ، عَنْ عَبْدِاللَّه بْنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا سَيِّدُ النَبيِّين وَعَلِيُّ بْنُ أَبِي طالِب سَيِّدُ الوَصِيِّين وَإِنَّ أَوْصِيائِي بْنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا سَيِّدُ النَبيِّين وَعَلِيُّ بْنُ أَبِي طالِب سَيِّدُ الوَصِيِّين وَإِنَّ أَوْصِيائِي ... بَعْدي اثْنا عَشَرَ، أَوَّلُهُم عَلِيُّ بْنُ أَبِي طالِب وَآخِرُهُمُ الْقَائِمُ

حَدَّثَنَا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذَانِيِّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْقِل القِرْميسِينيُّ حَدَّثَنا مُحَمَّدُ عَنْ عَلِي عَلَيْهِمُ بْنُ عَبْدِ اللَّه عَلَيْهِ السَّلامُ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِمُ اللَّه عَلَيْهِ السَّلامُ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِمُ اللَّه عَلَيْهِ السَّلامُ، قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَثْنَا عَشَرَ مِنْ أَهْلِ بَيْتِي أَعْطاهُمُ اللَّه فَهْمِي وَعِلْمِي وَحِكْمَتِي وَخَلَقَهُمْ السَّلامُ، قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَثْنَا عَشَرَ مِنْ أَهْلِ بَيْتِي أَعْطاهُمُ اللَّه فَهْمِي وَعِلْمِي وَحِكْمَتِي وَخَلَقَهُمْ السَّلامُ، قالَتِه مَنْ أَهْل بَيْتِي أَعْطاهُمُ اللَّه فَهْمِي وَعِلْمِي وَحِكْمَتِي وَخَلَقَهُمْ السَّلامُ، قالَتِهِ مَنْ طِينَتِي فَوَيْلٌ لِلْمُنْكِرِينَ عَلَيْهِمْ بَعْدِي، القاطِعِينَ فِيهِمْ صِلَتِي، ما لَهُم لا أَنَا لَهُمُ اللَّهُ شَفاعَتِي

حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهِيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ هَمَّامٍ أَبُو عَلِيّ، عَنْ عَبْدِ اللَّه _ 33 بْنِ إِسْحاقَ الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: عَنْ أَبِي المُثَنِّى النَّخَعِيّ، عَنْ زَيْد بْنِ عَلِيّ بْنِ الحُسَيْنِ، عَنْ أَبِيهِ بْنِ مُوسَى الخَشَّابِ، عَنْ أَبِي المُثَنِّى النَّخَعِيّ، عَنْ زَيْد بْنِ عَلِيّ بْنِ الحُسَيْنِ، عَنْ أَبِيهِ عَلَيْهِ مِا السَّلاَمُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا وَعَلِيٍّ وَأَحَدَ عَلِيّ بْنِ الحُسَيْنِ، مِنْ وُلْدِي أُولُوالأَلْبابِ أَولُها، وَالمَسِيحُ بْنُ مَرْيَمَ آخِرُها، وَلكِن يَهْلِكَ بَيْن ذلِكَ مَنْ لَسْتُ مِنْهُ وَلَيْسَ مِنِّى .

6–34 Ahmad ibn Muhammad ibn Yahya al–Attar (a.s.) narrated that his father quoted on the authority of Muhammad ibn Abdul Jabbar, on the authority of Abi Ahmad Muhammad ibn Ziyad al–Azedi, on the authority of Aban ibn Uthman, on the authority of Abi Ahmad Muhammad ibn Ziyad al–Azedi, on the authority of Aban ibn Uthman, on the authority of Thabit ibn Dinar, on the authority of the Master of the Worshippers Ali ibn Al–Husayn (a.s.), on the authority of the Master of the Martyrs Al–Husayn ibn Ali, on the authority of the Master of the Trustees the Commander of the Faithful Ali ibn Abi Talib (a.s.) that God's Prophet (S) told him, "There are twelve Divine Leaders after me. O Ali! You are the first one. Their last one is the Riser with whose hands God – whose mentioning is Blessed and High – will conquer the East and the West of the Earth"

6–35 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with them – narrated that Sa'd ibn Abdullah, Abdullah ibn Ja'far al-Hemyari, Muhammad ibn Yahya al-Attar and Ahmad ibn Idris – may God be pleased with them – quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Abi Hashem Dawood ibn Al-Qasim al-Ja'fari, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (a.s.), "One day the Commander of the Faithful (a.s.) was with Al-Hassan ibn Ali (a.s.) and Salman al-Farsi – may God be pleased with him. The Commander of the Faithful (a.s.) was leaning on Salman's hand. They entered the 'Al-Haram Mosque (the Kaaba). A good-looking well-dressed man came up to them and greeted the Commander of the Faithful (a.s.). Then the Imam (a.s.) greeted him back. The man sat down and said, "O Commander of the Faithful! I will ask you about three things. If you give me the right answers then I will know that your tribe has something done to you for which they will neither be safe in this world, nor will they be secure in the Hereafter. But if not, I will know that you and the rest are the same."

Then the Commander of the Faithful (a.s.) told him, "Ask me whatever you wish." He asked, "Inform me about where a man's soul goes when he goes to sleep, how a man remembers and forgets, and how one's child looks like his uncles or aunts."

Then the Commander of the Faithful (a.s.) turned to Aba Muhammad Al-Hassan ibn Ali (a.s.) and said, "O Aba Muhammad! Answer him."

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى العَطَّارِ قَالَ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ عَبْدِ الجَبَّارِ، عَنْ أَبِي أَحْمَدَ مُحَمَّد بْنِ مَ عُنْ سَيِّدِ العابِدِينَ عَلِيِّ بْنِ الحُسَيْنِ عَنْ سَيِّدِ العابِدِينَ عَلِيِّ بْنِ الحُسَيْنِ عَنْ سَيِّدِ العابِدِينَ عَلِيِّ بْنِ الحُسَيْنِ عَنْ سَيِّدِ الشُّهَداءِ الحُسَيْنِ بَنْ اللهُ عَلَيْهِ بُنِ الحُسَيْنِ عَنْ سَيِّدِ الأَوْصِيَاءِ أَمِيرَ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبَ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ بُنِ عَلْيَ بْنِ أَلِي مَالِبَ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآخِرُهُمْ القَائِمُ الَّذِي يَفْتَحُ اللَّه - تَبَارَكَ وَتَعالَى ذَكْرُهُ - عَلَى يَدَيْهِ وَآخِرُهُمْ القَائِمُ الَّذِي يَفْتَحُ اللَّه - تَبَارَكَ وَتَعالَى ذَكْرُهُ - عَلَى يَدَيْهِ وَآخِرُهُمْ القَائِمُ الَّذِي يَفْتَحُ اللَّه - تَبَارَكَ وَتَعالَى ذَكْرُهُ - عَلَى يَدَيْهِ مَ اللهُ عَلَيْهِ مَ اللهُ عَلَيْهِ مَا اللهُ عَلَيْهِ مَالِي وَسُولُ اللّهُ عَلَيْهِ مَالْوَلِهُ اللّهُ عَلَيْهِ مَا لَيْهِ مِنْ بَعْدِي اثْنَا عَشَرَ أَوْلُهُمُ أَنْتَ يَا عَلِيُّهُ وَآخِرُهُمْ القَائِمُ اللّهِ يَعْدَى النَّهِ عَلَى يَدَيْهِ مَالُولَ اللّهُ عَلَيْهِ مَالِي الْعَلْمُ اللّهُ عَلَيْهِ الْعَلْمُ الْمُؤْمِلُولُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ اللهُ اللهُ عَلَى اللهُ اللهُ اللّهُ عَلَيْهِ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ ا

حَدَّثَنا أَبِي؛ وَمُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيدِ _ رَضِيَ اللَّهُ عَنْهُما _ قالا: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه؛ وَعَبْدُ _ 35 اللَّهُ بْنُ بَرْ جَعْفَرِ الحِمْيَرِيُّ؛ وَمُحَمَّدُ بْنُ يَحْيَى الْعَطَّارِ، وَأَحْمَدُ بْنُ إِدْرِيسَ جَمِيعاً قالُوا: حَدَّثَنا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ عَلْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيّ الثَّانِي عَلَيْهِمَا السَّلاَمُ قالَ: أَقْبَلَ الْبَرْقِيُّ قالَ: أَقْبَلَ

أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ ذات يَوْمٍ وَمَعَهُ الحَسَنُ بْنُ عَلِي عَلَيْهِمَا السَّلاَمُ وَسَلْمان الفارسيُّ رَضِيَ اللهُ عَنْهُ وَأَمِيرُ الْمُؤْمِنِينَ مُتَّكِيٌّ عَلَى يَدِ سَلْمان، فَدَخَلَ الْمَسْجِدَ الحَرامِ إِذْ أَقْبَلْ رَجُلٌّ حَسَنُ الهِيْنَّةِ وَاللِّباس، فَسَلِّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ! أَسْأَلُكَ عَنْ ثَلاثِ مَسائِلَ، إِنْ أَخْبَرْتَنِي بِهِنَّ عَلِمْتَ أَن القَوْمَ عَلَيْهِ السَّلامُ فَرَدَّ عَلَيْهِ فَجَلَس، ثُمَّ قالَ: يا أَمِيرَ الْمُؤْمِنِينَ فِي دُنْياهُمْ وَلا فِي آخِرَتِهِمْ، وَإِنْ تَكُنْ الأُخْرى عَلِمْتُ أَن القَوْمَ قَدْ رَكِبُوا مِنْ أَمْرِكَ ما أَقْضي عَلَيْهِمْ أَنَّهُمْ لَيسوا بِمَأْمُونِينَ فِي دُنْياهُمْ وَلا فِي آخِرَتِهِمْ، وَإِنْ تَكُنْ الأُخْرى عَلِمْتُ أَنَّكَ وَهُمْ شَرْعٌ سَواءً، فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: سَلْنِي عَمَّا بَدالَكَ، فَقالَ، أَخْبَرْنِي عَنِ الرَّجُلِ إِذَا نامَ أَيْنَ تَذْهَبُ وُعَنِ الرَّجُل كَيْفَ يُشْبِهُ وُلْدِهِ الأَعْمامَ وَالأَخْوال فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ إِي كَيْفَ يُشْبِهُ وُلْدِهِ الأَعْمامَ وَالأَخْوال فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ رُوحَهُ وَعَنِ الرَّجُل كَيْفَ يَشْبُهُ وُلُدِهِ الْأَعْمامَ وَالأَخْوال فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ مُنَ الرَّجُل كَيْفَ يُشْبِهُ وُلْدِهِ الْأَعْمامَ وَالأَخْوال فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ رُوحَهُ وَعَنِ الرَّجُل كَيْفَ يُشْبِهُ وُلُدِهِ الْأَعْمامَ وَالأَخْوال فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِمَا السَّلامُ ، فَقالَ: يا أَبَا مُحَمَّد الحَسَن بْن عَلِي عَلَيْهِمَا السَّلامُ، فَقالَ: يا أَبَا مُحَمَّد الحَسَن بْن عَلِي عَلَيْهِمَا السَّلامُ ، فَقالَ: يا أَبَا مُحَمَّد الحَسَن بْن عَلِي عَلَيْهِمَا السَّلامُ ، فَقالَ: يا أَبَا مُحَمَّد الحَسَن بْن عَلِي عَلَيْهِمَا السَّلامُ ،

Then Al-Hassan (a.s.) said, "Regarding your question about where a man's soul goes when he sleeps, the soul is associated with the wind, and the wind is associated with the air as long as the owner of the soul does not move. If the Sublime God permits that the soul be returned to its owner, the soul will attract the wind and pull it towards itself. And the wind will attract the air. Thus the soul will return and reside in the body of its owner. However, if the Honorable the Exalted God does not permit that the soul be returned to its owner, then the air will absorb the wind, and the wind will absorb the soul. Then the soul will not return to its owner until the Resurrection time.

And regarding what you asked about remembering and forgetting, there is a cavity in a man's heart over which there is a plate. When a man perfectly expresses that "Blessings be Upon Muhammad and the Household of Muhammad", this plate will be removed from that cavity. Then the heart will be illuminated and man will remember what he had forgotten. However, if he does not express that 'Blessings be Upon Muhammad and the Household of Muhammad', or imperfectly expresses the blessings upon them, this plate will totally cover that cavity. Then the heart will be in darkness and man will forget what he had remembered.

And regarding what you asked about a baby that looks like his aunts or uncles I should say that when a man goes to his wife and has intercourse with her with a calm heart, tranquil hereditary disposition, and an unagitated body, the sperm will enter the uterus and a child who will look like his parents will be formed. However, if he goes to her with a heart that is not calm, a hereditary disposition that is not tranquil and an agitated body, then the sperm will be agitated. When the sperm gets agitated, it will land on some of the other family lines which may be related to his lineage from his aunts or uncles. Then once the sperm falls off on one of the other family lines from the lineage of his uncles, the child will look like one of his uncles. But if the sperm falls on one of the other family lines from the lineage of his aunts, the child will look like one of his aunts.

Then the man said, "I bear witness that *there is no god but God*. I believed in this before. And I bear witness that *Muhammad is God's Messenger*. I believed in this before.

فَقَالَ عَلَيْهِ السَّلامُ: أَمَّا ما سَأَلْتَ عَنْهُ مِنْ أَمْرِ الإِنْسان إِذا نامَ أَيْنَ تَذْهَبُ رُوحُهُ، فَإِنَّ رُوحُهُ مُتِعَلِّقَةٌ بِالرِّيحِ وَالرِّيحِ وَالرِّيحِ وَالرِّيحِ وَالرِّيحِ وَالرِّيحِ وَالرِّيحِ وَالرِّيحِ وَالرِّيحِ وَالرِّيحِ مَتَعَلِّقَةٌ بِالْهَواءِ إِلَى وَقْتِ ما يَتَحَرَّكُ صاحِبُها لِلْيَقْظَةِ، فَإِنْ أَذِنَ اللَّهُ تَعالَى بِرَدِّ الرُّوحُ عَلَى صاحِبِها جَذَبَتْ تِلْكَ الرُّوحُ اللَّهُ عَنَّ وَجَلَّ برَدِّ تِلْكَ الرُّوحِ الرَّوحِ الرَّوعِ الرَّوحِ الرَّوعِ اللَّهُ عَنَّ وَجَلَّ برَدِ تِلْكَ الرُّوحِ الرَّوحِ الرَّوعِ اللَّهُ عَلَى اللَّهُ الرَّيعِ المَّامِعِ المَالَّ الرَّهُ مِنْ اللَّهُ الرَّاقِ اللَّهُ الرَّيْعِ الْمُعَامِ المُ اللَّهُ الرَّوعُ المَواءِ اللَّهُ الرَّيعُ اللَّهُ الرَّالِي الللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّهِ الْمُواءِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الْمُواءِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الْمُواءِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّهُ الرَّاقِ اللَّاقِ اللَّهُ الرَّاقِ اللَّهُ الْمُواءِ اللَّهُ الْمُواءِ اللَّهُ الْمُنْ اللَّهُ الْمُواءِ اللَّهُ الْمُؤْمِ الْمُؤْمِ الْمُ الْمُؤْمِ ا

عَلَى صاحِبِها، جَذَبَ الهَواءُ الرِّيحَ، وَجَذَبَتِ الرِّيحُ الرُّوحُ، فَلَمْ تُرَدَّ عَلَى صاحِبِها إِلى وَقْتِ ما يُبْعَثُ

وَأُمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الذِّكْرِ وَالنِّسْيانِ، فَإِنَّ قَلْبَ الرَّجُلَ فِي حُقِّ وَعَلَى الحُقِّ طَبَقِّ، فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ عَلَى مُحَمَّد وَآلِ مُحَمَّد صَلَاة تَامَّةً، انْكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الحَقِّ، فَأَضاءَ القَلْبُ وَذَكَرَ الرَّجُلُ مَا كَانَ نَسِيَ، فَإِنْ [هُوَ] لَمُ مُحَمَّد وَآلِ مُحَمَّد وَآلِ مُحَمَّد وَآلِ مُحَمَّد أَوْ نَقَصَ مِنَ الصَّلاةِ عَلَيْهِم، انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى ذَلِكَ الحَقِّ، فَأَطْلَمَ القَلْبَ وَنَسِيَ لَمُ مُحَمَّد وَآلِ مُحَمَّد وَآلِ مُحَمَّد مِنَ الصَّلاةِ عَلَيْهِم، انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى ذَلِكَ الحَقِّ، فَأَطْلَمَ القَلْبَ وَنَسِيَ لَمُ مُحَمَّد وَآلِ مُحَمَّد مَا كَانَ ذَكَرَهُ اللَّهُ الْعَلْبَ وَنَسِيَ .

فَقَالَ الرَّجُلُ: أَشْهَدُ أَن لا إِلهَ إِلاّ اللَّهِ وَلَمْ أَزَلْ أَشْهَدُ بِهِا، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَلَمْ أَزَلْ أَشْهَدُ بِذلكَ وَأَشْهَدُ اللَّهِ وَلَمْ أَزَلْ أَشْهَدُ بِذلكَ وَأَشْلَمُ اللَّهِ وَلَمْ أَزَلْ أَشْهَدُ اللَّهِ وَلَمْ أَنكَ وَصِيُّ رَسُولِهِ وَالْقَائِمُ بِحُجَّتِهِ _ وَأَشَارَ إِلَى أَمِيرَ الْمُؤْمِنين

And I bear witness that you are the Trustee of His Messenger, and you are the Riser to His Proof." (He was pointing to the Commander of the Faithful when he said this.) I believed in this before.

And I bear witness that you are his Trustee and the Riser to His Proof after him. He was pointing to Al–Hassan when he said this.

And I bear witness that Al-Husayn ibn Ali is the Trustee of your father and the Riser to His Proof after you.

And I bear witness that Ali ibn Al-Husayn is in charge of the affairs of Al-Husayn after him.

And I bear witness that Muhammad ibn Ali is in charge of the affairs of Ali ibn Al-Husayn after him.

And I bear witness that Ja'far ibn Muhammad is in charge of the affairs of Muhammad ibn Ali after him.

And I bear witness that Musa ibn Ja'far is in charge of the affairs of Ja'far ibn Muhammad after him.

And I bear witness that Ali ibn Musa is in charge of the affairs of Musa ibn Ja'far after him.

And I bear witness that Muhammad ibn Ali is in charge of the affairs of Ali ibn Musa after him.

And I bear witness that Ali ibn Muhammad is in charge of the affairs of Muhammad ibn Ali, and I bear witness that Al-Hassan ibn Ali is in charge of the affairs of Ali ibn Muhammad.

And I bear witness that a man from the offspring of Al-Hassan ibn Ali whose name and nickname we are not permitted to mention until he Rises will be in charge of the affairs of Al-Hassan ibn Ali. When he rises, he will fill the Earth with justice while it has been filled with oppression. O Commander of the Faithful! Peace, God's Mercy and His Blessings be upon you." Then he stood up and left.

Then the Commander of the Faithful (a.s.) said, "O Aba Muhammad! Follow him and see where he wants to go." Then Al–Hassan (a.s.) went after him. Al–Hassan (a.s.) said, "As soon as he left the mosque, I did not see him. It was as if the Honorable the Exalted God had removed him from the Earth! I returned to the Commander of the Faithful (a.s.) and informed him about that."

عَلَيْهِ السَّلامُ _ وَلَمْ أَزَلْ أَشْهَدُ بِهِا، وَأَشْهَدُ أَنَّكَ وَصِيُّهُ وَالقائِمُ بِحُجَّتِهِ بَعْدك _ وَأَشْهَدُ أَنَّ الحُسَيْنَ بْنِ عَلِى وَصِيُّ أَبِيكَ، وَالقائِمُ بِحُجَّتِهِ بَعْدكَ، وَأَشْهَدُ عَلَى عَلِيّ بْنِ الحُسَيْنِ أَنَّهُ القائِمُ بِأَمْرِ عَلِيّ بْنِ الحُسَيْنِ بَعْدَهُ، وَأَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّد أَنَّهُ القائِمُ بِأَمْرِ عَلِيّ بْنِ الحُسَيْنِ بَعْدَهُ، وَأَشْهَدُ عَلَى مُحَمَّد بْنِ عَلِيّ أَنَّهُ القائِمُ بِأَمْرِ عَلِيّ بْنِ الحُسَيْنِ بَعْدَهُ، وَأَشْهَدُ عَلَى عَلِيّ بْنِ مُحَمَّد أَنَّهُ القائِمُ بِأَمْرِ جَعْفَرِ بْنِ مُحَمَّد، وَأَشْهَدُ عَلَى عَلِيّ بْنِ مُوسَى الْنَهُ القائِمُ بِأَمْرِ عَلِيّ بْنِ مُوسَى، وَأَشْهَدُ عَلَى عَلِيّ بْنِ مُحَمَّد أَنَّهُ القائِمُ بِأَمْرِ عَلِيّ بْنِ مُوسَى، وَأَشْهَدُ عَلَى عَلِيّ بْنِ مُحَمَّد أَنَّهُ الْقائِمُ بِأَمْرِ عَلِيّ بْنِ مُوسَى، وَأَشْهَدُ عَلَى عَلِيّ بْنِ مُحَمَّد أَنَّهُ الْقائِمُ بِأَمْرِ عَلِيّ بْنِ مُوسَى، وَأَشْهَدُ عَلَى عَلِيّ بْنِ مُحَمَّد بْنِ عَلِيّ وَالْالْمَ عَلَيْ وَلا يُسَمّى حَتَى يَظْهَرَ فِي الأَرْضِ أَمْرُهُ فَيَمْلَأُهَا عَدْلاً كَمَا مُلِئَتْ جَوْراً، أَنَّهُ القَائِمُ بِأَمْرِ عَلِيّ لا يُكَنِّي وَلا يُسَمّى حَتّى يَظْهَرَ فِي الأَرْضِ أَمْرُهُ فَيَمْلَأُهَا عَدْلاً كَمَا مُلِئَتْ جَوْراً، أَنَّهُ الْقَائِمُ بِأَمْرِ الْمَسْنِ بْنِ عَلِيّ لا يُكَنِي وَلا يُسَمّى حَتّى يَظْهَرَ فِي الأَرْضِ أَمْرُهُ فَيَمْلُأُها عَدْلاً كَمَا مُلِئَتْ جَوْراً، أَنَّهُ القَائِمُ بِأَمْ وَالْحَسَنِ بْنِ عَلَيْ كَاللَا وَرَحْمَةُ اللَّه وَبَرَكَاتُهُ ، ثُمَّ قامَ ومَضَى .

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: يا أَبَا مُحَمَّدِ اتَّبَعَهُ فَانْظُرْ أَيْنَ يَقْصُدُ؟ فَخَرَجَ الحَسَنُ عَلَيْهِ السَّلامُ فِي أَثَرِهِ، قالَ: فَما كَانَ إِلاّ أَنْ وَضَعَ رِجْلَهُ خَارِجاً مِنَ الْمَسْجِدِ فَما دَرْيَتُ أَيْنَ أَخَذَ مِنَ أَرْضِ اللَّهِ عَزَّ وَجَلَّ؟ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِين كَانَ إِلاّ أَنْ وَضَعَ رِجْلَهُ خَارِجاً مِنَ الْمَسْجِدِ فَما دَرْيَتُ أَيْنَ أَخَذَ مِنَ أَرْضِ اللَّهِ عَزَّ وَجَلَّ؟ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِين كَانَ إِلاّ أَنْ وَضَعَ رِجْلَهُ خَارِجاً مِنَ الْمَسْجِدِ فَما دَرْيَتُ أَيْنَ أَخَذَ مِنَ أَرْضِ اللَّهِ عَزَّ وَجَلَّ؟ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِين

He (a.s.) asked, "O Aba Muhammad! Did you recognize him?"

I said, "O Commander of the Faithful! The Sublime God, His Messenger and the Commander of the Faithful know best." The Commander of the Faithful (a.s.) said, "He was al-Khidhr (a.s.)."

6–36 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi29, on the authority of Wakee', on the authority of Ar-Rabee' ibn Sa'd, on the authority of Abdurrahman ibn Saleet that Al-Husayn ibn Ali ibn Abi Talib (a.s.) said, "There are twelve Mahdi's (Divinely Guided Ones) among us. The first one is the Commander of the Faithful Ali ibn Abi Talib (a.s.). The last one is my ninth descendant who is the Riser for the Right. The Sublime God will revive the Earth by him after it perishes, and will make the Right Religion victorious over all religions by him, even though the atheists may not like this. There will be a period of absence for him during which some people will turn away from him while others remain steadfast in the religion and suffer. They will be told, "When is the promise fulfilled if you speak the truth?" Whoever perseveres and withstands the bothering and the denial of the people during his absence, it is as if he has fought in a holy war along with God's

Prophet (S).

6–37 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Ahmad ibn Muhammad al-Hamadani quoted on the authority of Abu Abdullah al-Asemi, on the authority of Al-Husayn ibn Qasim ibn Ayyoub, on the authority of Al-Hassan ibn Muhammad ibn Sama'a, on the authority of Thabit As-Sab'baq that he had heard Abi Abdullah (a.s.) say, "There are twelve Mahdi's among us. Six of them have left, and six remain. God will do as He pleases with the sixth one."

(a.s.heih Sadooq said,) I have compiled such traditions in the book KAMAL AD-DIN WA TAMAM AN-NE'MAH FI ITHBAT AL-GHAYBAT WA KASHF IL-HAYRA. God the Sublime knows best.

. أَبَا مُحَمَّد أَتَعْرِفُهُ؟ فَقُلْتُ: اللَّهُ تَعالَى وَرَسُولُهُ وَأَمِيرِ الْمُؤْمِنِينَ أَعْلَمُ. فَقالَ: هُوَالخِضْرُ عَلَيْهِ السَّلامُ

حَدَّثنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثنا عَلِيُّ بْنُ إِبراهِيمَ بْنِ هاشِم، عَنْ أَبِيهِ، عَنْ عَبْدُ السَّلامِ بْنِ صَالِحِ الهَرَوِيِّ قالَ: أَخْبَرنا وَكِيعٌ، عَنِ الرَّبِيعِ بْنِ سَعْدِ عَنْ عَبْدُ الرَّحْمِنِ بْنِ سَلِيطٍ قالَ: قالَ الحُسَيْنُ بُنُ عَلِيِّ بْنِ أَبِي طَالِبِ عَلَيْهِمَا السَّلاَمُ: مِنَّا اثْنا عَشَرَ مَهْدِيّاً، أَوَّلُهُمْ أَمِيرُ الْمُوْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبِ عَلَيْهِمَا السَّلاَمُ: مِنَّا اثْنا عَشَرَ مَهْدِيّاً، أَوَّلُهُمْ أَمِيرُ الْمُوْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبِ عَلَيْهِ السَّلامُ، وَآخِرُهُمْ التَّاسِعُ مِنْ وُلْدِي وَهُوَ الْقَائِمِ بِالْحَقِّ، يَحْيِيَ اللَّهُ تَعَالَى بِهِ الأَرْضَ بَعْدَ مَوْتِها، وَيُظْهِرُ بِهِ دِينَ الحَقِّ عَلَى الدِّينِ فِيها آخِرُونَ، فَيُقَالُ لَهُمْ: مَتى هذا الوَعْدُ كُلِهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، لَهُ غَيْبَةٌ يَرْتَدُّ فِيها قَوْمٌ وَيَثْبُتُ عَلَى الدِّينِ فِيها آخِرُونَ، فَيُوَّذَوْنَ، فَيُقَالُ لَهُمْ: مَتى هذا الوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ؟ أَمَا إِنَّ الصَّابِرَ فِي غَيْبَتِهِ عَلَى الأَذى وَالتَّكُذيبِ بِمَنْزِلَةِ الْمُجاهِدِ بِالسَّيْفِ بَيْنِ يَدِي رَسُولَ اللَّهِ صَلَّى اللهُ عَلْهُ وَآله عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلْهُ وَآله .

حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهِيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنُ مُحَمَّد بْنِ سِمَاعَةِ، عَنْ ثابِت الصَبَّاغِ، عَنْ أَبُو عَبْدِ اللَّهِ العاصِمِيّ، عَنِ الحُسيَٰنِ بْنِ قاسِمِ بْنِ أَيُّوبَ، عَنِ الحَسنَنِ بْنِ مُحَمَّد بْنِ سَمَاعَةِ، عَنْ ثابِت الصَبَّاغِ، عَنْ أَبُو عَبْدِ اللَّهِ العاصِمِيّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ قالَ: سَمِغْتُهُ يَقُولُ: مِنَّا اثْنا عَشَرَ مَهْدِيّاً: مَضى سِتَّةٌ وَيَقِيَ سِتَّةٌ، وَيَصنْنَغُ اللَّهُ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ قالَ: سَمِغْتُهُ يَقُولُ: مِنَّا اثْنا عَشَرَ مَهْدِيّاً: مَضَى سِتَّةٌ وَيَقِيَ سَتَّةٌ، وَيَصنْنَغُ اللَّهُ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّادِسِ ما أَحَبَ

وَقَدْ أَخْرَجْتُ الأَخْبارَ الَّتِي رُوِّيتُها فِي هذَا الْمَعْنى فِي كِتابِ «كَمال الدِّينِ وَتَمامِ النِّعْمَةِ فِي إِثْباتِ الغَيْبَةِ وَكَشْفِ الحَيْرَة» وَاللَّهُ _ تَعالى _ أَعْلَمُ.

- 1. Implying that he would first become the Imam and then As-Sadiq (a.s.) would become the Imam after him.
- 2. You can refer to MAQATIL AL-TALEBIYEEN for a detailed account of this.
- <u>3.</u> Researchers believe that although this tradition is cited with this same link of narrators in KAFI and AL-KHISAL, probably there has been another narrator in the chain of narrations between Al-Hassan ibn Mahboob and Abil Jarood. This person is probably Muhammad ibn San'an.
- 4. Researchers believe that although this tradition is cited with this same link of narrators in KAFI and AL-KHISAL, probably there has been another narrator in the chain of narrations between Al-Hassan ibn Mahboob and Abil Jarood. This person is probably Muhammad ibn San'an.
- 5. In some versions we read 'Abil Raja.'

- 6. Who is Yaha ibn Yaha ibn Bokir ibn Abdul Rahman
- 7. He was one of the companions of God's Prophet (S) who was a recitor of the
- Holy Quran. He was well-known for being a recitor and a teacher of the Quran. Umar dispatched him to Kufa to teach the Quran.
- 8. Who is Muhammad ibn Ahmad ibn Attab Abul Qasim al-Razi al-Varamini al-Hafiz whom al-Hamawi has called Varamin in MO'JAM Al-BULDAN and has passed away after the year 310 A.H. (921A.D.)
- 9. In some versions we read 'Muhammad ibn Al-Husayn.'
- 10. Ali ibn Al-Hassan ibn Shaqiq ibn Dinar Al-Abdi
- 11. The identity of Abul Khold is unknown.
- 12. Qur'an, 24:55
- 13. Qur'an, 22:47
- 14. Qur'an, 4:59
- 15. Qur'an, 5:55
- <u>16.</u> "Qa'ed al-Ghurral-Muhajjalin" those who are proud of their deeds. Some have interpreted this to refer to those whose hands, feet and foreheads are white due to extended prostrations.
- 17. The disciples of Jesus (a.s.)
- 18. That means they hear the voice of the angels but do not see them
- 19. See tradition No. 23–1 regarding the meaning of Itra where God's Prophet said, "I am leaving among you two weighty things— God's Book and my progeny; my family. They will not depart each other until they will join me at the Divine Pool.
- <u>20.</u> Meaning deserving acknowledgment, commended, commendable, praiseworthy, praised, praiser, laudable, lauded, thanked.
- 21. "Have ye seen Lat and 'Uzza." [Qur'an, 53:19]
- 22. "There came to you Moses with clear (a.s.igns); yet ye worshipped the calf (Even) after that, and ye did behave wrongfully." [The Holy Quran: Baqara 2:92]
- 23. "(God) said, "We have tested thy people in thy absence: the Samiri has led them astray." [Qur'an, 20:85].
- 24. "He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?"[The Holy Quran: Mulk 67:3]
- 25. There is some evidence of two earths in the Biblical literature and also among the scientific community. For example consider the following, "It is suggested that the four centres of the projections, grouped as they are in pairs, might represent two magnetic fluxes of remote origin. From here it is a short step to the surprising notion of the existence of two magnetic forces that, through the galaxy, could give rise to two magnetic fields which, in turn, generate the Rotating Magnetic Field whose particular dynamic mechanisms could be considered the real originators of the dynamic stress to which the Earth is subject, and not only the Earth but also the Sun and other planets. This is an idea which, on the basis of the principles enunciated by Galileo Ferrais on the existence of a bipolarity in the presence of rotating magnetic fields, could justify and consolidate the figure of a second Earth. This line of reasoning exceedingly gratified long years of study and the discoveries made in the period from 1960 to 1980 which now, with the intuition about the existence of two Earths as a pair, confirms the proposal of a geocentric conception. This conception could have been considered a purely imaginary idea before the revealing discovery was made about rotating dynamics generated by the presence of the bipolarity which can be expressed by the nuclei of the two Earths. The concept of bipolarity evidently leads to suggest the existence of a universal magnetism on which the innumerable galaxies depend and to think that the nuclei of the Earths follow an extra-galactic course. It also becomes plausible to deduce that the whole Universe is linked by an interminable series of magnetic fluxes." [Source: NEW CONSIDERATIONS ON GEOLOGICAL AND GEOGRAPHICAL ASSESSMENTS with url address

http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm] [1]

26. See verse 9:25 of the Holy Quran. The breast is reputed to be the seat of knowledge and affection. The gift of the highest spiritual insight is being asked for. The Prophet Muhammad (S) was asked about the meaning of this verse when it was revealed. He said, "It is a light that is lit in a believer's heart which leads to his enlightenment." Then he (a.s.) was asked, "Are there any signs for this?" The Prophet (S) replied, "Yes. The signs are an attachment to the Eternal Abode, detachment from this world and being prepared for death when it arrives." [Majmaul Bayan, vol.4, p.363].

- 27. He has been condemned to go to Hell.
- 28. The opening of the flag and its talking.
- 29. Abdul Salam ibn Salih al-Harawi was a close companion of Imam Al-Ridha' (a.s.) and is now buried in a shrine in the vicinity of the holy city of Mashhad.

Source URL:

https://www.al-islam.org/uyun-akhbar-ar-ridha-volume-1-shaykh-saduq/chapter-6-proofs-divine-lead ership-al-ridha-among-twelve#comment-0

Links

[1] http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm]