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Part 12: On Twelve-Numbered Characteristics

On from one to twelve characteristics

12-1 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abu Abdullah al-Razi, on the authority of Abil Hassan Isa ibn Muhammad ibn Isa ibn Abdullah al-Muhammadi - one of the offspring of Muhammad ibn al-Hanifat, on the authority of Muhammad ibn Jabir, on the authority of Ata that Tavoos said, "A group of Jews went to see Umar ibn al-Khat'tab when he was in charge of the people. They told him, 'You are in charge of the affairs after your Prophet (MGB). We have come here to ask you several questions. Should you give us the correct answers we will believe in you, accept your religion and follow you.' Then Umar told them, 'Ask whatever you wish to ask.' They said, 'Inform us about the locks of the seven heavens; the grave which carried its resident around; the one who admonished his own nation, but was neither of the genies nor of the men; the place on which the Sun shone only once and never again; the five creatures which were not created in the womb; of the one, the two, the three, the four, the five, the six, the seven, the eight, the nine, the ten, the eleven and the twelve.' Umar looked down, opened his eyes and said, 'You have asked Umar ibn al-Khat'tab things which he doesn't know. However, the Prophet's cousin will answer all your questions.' Then he sent after Ali (MGB). When Ali (MGB) came there, he told him, 'O Abal-Hassan! This group of Jews have asked me questions none of which I could answer. They have pledged to believe in the Prophet (MGB), if we give them the right answers.'

Ali (MGB) told them, 'O group of Jews! Present your questions.' They related to him what they had asked Umar.

He (MGB) asked them, 'Do you have any other questions?' They said, 'No, O the father of Shabar and Shobayr![1]' Then Ali (MGB) told them, 'The locks of the heavens are associating partners with God, and the keys to them are saying 'There is no god but God.' And the grave which carried its resident around was the large whale which moved around at sea when Jonah was in its stomach. The one who advised his people which was neither of the genies nor of men was the ant which spoke with Solomon - the son

of David (MGB). And the place where the Sun shone only once and

أبواب الاثني عشر

باب الواحد إلى اثني عشر

حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران1-12 الاشعري قال: حدثني أبوعبد الله الرازي، عن أبي الحسن عيسى بن محمد بن عيسى بن عبد الله المحمدي من ولد محمد بن الحنفية، عن محمد بن جابر عن عطاء، عن طاووس قال: أتي قوم من اليهود عمر بن الخطاب وهو يومئذ وال علي الناس فقالوا: أنت والي هذا الامر بعد نبيكم. أتيناك نسألك عن أشياء إن أنت أخبرتنا بها آمنا وصدقنا واتبعناك.

فقال عمر: سلوا عما بدا لكم.

قالوا: أخبرنا عن أقفال السماوات السبع ومفاتيحها، وأخبرنا عن قبر سار بصاحبه؟ وأخبرنا عمن أنذر قومه ليس من الجن ولا من الانس؟ وأخبرنا عن موضع طلعت فيه الشمس ولم تعد إليه، وأخبرنا عن خمسة لم يخلقوا في الارحام، عن واحد واثنين وثلاثة وأربعة وخمسة وستة وسبعة، وعن ثمانية وتسعة وعشرة وحادي عشر وثاني عشر؟

قال: فأطرق عمر ساعة ثم فتح عينيه ثم قال: سألتم عمر بن الخطاب عما ليس له به علم، ولكن ابن عم رسول الله صلى الله عليه وآله يخبركم بما سألتموني عنه. فأرسل إليه فدعاه.

فلما أتاه قال له: يا أبا الحسن، إن معاشر اليهود سألوني عن أشياء لم اجبهم فيها بشيء، وقد ضمنوا لي إن أخبرتهم أن يؤمنوا بالنبي صلى الله عليه وآله.

فقال لهم علي عليه السلام: يا معشر اليهود، اعرضوا علي مسائلكم.

فقالوا له مثل ما قالوا لعمر.، فقال لهم علي عليه السلام: أتريدون أن تسألوا عن شيء سوى هذا؟ قالوا لا: يا أبا شبر وشبير.

فقال لهم علي عليه السلام: أما أقفال السماوات فالشرك بالله، ومفاتيحها قول لا إله إلا الله، وأما القبر الذي سار بصاحبه فالحوت سار بيونس في بطنه البحار السبعة وأما الذي أنذر قومه ليس من الجن ولا من الانس فتلك نملة سليمان بن داود عليهما السلام، أما الموضع الذي طلعت فيه الشمس فلم تعد إليه، فذاك

never again was in the depth of the sea which the Honorable the Exalted God split up for the Children of Israel to pass2 (when they were escaping from Egypt and chased by *Pharaoh*) and where *Pharaoh* and his soldiers were drowned.3

The five creatures which were not created in the wombs were Adam; Eve; the cane of Moses; the she-camel of Salih; and Abraham's ram. And the One is the Honorable the Exalted God for whom there are no partners. And the two are Adam and Eve. And the three are the angels Gabriel, Michael4 and Isra'fil5. And the four are the *Torah;* the *Bible;* the *Zabur* (Psalms of David) and the *Quran.* And the five are the five prayers made obligatory upon the Prophet (MGB). And the six are the six days during which God created the heavens, the Earth and whatever lies in between as we read in what the Honorable the Exalted God says, *'We created the heavens and the Earth and all between them in Six Days.'*6 And the seven refers to the seven firmaments which the Honorable the Exalted God says in the following verse, *'And* (*have We not*) *built over you the seven firmaments.'*7 And the eight refers to the eight who bear the Throne as we read in what the Honorable the Exalted God says, *'...and eight will, that Day, bear the Throne of thy Lord above them.'*8 And the nine refers to the miracles which were sent to Moses – the son of Imran.9 And the ten refers to the ten (more) days referred to in the following verse as said by the Honorable the Exalted God, *'We appointed for Moses thirty nights, and completed* (*the period*) *with ten* (*more*)*...'*10 And the eleven refers to what Joseph told his father '*I did see eleven stars'*11

And the twelve refers to the twelve times Moses was advised to strike at the rock by the Honorable the Exalted God, ''*Strike the rock with thy staff.' Then gushed forth there from twelve springs....'*12 The Jews faced Ali (MGB) And said, 'We bear witness that there is no god but God; Muhammad is God's Prophet and you are the Prophet's cousin.' Then they faced Umar and said, 'We bear witness that this Ali (MGB) is the brother of God's Prophet (MGB) and is more deserving for your rank than you are.' Everyone who was with them sincerely accepted Islam."

12-2 Muhammad ibn al-Hassan ibn Sa'id al-Hashemi al-Kufy in Kufa narrated that Forat ibn Ibrahim ibn Forat al-Kufy quoted Ubayd ibn Kasir, on the authority of Yahya ibn al-Hassan, Ebad ibn Yaqoob, and Muhammad ibn al-Jonayd, on the authority of Abdul Rahman ibn al-Masoodi, on the authority of Al-Harith ibn Usayrat, on the authority of Al-Sakhr ibn al-Hikam al-Farazi, on the authority of Hayan ibn al-Harith al-Azodi, on the authority of Al-Rabi'a ibn al-Jameel al-Zabi, on the authority

البحر الذي أنجى الله عز وجل فيه موسى عليه السلام وغرق فيه فرعون وأصحابه، وأما الخمسة الذين لم يخلقوا في الارحام فآدم وحواء وعصى موسى وناقة صالح وكبش إبراهيم عليهم السلام،وأما الواحد فالله الواحد لا شريك له،وأما الاثنان فادم وحواء وأما الثلاثة فجبريل وميكائيل وإسرافيل، وأما الاربعة فالتوراة والانجيل والزبور والفرقان، وأما الخمس فخمس صلوات مفروضات على النبي صلى الله عليه وآله، وأما الستة فقول الله عز وجل:

"وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ" وأما السبعة فقول الله عز وجل: "وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا" وأما الثمانية فقول الله عز وجل" وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ" وأما التسعة فالآيات المنزلات على موسى بن عمران عليه السلام، وأما العشرة فقول الله عز وجل: "وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ" وأما الحادي عشر فقول يوسف لابيه "إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا" وأما الاثنى عشر فقول الله عز وجل لموسى عليه السلام: "اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا"

قال: فأقبل اليهود يقولون: نشهد أن لا إله إلا الله وأن محمدا رسول الله صلى الله عليه وآله وإنك ابن عم رسول الله صلى الله عليه وآله، ثم أقبلوا على عمر فقالوا: نشهد أن هذا أخو رسول الله صلى الله عليه وآله والله إنه أحق بهذا المقام منك. وأسلم من كان معهم وحسن إسلامهم.

شر الاولين والاخرين اثنا عشر

حدثنا محمد بن الحسن بن سعيد الهاشمي الكوفي بالكوفة قال: حدثنا فرات بن إبراهيم بن فرات الكوفي 2-12
قال: حدثني عبيد بن كثير قال: حدثنا يحيى بن الحسن، وعباد بن يعقوب، ومحمد بن الجنيد قالوا: حدثنا أبوعبدالرحمن المسعودي قال: حدثني الحارث بن عصيرة، عن الصخر بن الحكم الفزاري، عن حيان بن الحارث

of Malik ibn Zamrat al- Ravasi, “When Abuzar was deported he had a get-together with Ali ibn Abi Talib (MGB), Al-Miqdad ibn al-Aswad, Ammar ibn Yasir, Haziqat ibn al-Yaman and Abdullah ibn Mas’ood.

Abuzar - may God have Mercy upon him - said, ‘Cite a narration in remembrance of God’s Prophet (MGB) so that we may bear witness to it, pray and recognize God’s Unity.’ Then Ali (MGB) said, ‘You know that it is not the proper time now for me to cite a narration.’ They said, ‘You are right.’ Then they said, ‘O Haziqat! Tell us a narration.’ Haziqat said, ‘You well know that I always asked about the difficulties in the affairs and learned them. I never asked about anything else.’ They said, ‘You are right.’

They asked Ibn Mas’ood, ‘O Ibn Mas’ood! Tell us a narration.’ He said, ‘You well know that I am an expert in the Quran and no one asks me about anything else. You are the ones who cite narrations.’ They said, ‘You are right.’ Then they asked Miqdad, ‘O Miqdad! Tell us a narration.’ He said, ‘You well know that I am a warrior and no one asks me about anything else. You are the ones who cite narrations.’ They said, ‘You are right.’ Then they asked Ammar, ‘O Ammar! Tell us a narration.’ He said, ‘You well know that I am forgetful. I will remember things which you remind me of.’

Then Abuzar - may God have mercy upon him - himself started to talk and said, ‘I shall tell you a narration which you yourselves have heard from the Prophet (MGB) and others have heard from you. God’s Prophet (MGB) said, ‘Are you not the ones who bear witness that there is no god but God; that Muhammad is God’s Prophet; that the Hour is sure to come and there is no doubt in it; that God shall resurrect you from the graves; that it is a truth that the dead shall be brought back to life; that Paradise is

a truth; that Hell is a truth?' They all said, 'Yes, we do.' Then the Prophet (MGB) said, 'I also bear witness to these things.'

Then the Prophet (MGB) said, 'Are you not the ones who bear witness that the twelve of the worst people include six from the people of the past and six from the latter times. The six from the people of the past are the son of Adam who killed his brother; the *Pharaoh*; *Haman*[13]; *Qarun* (Korah)[14]; *Sameri*[15]; *Dajjal*[16] who has been one of the people of the past, but shall come back in the future.[17] The six from the people of the latter times are Na'sal (Uthman ibn Affan); *Pharaoh* who is Muawiyah; the *Haman*[18] of this nation who is Zyad; the *Qarun* (Korah)[19] of this nation who is Sa'ed; the *Sameri* of this nation who is Abdullah ibn Qays who said that we should not fight just as the *Sameri* of the people of Moses (MGB) said; and Amr ibn al-'As.' Abuzar asked, 'Do you bear witness to this?' They said, 'Yes,

الازدي، عن الربيع بن جميل الضبي، عن مالك بن ضمرة الرواسي قال: لما سير أبوذر ـ رحمه الله ـ اجتمع هو وعلي بن أبي طالب عليه السلام والمقداد بن الاسود وعمار بن يسار وحذيفة بن اليمان وعبد الله بن مسعود فقال أبوذر ـ رحمه الله ـ: حدثوا حديثا نذكر به رسول الله صلى الله عليه وآله ونشهد له وندعو له ونصدقه بالتوحيد، فقال علي عليه السلام: ما هذا زمان حديثي قالوا: صدقت،فقال: حدثنا يا حذيفة فقال: لقد علمتم أني سألت المعضلات وخبرتهن لم اسأل عن غيرها. قال: حدثنا يا ابن مسعود قال: لقد علمتم أني قرأت القرآن لم اسأل عن غيره، ولكن أنتم أصحاب الاحاديث، قالوا: صدقت قال: حدثنا يا مقداد قال: لقد علمتم أني إنما كنت صاحب السيف لا اسأل، عن غيره ولكن أنتم أصحاب الاحاديث، قالوا: صدقت. فقال: حدثنا يا عمار قال: قد علمتم أني رجل نسي إلا أن اذكر فأذكر فقال أبوذررحمة الله عليهأنا احدثكم بحديث قد سمعتموه ومن سمعه منكم قال رسول الله صلى الله عليه وآله: " ألستم تشهدون أن لا إله إلا الله وأن محمدا رسول الله وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور وأن البعث حق وأن الجنة حق والنار حق؟ قالوا نشهد، قال: وأما معكم من الشاهدين، ثم قال: ألستم تشهدون أن رسول الله صلى الله عليه وآله قال: "شر الاولين والآخرين اثنا عشر ستة من الاولين وستة من الآخرين" ثم سمى الستة من الاولين ابن آدم الذي قتل أخاه، وفرعون وهامان وقارون والسامري والدجال اسمه في الاولين ويخرج في الآخرين، وأما الستة من الآخرين فالعجل وهو نعثل، وفرعون وهو معاوية، وهامان هذه الامة وهو زياد، وقارونها وهو سعيد، والسامري وهو أبوموسى عبد الله بن قيس لانه قال كما قال سامري قوم موسى: لا مساس أي لا قتال والابتر وهو عمرو بن العاص، أفتشهدون على ذلك قالوا: نعم، قال: وأنا على ذلك من الشاهدين، ثم قال: ألستم تشهدون أن رسول الله

we do.' Then he said, 'I bear witness to that, too.' Then Abuzar added, 'Do you bear witness that God's Prophet (MGB) said, 'I shall stand at the Heavenly Pool (*Al-Kauthar*) and my nation shall enter each group under a certain flag. The first group to enter will be under the flag of that fox-like long-bearded man. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[20] after me?'

They will say, 'We denounced the greater one and tore it down, and forced the smaller one to stay at home and usurped its rights.' I shall tell them, 'Go to the left.' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the *Pharaoh* of

my nation shall enter. Most of the people are under that flag. Those who have changed their religion are amongst them. Those who get angry for the sake of this world and those who get happy for the sake of this world are amongst them. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[21] after me?' They will say, 'We denounced the greater one and tore it down, and fought with the smaller one and killed it.' I shall tell them, 'Go on the path of your friends!' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the *Haman*[22] of my nation shall enter. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[23] after me?' They will say, 'We denounced the greater one and opposed it, and belittled the smaller one and disobeyed it.' I shall tell them, 'Go on the path of your friends!' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the Abdullah ibn Qays[24] who is the leader of fifty-thousand people of my nation shall enter. I shall stand up and take his hand. Once I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[25] after me?' They will say, 'We denounced the greater one and disobeyed it, and belittled the smaller one and pushed the people away from it.' I shall tell them, 'Go on the path of your friends!' They will return tired, thirsty and with a black face without having even taken a sip of the Heavenly Pool's water. Then the flag of the *Al-Makhdaj* shall enter. I shall stand up and take his hand. Once

صلى الله عليه وآله قال: إن امتي ترد علي الحوض على خمس رايات أولها راية العجل فأقوم فآخذ بيده فإذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه فأقول: بماذا خلفتموني في الثقلين من بعدي؟ فيقولون: كذبنا الاكبر ومزقناه، واضطهدنا الاصغر وأخذنا حقه، فأقول: اسلكوا ذات الشمال فينصرفون ظمأ مظمئين، قد اسودت وجوههم لايطعمون منه قطرة.ثم ترد علي راية فرعون امتي وهم أكثر الناس ومنهم المبهرجون قيل: يا رسول الله وما المبهرجون بهرجوا الطريق؟ قال صلى الله عليه وآله: لا، ولكن بهرجوا دينهم وهم الذين يغضبون للدنيا ولها يرضون، فأقوم فآخذ بيد صاحبهم فإذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه.فأقول: بما خلفتموني في الثقلين بعدي؟ فيقولون كذبنا الاكبر ومزقناه، وقاتلنا الاصغر فقتلناه فأقول: اسلكوا سبيل أصحابكم فينصرفون ظمأ مظمئين مسودة وجوههم، لا يطعمون منه قطرة.قال: ثم ترد علي راية هامان امتي فأقوم فآخذ بيده فإذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه، فأقول: بماذا خلفتموني في الثقلين بعدي؟ فيقولون: كذبنا الاكبر ومزقناه، وخذلنا الاصغر وعصيناه، فأقول: اسلكو سبيل أصحابكم فينصرفون ظمأ مظمئين مسودة وجوههم، لا يطعمون منه قطرة. ثم ترد علي راية عبد الله بن قيس وهو إمام خمسين ألف من أمتي فأقوم فآخذ بيده فاذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت أحشاؤه ومن فعل فعله يتبعه فأقول: بما خلفتموني في الثقلين بعدي؟ فيقولون؟ كذبنا الاكبر وعصيناه وخذلنا الاصغر وعدلنا عنه، فأقول: اسلكوا سبيل أصحابكم فينصرفون ظما مظمئين مسودة، وجوههم، لا يطعمون منه قطرة. ثم ترد علي المخدج برايته فآخذ بيده فاذا أخذت بيده اسود وجهه ورجفت قدماه وخفقت

I take his hand, his face and his companions' faces will turn black. Their feet will shake and their hearts

will be in pain. I shall ask them, 'What did you do with the Two Heavy Things[26] after me?' They will say, 'We denounced the greater one and opposed it, and fought with the smaller one and killed it.' I shall tell them, 'Go on the path of your friends!' They will return tired and thirsty without having even taken a sip of the Heavenly Pool's water. Then the flag of the Commander of the Faithful Imam Ali (MGB) – the Divine Leader of the pious ones and the Leader of those with white-foreheads[27] shall enter. I shall stand up and take his hand. Once I take his hand, his face and that of his companions will turn white. I shall ask them, 'What did you do with the Two Heavy Things[28] after me?' They will say, 'We followed the greater one and acknowledged it, and supported with the smaller one and assisted it.' I shall tell them, 'May you return fed and happy.' They will take a drink from the Pool and shall never again become thirsty. The face of their leader shall shine like the sun and the face of their companions shall be as the full moon on the night of the fourteenth night and as bright as the stars in the sky.'"

Then Abuzar asked, 'Don't you bear witness to this?' They said, 'Yes, we do.' Then he said, 'I bear witness to that, too.' Yahya and Ebad said, 'Bear witness before the Honorable the Exalted God that Aba Abdul Rahman narrated this narration for us.' Aba Abdul Rahman said, 'Bear witness before the Honorable the Exalted God that Al-Harith ibn Hasira narrated this narration for me.' Al-Harith said, 'Bear witness before the Honorable the Exalted God that Sakhr ibn al-Hakam narrated this narration for me.' Sakhr ibn al-Hakam said, 'Bear witness before the Honorable the Exalted God that Hayyan narrated this narration for me.' Hayyan said, 'Bear witness before the Honorable the Exalted God that Al-Rabi'a ibn Jameel narrated this narration for me.' Al-Rabi'a ibn Jameel said, 'Bear witness before the Honorable the Exalted God that Malik ibn Zamre narrated this narration for me.' Mailk ibn Zamre said, 'Bear witness before the Honorable the Exalted God that Abuzar al-Qaffari narrated this narration for me.' Abuzar al-Qaffari said a similar thing indicating that God's Prophet (MGB) had narrated that for him and added that God's Prophet had said that Gabriel had narrated this on the authority of the Blessed the Sublime God."

The Way to Recognize the Noon In Each of the Twelve Months By Means of Man's Shadow

12-3 (The compiler of the book narrated) that his father – may God be pleased with him – narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Hassan ibn

أحشاؤه ومن فعل فعله يتبعه، فأقول: بما خلفتموني في الثقلين بعدي؟ فيقولون: كذبنا الاكبر وعصيناه، وقاتلنا الاصغر وقتلناه فأقول: اسلكوا سبيل أصحابكم، فينصرفون ظمأ مظمئين مسودة وجوههم، لا يطعمون منه قطرة.ثم ترد علي رأية أمير المؤمنين وإمام المتقين وقائد الغر المحجلين فأقوم فآخذ بيده فإذا أخذت بيده ابيض وجهه ووجوه أصحابه، فأقول: بما خلفتموني في الثقلين من بعدي قال: فيقولون: اتبعنا الاكبر وصدقناه، ووازرنا الاصغر ونصرناه، وقاتلنا معه، فأقول: ردوا رواء مرويين، فيشربون شربة لا يظمأون بعدها أبدا، وجه إمامهم كالشمس الطالعة، ووجوه صحابه كالقمر ليلة البدر وكأضواء نجم في السماء. ثم قال: ألستم تشهدون على ذلك قالوا: نعم قال: وأنا على ذلك من الشاهدين،قال يحيى: وقال عباد: اشهدوا علي بهذا عندالله عز وجل أن أبا عبدالرحمن حدثنا

بهذا، وقال أبوعبدالرحمن: اشهدوا علي بهذا عند الله عز وجل أن الحارث بن حصيرة حدثني بهذا، وقال الحارث: اشهدوا علي بهذا عند الله عز وجل أن صخر بن الحكم حدثني بهذا، وقال صخر بن الحكم: اشهدوا علي هذا عند الله عز وجل أن حيان حدثني بهذا، وقال حيان: اشهدوا علي بهذا عند الله عز وجل أن الربيع بن جميل حدثني بهذا، وقال الربيع: اشهدوا علي بهذا عند الله عز وجل أن مالك بن ضمرة حدثني بهذا، وقال مالك بن ضمرة: اشهدوا علي بهذا عند الله عز وجل أن أباذر الغفاري حدثني بهذا، وقال أبوذر مثل ذلك، وقال: قال رسول الله صلى الله عليه وآله: حدثني به جبرئيل عن الله تبارك وتعالى.

معرفة زوال الشمس في كل شهر من الشهور الاثنى عشر الرومية

12-3 حدثنا أبي رضي الله عنه قال: حدثنا أحمد بن إدريس قال: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري قال: حدثني الحسن بن موسى الخشاب، عن

Musa al-Khishab, on the authority of Al-Hassan ibn Ishaq al-Tamimy, on the authority of Al-Hassan ibn Akhi al-Zabi, on the authority of Abdullah ibn Sin'an that he had heard Aba Abdullah as-Sadiq (MGB) say, "The shadow will be half of a foot in the middle of the first month of the summer at the beginning of noon. It will be one and a half feet in the middle of the fourth month - Tammuz29; two and a half feet in the middle of the month of Av; three and a half feet in the middle of Elul; five and a half feet in the middle of the first Tishrei; seven and a half feet in the middle of the last Tishrei; five and a half feet in the middle of Shevat, three and a half feet in the middle of Adar, two and a half feet in the middle of Nisan; one and a half feet in the middle of Lyar and half a foot in the middle of the first month of the summer."30

The Twelve Persons Who Opposed the Rule of Abu Bakr Before Ali Ibn Abi Talib (MGB)

12-4 Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Aba Abdullah Al-Barqy narrated that his father quoted his grandfather Ahmad ibn Aba Abdullah Al-Barqy, on the authority of Al-Nahiki, on the authority of Abu Muhammad Khalif ibn Salim, on the authority of Muhammad ibn Ja'far, on the authority of Al-Shu'bat, on the authority of Uthman ibn al-Muqayrih, on the authority of Zayd ibn Wahab, "Those who were opposed to the rule of Abu Bakr before Ali ibn Abi Talib (MGB) were twelve persons from the Emigrants (*Muhajerin*) and the Helpers (*Ansar*). The ones from amongst the Emigrants (*Muhajerin*) were Sa'ed ibn Al-As; al-Miqdad ibn al-Aswad; Abi ibn Ka'ab; Ammar ibn Yasir; Abuzar al-Qaffari; Salman al-Farsi; Abdullah ibn Mas'ood; and Baridat al-Aslami. And those who were from the Helpers (*Ansar*) were Khazimat ibn Sabit Zulshahadatein; Sahl ibn Hanif; Abu Ayoob Al-Ansari; Abul Haysam ibn al-Tayhan and others.

When Abu Bakr sat on God's Prophet's (MGB) pulpit as the Caliph they consulted with each other in this regard. Some of them said, 'Let us go and force him down from the pulpit.' The others said, 'This would

be like contributing to our own destruction and the Honorable the Exalted God has said, *'And make not your own hands contribute to* (*your*) *destruction;'*[31] It is better that we all go to see Ali ibn Abi Talib (MGB) and consult with him to see what he says.'

Then they all went to see Ali (MGB) and said, 'O the Commander of the Faithful! You have given up your position and your due right. We do not want to take Abu Bakr down from the pulpit without consulting with you.'

Ali (MGB) told them, 'A war would break out if you do so. You are nothing when compared with them in terms of force. The people have agreed to his

الحسن بن إسحاق التميمي، عن الحسن بن أخي الضبي عن عبد الله بن سنان قال:سمعت أبا عبد الله عليه السلام يقول: تزول الشمس في النصف من حزيران على نصف قدم، وفي النصف من تموز على قدم ونصف، وفي النصف، من آب على قدمين ونصف، وفي النصف من إيلول على ثلاثة ونصف، وفي النصف من تشرين الاول، على خمسة ونصف، وفي النصف من تشرين الآخر على سبعة ونصف، وفي النصف من كانون الاول على تسعة ونصف، وفي النصف من كانون الآخر على سبعة ونصف، وفي النصف من شباط على خمسة أقدام ونصف، وفي النصف من آذار على ثلاثة ونصف، وفي النصف من نيسان على قدمين ونصف، وفي النصف من أيار على قدم ونصف، وفي النصف، من حزيران على نصف قدم.

الذين أنكروا على أبى بكر جلوسه في الخلافة وتقدمه على على ابن أبى طالب عليه السلام اثنا عشر

12-4 حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي قال: حدثني أبي، عن جده أحمد بن أبي عبد الله البرقي قال: حدثني النهيكي قال، حدثنا أبومحمد خلف بن سالم قال: حدثنا محمد بن جعفر قال: حدثنا شعبة، عن عثمان بن المغيرة، عن زيد بن وهب قال: كان الذين أنكروا على أبي بكر جلوسه في الخلافة وتقدمه على علي بن أبي طالب عليه السلام اثنى عشر رجلا من المهاجرين والانصار وكان من المهاجرين خالد بن سعيد ابن العاص والمقداد بن الاسود وابي بن كعب وعمار بن ياسر وأبوذر الغفارى وسلمان الفارسي وعبد الله بن مسعود وبريدة الاسلمي، وكان من الانصار خزيمة بن ثابت ذو الشهادتين وسهل بن حنيف وأبوأيوب الانصاري وأبوالهيثم بن التيهان وغيرهم فلما صعد المنبر تشاوروا بينهم في أمره فقال بعضهم: هل ان أتيه فننزله عن منبر رسول الله صلى الله عليه وآله وقال آخرون: إن فعلتم ذلك أعنتم على أنفسكم وقال الله عز وجل "وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ" ولكن امضوا بنا إلى علي بن أبي طالب عليه السلام نستشيره ونستطلع أمره فأتوا عليا عليه السلام فقالوا: يا أمير المؤمنين ضيعت نفسك وتركت حقا أنت أولى به وقد أردنا أن نأتي الرجل فننزله عن منبر رسول الله صلى الله عليه وآله فإن الحق حقك، وأنت أولى بالامر منه فكرهنا أن ننزله من دون مشاورتك، فقال لهم علي عليه السلام: لو فعلتم ذلك ما كنتم إلا

Caliphate now and have not acted according to what the Prophet (MGB) said. They have denied their Lord! I consulted with my family on this issue. They believe that there is no solution except being silent since these people hate the Honorable the Exalted God and the Prophet's Household. They want to

retaliate for the blood shed in the Age of Ignorance. I swear by God that if you do so, they will unsheathe their swords and become ready for a battle as they quarreled with me so much that they defeated me; dominated over me; surrounded me and said, 'Either you pledge allegiance or we will kill you.' I had no way except to protect myself since I remembered the words of God's Prophet (MGB) who told me, 'O Ali! If these people did not let you become the Caliph; disagreed with you and disobeyed my orders regarding you, you must be patient until God descends an order for you. Beware that they will certainly deceive you. You should not give them any excuses, since then they will belittle you and shed your blood. Gabriel has informed me on the authority of the Blessed the Sublime God that the nation will break their pledge of allegiance after me.' You should all go to that man and tell him what you have heard from your Prophet (MGB), so that he may have no doubts in what he is doing. It would be best to give him an ultimatum so that he deserves a greater punishment from his Lord, since he has disobeyed God's Prophet (MGB) and has acted against his orders.'

Then they all waited until Friday when they surrounded the pulpit of God's Prophet (MGB). The Helpers (*Ansar*) told the Emigrants (*Muhajerin*), 'Indeed the Honorable the Exalted God has preferred you to the Helpers and said, *'Allah turned with favor to the Prophet, the Muhajers and the Ansar ...'*[32] Therefore, you may speak first. Because of this the first one who stood up and started to speak was Khalid ibn Saeed ibn Aas with the support of the Umayyads. He said, 'O Abu Bakr! I admonish you to fear God. You well know what God's Prophet (MGB) has said about Ali (MGB). Don't you know that on the day of the Battle of the Qariza clan, (when we were all around him) faced the noble ones of us – and said, 'O Emigrants (*Muhajerin*) and Helpers (*Ansar*)! I have a recommendation to you which you must honor. I have an order which you must obey. Beware that Ali (MGB) is your Commander and my Trustee after me. My Lord advised me so. If you do not respect my will in this regard, and do not support and assist him, you will fall into disunion regarding your decrees. Your religious affairs will be in a mess, and the most wicked ones amongst you will take charge of your affairs. The members of my Household are in charge of the affairs after me. They are to run the affairs of my nation after me. O my Lord! Please include anyone who honors my will regarding Ali (MGB)

حربا لهم ولا كنتم إلا كالكحل في العين أو كالملح في الزاد، وقد اتفقت عليه الامة التاركة لقول نبيها والكاذبة على ربها ولقد شاورت في ذلك أهل بيتي فأبوا إلا السكوت لما تعلمون من وغر صدور القوم وبغضهم لله عز وجل ولاهل بيت نبيه عليهم السلام وإنهم يطالبون بثارات الجاهلية والله لو فعلتم ذلك لشهروا سيوفهم مستعدين للحرب والقتال كما فعلوا ذلك حتى قهروني وغلبوني على نفسي ولببوني وقالوا لي: بايع وإلا قتلناك فلم أجد حلية إلا أن أدفع القوم عن نفسي وذاك أني ذكرت قول رسول الله صلى الله عليه وآله "يا علي إن القوم نقضوا أمرك واستبدوا بها دونك، وعصوني فيك. فعليك بالصبر حتى ينزل الامر ألا وإنهم سيغدرون بك لا محالة فلا تجعل لهم سبيلا إلى إذ لالك وسفك دمك، فإن الامة ستغد ربك بعدي كذلك أخبرني جبرئيل عليه السلام عن ربى تبارك وتعالى" ولكن ائتوا الرجل فأخبروه بما سمعتم من نبيكم ولا تجعلوه في الشبهة من أمره ليكون ذلك أعظم للحجة عليه [وأزيد] وأبلغ في عقوبته إذا أتى ربه وقد عصى نبيه وخالف أمره قال: فانطلقوا حتى حفوا بمنبر رسول الله صلى الله عليه وآله يوم جمعة فقالوا للمهاجرين: إن الله عز وجل بدابكم في القرآن فقال: "لقد تاب الله على النبي والمهاجرين والانصار" فبكم بدا.

وكان أول من بدا وقام خالد بن سعيد بن العاص بادلاله ببني أمية. فقال: يا أبا بكر اتق الله فقد علمت ما تقدم لعلي عليه السلام من رسول الله صلى الله عليه وآله ألا تعلم أن رسول الله صلى الله عليه وآله قال لنا ونحن محتوشوه في يوم بني قريظة، وقد أقبل على رجال منا ذوي قدر فقال: "يا معشر المهاجرين والانصار أوصيكم بوصية فاحفظوها وإني مؤد إليكم أمرا فاقبلوه، ألا إن عليا أميركم من بعدي وخليفتي فيكم، أوصاني بذلك ربي وإنكم إن لم تحفظوا وصيتي فيه وتأووه وتنصروه اختلفتم في أحكامكم، واضطرب عليكم أمر دينكم، وولي عليكم الامر

to be amongst those who are resurrected along with me. Also grant them some of my Friendship with which they can become prosperous in the Hereafter. O my God! Please forbid Paradise which is wider than the heavens and the Earth for whoever mistreats my Household.'

When Khalid said this Umar ibn al-Khat'tab yelled and said, 'O Khalid! Shut up. You are not one of the members of the council or the ones on whose sayings we could rely.'

Then Khalid said, 'O Ibn al-Khat'tab! You should shut up. I swear by God that you well know that you are not just saying what you yourself think. Rather, you are defending other people's interests. I swear by God that all of the Quraysh know that my lineage is nobler than everyone else. I am the most literate, the most well-known one and expect the least from God and His Prophet (MGB), but you are of the worst lineage, the most infamous one that is much more distant from the Honorable the Exalted God and His Prophet (MGB). Indeed you are a coward in fighting, stingy at times of drought, and of a base lineage. You have nothing to be proud of amongst the Quraysh.' Thus, Khalid silenced him and sat down.

Then Abuzar – may God have Mercy upon him – stood up, praised God, expressed God's glorifications and said, 'O group of the Emigrants (*Muhajerin*) and the Helpers (*Ansar*)! You and the good ones amongst you all know well that God's Prophet (MGB) said, 'The Rule over the affairs belongs to Ali (MGB) after me. After him, it belongs to Al-Hassan (MGB) and al-Hussein (MGB). Then after them it belongs to the members of my Holy Household from the progeny of Al-Hussein (MGB). You have ignored what God's Prophet (MGB) said. You have become materialists and have forgotten what God's Prophet (MGB) said. You have forsaken the permanent blessings of the Hereafter which is everlasting and never ends or gets ruined where the residents neither grieve nor die. You have become just like the deviated nations who changed the orders of their Prophets after them. Soon you will be bitterly punished for your deeds. God doesn't oppress His servants.'

Abuzar finished his speech and then Salman al-Farsi – may God have Mercy upon him – stood up and said, 'O Abu Bakr! Who do you cite when you issue your judgements and to whom do you seek refuge when you are asked things which you do not know? Who is more knowledgeable in the nation than you are? Who is closer to God's Prophet (MGB) than you are? Who has a more extensive background with God's Prophet (MGB) than you do? You have ignored the Prophet's orders which he (MGB) issued when he (MGB) was alive. You have forgotten the Prophet's (MGB) will. Soon everything

شراركم ألا وإن أهل بيتي هم الوارثون أمري، القائلون بأمرامتي، اللهم فمن حفظ فيهم وصيتي فاحشره في زمرتي، واجعل له من مرافقتي نصيبا يدرك به فوز الآخرة، اللهم ومن أساء خلافتي في أهل بيتي فأحرمه الجنة التي عرضها السماوات والارض."

فقال له عمر بن الخطاب: اسكت يا خالد فلست من أهل المشورة ولا ممن يرضى بقوله.

فقال خالد: بل اسكت أنت يا ابن الخطاب، فوالله إنك لتعلم أنك تنطق بغير لسانك، وتعتصم بغير أركانك، والله إن قريشا لتعلم [أني أعلاها حسبا وأقواها أدبا وأجملها ذكرا وأقلها غنى من الله ورسوله و] إنك ألامها حسبا، وأقلها عددا وأخملها ذكرا، وأقلها من الله عز وجل ومن رسوله. وإنك لجبان عند الحرب، بخيل في الجدب، ليئم العنصر ما لك في قريش مفخر. قال: فأسكته خالد فجلس.

ثم قام أبو ذر رحمة الله عليه فقال بعد أن حمد الله وأثنى عليه: أما بعد يا معشر المهاجرين والانصار لقد علمتم وعلم خياركم أن رسول الله صلى الله عليه وآله قال: "الامر لعلي عليه السلام بعدي، ثم للحسن والحسين عليهما السلام، ثم في أهل بيتي من ولد الحسين." فأطرحتم قول بنيكم. وتناسيتم ما أوعز إليكم، واتبعتم الدنيا، وتركتم نعيم الاخرة الباقية التي لا تهدم بنيانها ولا يزول نعيمها، ولا يحزن أهلها ولا يموت سكانها وكذلك الامم التي كفرت بعد أنبيائها بدلت وغيرت فحاذيتموها حذو القذة بالقذة، والنعل بالنعل، فعما قليل تذوقون وبال أمركم وما الله بظلام للعبيد.

ثم قال:] ثم قام سلمان الفارسي ـ رحمه الله ـ فقال: يا أبا بكر إلى من تستند أمرك إذا نزل بك القضاء، وإلى من] تفزع إذا سئلت عما لا تعلم، وفي القوم من هو أعلم منك وأكثر في الخير أعلاما ومناقب منك، وأقرب من رسول الله صلى الله عليه وآله قرابة وقدمة في حياته قد أوعز إليكم فتركتم قوله وتناسيتم وصيته

will become very clear for you when you die and enter the graveyard with a heavy load of sins and wicked deeds. When you enter your grave you will find exactly what you sent ahead of yourself. If you pay attention to the truth and be fair and acknowledge the right of the just ones, it will save you on a Day on which you will be in need of your own deeds and when you will be left alone in your grave with your (own) deeds. You have heard what we have heard and you have seen what we have seen. Why do these remarks not prevent you from doing what you are doing? I beseech you by God to consider God. Whoever ponders over things in advance would act according to what is right.'

Then Al-Miqdad ibn al-Aswad - may God have Mercy upon him - stood up and said, 'O Abu Bakr! First measure yourself and see how much you measure up to. Sit in your own house and cry over your sins, since that would be better for you in this life and after your death. Return the position of the Caliphate to the one whom God and His Prophet (MGB) have already determined. Do not rely on this world as your supporter and do not let these lowly people deceive you. Soon the world will end for you and you will be

taken to your Lord to be rewarded for what you have done. You know well that the position of the Caliphate belongs to Ali (MGB). He (MGB) is the one to whom it belongs to after God's Prophet (MGB). I have only advised you. You may accept it or not as you please.'

Then Barideh Aslami stood up and said, 'O Abu Bakr! Have you really forgotten things or do you pretend to have forgotten? Are you deceiving yourself? Don't you remember that God's Prophet (MGB) ordered us to greet Ali (MGB) as the Commander of the Faithful during his lifetime. Fear God and get a grip on yourself before it gets too late. Save yourself from destruction! Leave the position of Caliphate and entrust it to the one who deserves it. Do not go astray. Return while you still can. I have only advised you and did my best. You may accept it or not as you please. You will become triumphant and prosper if you accept it.'

Then Abdullah ibn Mas'ood stood up and said, 'O the Quraysh clan! You and all the good ones amongst you well know that the members of the Household of your Prophet are closer to God's Prophet (MGB) than you are. If you claim the position of the Caliphate to be for the relatives of God's Prophet (MGB) and say you have a background in Islam, then the members of the Household of God's Prophet (MGB) are closer to him (MGB) than you are. They are closer to God's Prophet (MGB) and have a more extensive background with him. Ali ibn Abi Talib (MGB) is in charge of this after your Prophet (MGB). Therefore, entrust to him what God has already entrusted him with and do not step backwards, since then you may experience a detrimental ending.'

فعما قليل يصفوا لكم الامر حين تزوروا القبور، وقد أثقلت ظهرك من الاوزار لو حملت إلى قبرك لقدمت على ما قدمت، فلو راجعت إلى الحق وأنصفت أهله لكان ذلك نجاة لك يوم تحتاج إلى عملك وتفرد في حفرتك بذنوبك عما أنت له فاعل، وقد سمعت كما سمعنا ورأيت كما رأينا، فلم يروعك ذلك عما أنت له فاعل، فالله الله في نفسك فقد أعذر من أنذر.

ثم قام المقداد بن الاسود رحمة الله عليه فقال: يا أبا بكر إربع على نفسك. وقس شبرك بفترك وألزم بيتك، وابك على خطيئتك فإن ذلك أسلم لك في حياتك ومماتك، ورد هذا الامر إلى حيث جعله الله عز وجل ورسوله ولا تركن إلى الدنيا ولا يغرنك من قد ترى من أوغادها فعما قليل تضمحل عنك دنياك، ثم تصير إلى ربك فيجزيك بعملك وقد علمت أن هذا الامر لعلي عليه السلام وهو صاحبه بعد رسول الله صلى الله عليه وآله وقد نصحتك إن قبلت نصحي.

ثم قام بريدة الاسلمي فقال: يا أبابكر نسيت أم تناسيت أم خادعتك نفسك أما تذكر إذا أمرنا رسول الله صلى الله عليه وآله فسلمنا على علي بإمرة المؤمنين، ونبينا عليه السلام بين أظهرنا فاتق الله ربك وأدرك نفسك قبل أن لا تدركها وأنقذها من هلكتها، ودع هذا الامر ووكله إلى من هو أحق به منك، ولا تماد في غيك، وارجع وأنت تستطيع الرجوع فقد نصحتك نصحي وبذلت لك ما عندي، فإن قبلت وفقت ورشدت.

ثم قام عبد الله بن مسعود فقال: يا معشر قريش قد علمتم وعلم خياركم أن أهل بيت نبيكم صلى الله عليه وآله أقرب إلى رسول الله صلى الله عليه وآله منكم وإن كنتم إنما تدعون هذا الامر بقرابة رسول الله صلى الله عليه وآله وتقولون: إن السابقة لنا فأهل نبيكم أقرب إلى رسول الله منكم وأقدم سابقة منكم.

وعلي بن أبي طالب عليه السلام صاحب هذا الامر بعد نبيكم فأعطوه ما جعله الله له ولا ترتدوا على أعقابكم فتنقلبوا خاسرين.

Then, Ammar ibn Yasir stood up and said, 'O Abu Bakr! Do not grasp by force the right which God has granted to someone else. Do not be the first one to disobey God's Prophet and oppose him regarding his Household. Return the right to its owner. Lighten the load and burden on your back and meet God's Prophet in such a manner that he (MGB) may be pleased with you. Then you may go to the Merciful God for the Reckoning of your deeds and asking you about what you have done.'

Then Khuzayma ibn Sabit Zul-Shuhadatayn stood up and said, 'O Abu Bakr! Don't you know that God's Prophet accepted my testimony alone and did not ask for anyone else's testimony?' Abu Bakr replied, 'Yes.' Khuzayma said, 'I swear by God and bear witness that I heard God's Prophet (MGB) say, 'The members of my Household are the ones who distinguish the difference between right and wrong. In fact, they are the Divine Leaders whom you must follow.''

Then Abul Haysam ibn al-Teehan stood up and said, 'O Abu Bakr! I bear witness to the Prophet (MGB) and his Holy Household that God's Prophet (MGB) raised up Ali (MGB) by his arm.'

Then the Helpers said, 'The Prophet (MGB) indeed raised him up by his arm for the position of Trusteeship.' Others said, 'The Prophet (MGB) raised him up so that the people could know who is the Master of whomever the Prophet (MGB) is the master of and that the Prophet (MGB) had said, 'Beware that the members of my Household are the stars on the Earth! Honor them and do not surpass them.''

Then Sahl ibn Hanif stood up and said, 'I bear witness that I have heard God's Prophet (MGB) say the following from the pulpit, 'Your Divine Leader after me will be Ali ibn Abi Talib (MGB). He is the one person who is the most caring of the nation!''

Then Abu Ayoob al-Ansari stood up and said, 'Fear God regarding the members of the Holy Household of your Prophet and return this Rule to them. You should listen and obey as we did from the Prophet (MGB) in one position after another as they are more deserving for that rank than you are.' Then he sat down.

Then Zayd ibn Wahab stood up and spoke. Then a group of people stood up after him and spoke likewise saying similar things.

It has been reported on the authority of one of the trustworthy companions of God's Prophet that after

this session Abu Bakr stayed in his house for three days. On the third day Umar ibn al-Khat'tab, Talha, Zubayr, Uthman ibn Affan, Abdul Rahman ibn Oaf, Sa'ed ibn Abi Vaq'qas, Abu Ubaydat ibn al-Jarah each accompanied with ten men armed with swords went to his house and took him to the pulpit. One of them announced, 'Should any of you say what he said before, we shall tear him into pieces with our swords.' Thus, they stayed home and did not say anything any more.

ثم قام عمار بن ياسر فقال: يا أبا بكر لا تجعل لنفسك حقا جعله الله عز وجل لغيرك، ولا تكن أول من عصى رسول الله صلى الله عليه وآله وخالفه في أهل بيته واردد الحق إلى أهله تخف ظهرك وتقل وزرك وتلقى رسول الله صلى الله عليه وآله وهو عنك راض، ثم يصير إلى الرحمن فيحاسبك بعملك ويسألك عما فعلت.

ثم قام خزيمة بن ثابت ذو الشهادتين فقال: يا أبابكر ألست تعلم أن رسول الله صلى الله عليه وآله قبل شهادتي وحدي ولم يرد معي غيري؟ قال: نعم، قال: فاشهد بالله أني سمعت رسول الله صلى الله عليه وآله يقول: "أهل بيتي يفرقون بين الحق والباطل، وهم الائمة الذين يقتدى بهم".

ثم قام أبو الهيثم بن التيهان فقال: يا أبابكر أنا أشهد على النبي صلى الله عليه وآله أنه أقام عليا فقالت الانصار: ما أقامه إلا للخلافة، وقال بعضهم، ما أقامه إلا ليعلم الناس أنه ولي من كان رسول الله صلى الله عليه وآله مولاه، فقال عليه السلام: "إن أهل بيتي نجوم أهل الارض فقد موهم ولا تقدموهم".

ثم قام سهل بن حنيف فقال: اشهد أني سمعت رسول الله صلى الله عليه وآله قال على المنبر: "إمامكم من بعدي علي بن أبي طالب عليه السلام، وهو أنصح الناس لأمتي".

ثم قام أبو أيوب الانصاري فقال: اتقوا الله في أهل بيت نبيكم وردوا هذا الامر إليهم سمعتم كما سمعنا في مقام بعد مقام من نبي الله صلى الله عليه وآله " أنهم أولى به منكم " ثم جلس.

ثم قام زيد بن وهب فتكلم وقام جماعة من بعده فتكلموا بنحو هذا. فأخبر الثقة من أصحاب رسول الله صلى الله عليه وآله أن أبا بكر جلس في بيته ثلاثة أيام فلما كان اليوم الثالث أتاه عمر بن الخطاب وطلحة والزبير، وعثمان بن عفان، وعبدالرحمن بن عوف، وسعد بن أبي وقاص، وأبوعبيدة بن الجراح مع كل واحد منهم عشرة رجال من عشائرهم. شاهرين السيوف فأخرجوه من منزله وعلا المنبر، وقال قائل منهم: والله لئن عاد منكم أحد فتكلم بمثل الذي تكلم به لنملان أسيافنا منه، فجلسوا في منازلهم ولم يتكلم أحد بعد ذلك.

God Brought About Twelve Clans from the Children of Israel and

Twelve Clans from Al-Hassan and Al-Hussein

12-5 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Abul-Hussein al-Nesabat Muhammad ibn al-Qasim al-Tamimy al-Sa'edi quoted Abul Fazl Ja'far ibn Muhammad ibn Mansoor, on the authority of Abu Mahkam Muhamad ibn Hisham al-Sa'edi, on the authority of Ubaydullah ibn Abdullah ibn al-Hassan ibn Ja'far ibn al-Hassan ibn al-Hassan ibn Ali that he asked Ali ibn Musa ibn Ja'far Al-Reza (MGB) regarding what is said about the *Al-Aftas* clan. The Imam (MGB) said, "The Honorable the Exalted God brought about twelve clans from the Children of Israel - that is Jacob the son of Isaac the son of Abraham (MGB). God established Prophethood and the Book amongst them. God also generated twelve clans from the progeny of Al-Hassan (MGB) and Al-Hussein (MGB) - the sons of the Commander of the Faithful Imam Ali (MGB) and the Blessed Fatimah (MGB) who was the daughter of God's Prophet (MGB)." Then the Imam (MGB) added by naming the twelve clans from the Children of Israel as follows, "Reuben - the son of Jacob; Simeon - the son of Jacob; Judah - the son of Jacob; Isaac - the son of Jacob; Zebulun - the son of Jacob; Joseph - the son of Jacob; Benjamin - the son of Jacob; Naphtali - the son of Jacob; Dan - the son of Jacob."[33]

He (MGB) added, "And six clans were brought about from the progeny of Al-Hassan (MGB). They are the clan of Al-Hassan ibn Zayd ibn al-Hassan ibn Ali; the clan of Abdullah ibn al-Hassan ibn al-Hassan ibn Ali; the clan of Ibrahim ibn al-Hassan ibn al-Hassan ibn Ali; the clan of Al-Hassan ibn al-Hassan ibn al-Hassan ibn Ali; the clan of Davood ibn al-Hassan ibn Ali; and the clan of Ja'far ibn al-Hassan ibn al-Hassan ibn Ali. All the progeny of Al-Hassan ibn Ali (MGB) come from them. Then he (MGB) counted the clans brought about from Al-Hussein ibn Ali (MGB) as follows: the clan of Muhammad ibn Ali al-Baqir ibn Ali ibn al-Hussein; the clan of Abdullah ibn al-Bahir ibn Ali; the clan of Zayd ibn Ali ibn al-Hussein; the clan of Al-Hussein ibn Ali ibn al-Hussein ibn Ali; the clan of Umar ibn Ali ibn al-Hussein ibn Ali; and the clan of Ali ibn Ali ibn al-Hussein ibn Ali. These are the six clans which the Honorable the Exalted God brought about from Al-Hussein ibn Ali (MGB)."

The Twelve Caliphs and Divine Leaders after the Prophet

12-6 Abu Ali Ahmad ibn al-Hassan ibn Ali Abd'e Rab'beh al-Qat'tan[34] narrated that in the Arabic month of *Rabial-Awwal* in the year 320 A.H. (932 A.D.) Abu Yazid Muhammad ibn Yahya ibn Khalid ibn Yazid al-Marvazy at Ray quoted Ishaq ibn Ibrahim al-Hanzali who was known as Ishaq ibn Rahoyeh in the year 238 A.H. (852 A.D.), on the authority of Yahya

اخرج الله عز وجل من بنى اسرائيل اثنى عشر سبطا ونشر من الحسن والحسين عليهما السلام اثنى عشر سبطا

12-5 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرنا أبوالحسين النسابة محمد بن القاسم التميمي السعدي: قال: أخبرني أبوالفضل جعفر بن محمد بن منصور قال: حدثنا أبومحكم محمد بن هشام السعدي قال:

حدثنا عبيدالله بن عبد الله بن الحسن بن جعفر بن الحسن بن الحسن بن علي قال: سألت علي بن موسى بن جعفر عليهم السلام عما يقال في بني الافطس فقال: إن الله عز وجل أخرج من بني إسرائيل وهو يعقوب بن إسحاق بن إبراهيم عليه السلام اثنى عشر سبطا وجعل فيهم النبوة والكتاب، ونشر من الحسن والحسين ابني أمير المؤمنين عليهم السلام من فاطمة بنت رسول الله صلى الله عليه وآله اثنى عشر سبطا، ثم عد الاثني عشر من ولد إسرائيل فقال: روبيل بن يعقوب، وشمعون بن يعقوب، ويهودا ابن يعقوب، ويشاجربن يعقوب، وزيلون بن يعقوب، ويوسف بن يعقوب، وبنيامين ابن يعقوب، ونفتالى بن يعقوب، ودان بن يعقوب، وسقط عن أبي الحسن النسابة ثلاثة منهم ثم عد الاثنى عشر من ولد الحسن والحسين عليهما السلام فقال: أما الحسن فانتشر من ستة أبطن وهم بنو الحسن بن زيد بن الحسن بن علي، وبنو عبد الله بن الحسن ابن الحسن بن علي، وبنو إبراهيم بن الحسن بن الحسن بن علي، وبنو الحسن بن الحسن بن الحسن بن علي، وبنو داود بن الحسن بن الحسن بن علي، وبنو جعفر ابن الحسن بن الحسن علي، فعقب الحسن بن علي، من هذه الستة الابطن، ثم عد بني الحسين عليه السلام فقال: بنو محمد بن علي الباقر بن علي بن الحسين عليهم السلام بطن، وبنو عبد الله ابن الباهربن علي، وبنو زيد بن علي بن الحسين، وبنو الحسين بن علي بن الحسين ابن علي، وبنو عمر بن علي بن الحسين بن علي، وبنو علي بن علي بن الحسين بن علي، فهؤلاء الستة الابطن نشر الله الله عز وجل من الحسين بن علي عليهما السلام.

الخلفاء والائمة بعد النبي صلى الله عليه وآله اثنا عشر عليهم السلام

حدثنا أبوعلي أحمد بن الحسن بن علي بن عبدربه القطان قال: حدثنا أبويزيد محمد بن يحيى بن خالد بن 6-12 يزيد المروزي بالري في ربيع الاول سنة اثنين وثلاثمائة قال: حدثنا إسحاق بن إبراهيم الحنظلي في سنة ثمان وثلاثين ومائتين

ibn Yahya, on the authority of Hasheem, on the authority of Mujalid, on the authority of Al-Sha'abi, on the authority of Al-Masruq, "A young fellow came when we were comparing and correcting our versions of the script of the Quran with Abdullah ibn Masud and asked him, 'Hasn't your Prophet given you news about the number of the Caliphs to come after him?' Abdullah answered, 'You are very young! No one has ever asked this question before. Yes, the Prophet has given us news that there will be twelve Divine Leaders after him just as there were twelve Israelite Chiefs after Moses (MGB)."

12-7 Abu Ali Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Abdullah Ahmad ibn Muhammad ibn Ibrahim ibn Abil Rajal al-Baghdadi quoted Muhammad ibn Abdus al-Harani, on the authority of Abdul Qaf'far ibn al-Hikam, on the authority of Mansoor ibn Abil Aswad, on the authority of Motrif, on the authority of Al-Sha'abi, on the authority of his uncle Qays ibn Abd, "We were sitting in a circle and Abdullah ibn Masood was sitting there with us. A Bedouin (Arab) came in and asked, 'Are you Abdullah ibn Masood?' Abdullah replied, 'Yes, I am Abdullah ibn Masood.' The man asked, 'Has your Prophet (MGB) advised you as to how many Caliphs there will be after him?' Abdullah ibn Masood said, 'Yes. He (MGB) has said that there will be twelve - as many as the Chiefs of Israel.'"

12-8 The following has been narrated by Abul-Qasim At'tab ibn Muhammad al-Varaminy al-Hafiz who narrated that Yahya ibn Muhammad ibn Sa'ed quoted Ahmad ibn Abdul Rahman ibn al-Fazl and

Muhammad ibn Ubaydullah ibn Savar, on the authority of Abdul Qaf'far ibn al-Hikam, on the authority of Mansoor ibn Abil Aswad, on the authority of Motrif, on the authority of Al-Sha'abi. The same has been narrated by At'tab ibn Muhammad, on the authority of Ishaq ibn Muhammad al-Anmati, on the authority of Yusuf ibn Musa, on the authority of Jarir, on the authority of Ash'as ibn Savar, on the authority of Al-Sha'abi. The same has been narrated by At'tab ibn Muhammad and al-Hussein ibn Muhammad al-Harani on the authority of Ayoob ibn Muhammad al-Vazan, on the authority of Sa'id ibn Moslemat, on the authority of Ash'as ibn Savar, on the authority of Al-Sha'abi. All of the above narrated on the authority of Al-Sha'abi's uncle - Qays ibn Abd. Abul Qasim At'tab narrated that Motrif said, "We were sitting in the mosque and Abdullah ibn Masood was sitting there with us. A Bedouin (Arab) came in and asked, 'Is Abdullah ibn Masood with you?' Abdullah replied, 'Yes, I am Abdullah ibn Masood. What do you want?' The man asked, 'O Abdullah! Has your Prophet (MGB) advised you as to how many Caliphs there will be after him?' Abdullah ibn Masood said, 'Yes. You have asked me a question which no one has ever asked me since I came to Iraq. The Prophet (MGB) has said that there will be twelve Divine Leaders after him - just as many as the chiefs of Israel.'" In another version we read, 'Yes, as many as the chiefs of Israel.'"

وهو المعروف باسحاق بن راهويه قال: حدثنا يحيى بن يحيى قال حدثنا هشيم عن مجالد، عن الشعبي، عن مسروق قال: بينا نحن عند عبد الله بن مسعود نعرض مصاحفنا عليه إذ قال له فتى شاب: هل عهد إليكم نبيكم صلى الله عليه وآله كم يكون من بعده خليفة؟ قال: إنك لحدث السن وإن هذا شيء ما سألني عنه أحد قبلك، نعم عهد إلينا نبينا صلى الله عليه وآله أنه يكون بعده اثنا عشر خليفة بعدد نقباء بني إسرائيل.

12-7 حدثنا أبوعلي أحمد بن الحسن القطان قال: حدثنا أبوعبد الله أحمد بن محمد بن إبراهيم بن أبي الرجال البغدادي قال: حدثنا محمد بن عبدوس الحراني قال: حدثنا عبدالغفار بن الحكم قال: حدثنا منصور بن أبي الاسود، عن مطرف، عن الشعبي، عن عمه قيس بن عبد قال: كنا جلوسا في حلقة فيها عبد الله بن مسعود فجاء أعرابي فقال: أيكم عبد الله بن مسعود؟ فقال عبد الله: أنا عبد الله بن مسعود، قال: هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من الخلفاء؟ قال: نعم اثنا عشر عدد نقباء بني إسرائيل.

12-8 حدثنا أبوالقاسم عتاب بن محمد الوراميني الحافظ قال: حدثنا يحيى ابن محمد بن صاعد قال: حدثنا أحمد بن عبدالرحمن بن الفضل ومحمد بن عبيدالله بن سوار قالا: حدثنا عبدالغفار بن الحكم قال: حدثنا منصوربن أبي الاسود، عن مطرف، عن الشعبي. قال: عتاب بن محمد: وحدثنا إسحاق بن محمد الانماطي قال: حدثنا يوسف بن موسى قال: حدثنا جرير، عن أشعث بن سوار، عن الشعبي، قال عتاب ابن محمد: وحدثنا الحسين بن محمد الحراني قال: حدثنا أيوب بن محمد الوزان قال: حدثنا سعيد بن مسلمة قال: حدثنا أشعث بن سوار، عن الشعبي كلهم قالوا عن عمه قيس بن عبد. قال أبوالقاسم عتاب: وهذا حديث مطرف قال: كنا جلوسا في المسجد ومعنا عبد الله بن مسعود فجاء أعرابي فقال: فيكم عبد الله؟ قال: نعم أنا عبد الله فما حاجتك؟ قال: يا عبد الله أخبركم نبيكم صلى الله عليه وآله كم يكون فيكم من خليفة؟ قال: لقد سألتني عن شيء ما سألني عنه أحد منذ قدمت العراق، نعم اثنا عشر عدة نقباء بني إسرائيل. قال: أبو عروبة في حديثه: نعم عدة نقباء بني إسرائيل.

12-9 Jarir narrated that Al-Ash'as quoted ibn Masood on the authority of the Prophet (MGB), "The Caliphs after me will be twelve - as many as the chiefs of Israel."

12-10 At'tab ibn Muhammad al-Varaminy al-Hafiz narrated that Yahya ibn Muhammad ibn Sa'ed quoted the following tradition on the authority of Yusuf ibn Musa, on the authority of Abdul Rahman ibn Meqra, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq, on the authority of Atab ibn Muhammad. The same tradition has been narrated on the authority of Muhammad ibn al-Hussein, on the authority of Hafs, on the authority of Hamzih ibn U'an, on the authority of Abi Usamah, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq, "A man went to see (Abdullah) ibn Masood and asked him, 'Has your Prophet told you how many successors he will have after him?' He replied, 'Yes. No one had asked me this question before. You asked it although you are the youngest of them all. The Prophet (MGB) has said, 'There will be twelve successors after me - as many as the Israelite chiefs after Moses (MGB).'"

12-11 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Nue'man ibn Ahmad ibn Na'eem al-Vaseti quoted Ahmad ibn Senan al-Qat'tan on the authority of Abu Usamah, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq, "A man went to see Abdullah ibn Masood and asked him, 'O Aba Abdul Rahman! Has your Prophet told you how many successors he will have after him?' He replied, "Yes. No one had asked me this question before. You asked it although you are the youngest of them all. The Prophet (MGB) has said, 'There will be twelve successors after me - as many as the Israelite chiefs after Moses (MGB).'"

12-12 Ahmad ibn al-Hassan al-Qat'tan narrated that Al-Nue'man ibn Ahmad ibn Na'eem al-Vaseti quoted Ahmad ibn Senan al-Qat'tan on the authority of Abu Usamah, on the authority of Mujalid, on the authority of Amer, on the authority of Masruq that a man came to see Abdullah ibn Masood and asked him, 'O Aba Abdul Rahman! Has your Prophet told you how many successors there will be after him?' He replied, "Yes. No one had asked me this question before. You asked it although you are the youngest of them all. Yes. The Prophet (MGB) said, 'There will be twelve successors after me - as many as the Israelite chiefs after Moses (MGB).'"

12-13 Ahmad ibn Al-Hassan al-Qat'tan narrated that Abu Bakr Ahmad ibn Muhammad ibn Ubaydah al-Neishaboory quoted Abul Qasim Harun ibn Ishaq, i.e. al-Hamdani, on the authority of his uncle Ibrahim ibn Muhammad, on the authority of Zyad ibn Ilaqa and Abdul-Malik ibn Umayr,

12-9 وقال جرير عن الاشعث ابن مسعود عن النبي صلى الله عليه وآله قال: الخلفاء بعدي اثنا عشر كعدد نقباء بني إسرائيل.

12-10 حدثنا عتاب بن محمد الوراميني الحافظ قال: حدثنا يحيى بن محمد بن صاعد قال: حدثنا يوسف بن موسى قال: حدثنا عبدالرحمن بن مغرا قال: حدثنا مجالد، عن عامر، عن مسروق، قال عتاب بن محمد، وحدثنا

محمد بن الحسين، عن حفص قال حدثنا حمزة بن عون، عن أبي اسامة. عن مجالد قال:أحبرنا عامر عن مسروق قال: جاء رجل إلى ابن مسعود قال: هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من خليفة؟ فقال: نعم ما سألني عنها أحد قبلك وإنك لاحدث القوم سنا قال صلى الله عليه وآله: يكون بعدي عدة نقباء موسى عليه السلام.

12-11 حدثنا أحمد بن الحسن القطان قال: حدثني النعمان بن أحمد بن نعيم الواسطي، قال: حدثنا أحمد بن سنان القطان، قال: حدثنا أبواسامة قال: حدثني مجالد، عن عامر، عن مسروق قال: جاء رجل إلى عبد الله بن مسعود فقال:يا أبا عبد الرحمن هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من الخلفاء؟ قال: نعم وما سألني عنه أحد قبلك وإنك لاحدث القوم سنا، نعم قال: يكون بعدي عدة نقباء موسى عليه السلام.

12-12 حدثنا أحمد بن الحسن القطان قال: حدثني النعمان بن أحمد بن نعيم الواسطي قال: حدثنا أحمد بن سنان القطان قال: حدثنا أبواسامة قال: حدثني مجالد، عن عامر، عن مسروق قال: جاء رجل إلى عبد الله بن مسعود فقال: يا أبا عبد الرحمن هل حدثكم نبيكم صلى الله عليه وآله كم يكون بعده من الخلفاء؟ فقال: نعم وما سألني أحد قبلك وإنك لاحدث القوم سنا، نعم قال: يكون بعدي عدة نقباء موسى عليه السلام.

12-13 حدثنا أحمد بن الحسن القطان قال: حدثنا أبو بكر أحمد بن محمد بن عبيد النيسابوري قال: حدثنا أبوالقاسم هارون بن إسحاق يعني الهمداني قال: حدثني

on the authority of Jabir ibn Samurah, “My father and I were with the Prophet (MGB). I heard the Prophet (MGB) say, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) lowered his voice. I asked my father, ‘What did he (MGB) say when he lowered his voice?’ My father said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-14 Ahmad ibn al-Hassan al-Qat’tan narrated that Abu Ali Muhammad ibn Isma’il al-Yashkari al-Marvazy quoted Sahl ibn Ammar al-Neishaboory, on the authority of Umar ibn Abdullah ibn Razin, on the authority of Sufyan, on the authority of Sa’id ibn Amr ibn Ashva’e, on the authority of Al-Sha’abi, on the authority of Jabir ibn Samurah, “I went to the mosque with my father when the Prophet (MGB) was delivering a sermon. I heard the Prophet (MGB) say, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) lowered his voice such that I could not understand what he (MGB) said. I asked my father, ‘What did he (MGB) say when he lowered his voice?’ My father said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-15 Ahmad ibn al-Hassan al-Qat’tan narrated that Abul Hussein Tahir ibn Isma’il al-Khas’ami quoted Abu Kurayb - Muhammad ibn Ala’ al-Hamedany, on the authority of his uncle Ibn Ubayd al-Tanafesi, on the authority of Samak ibn Harb, on the authority of Jabir ibn Samurah, “I heard God’s Prophet (MGB) say, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) lowered his voice. I asked my father, ‘What did he (MGB) say when he lowered his voice?’ My father said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-16 Ahmad ibn al-Hassan al-Qat'tan narrated that Ali ibn Al-Hassan ibn Salim quoted Muhammad ibn al-Walid - al-Basry, on the authority of Muhammad ibn Ja'far - Qandar, on the authority of Shu'bat, on the authority of Samak ibn Harb, on the authority of Jabir ibn Samurah, "I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) (lowered his voice and) said something which I could not hear. I asked, 'What tribe?' The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-17 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Ali Muhammad ibn Isma'il al-Marvazy in Ray quoted Al-Fazl ibn Abdul Jab'bar al-Marvazy, on the authority of Ali ibn al-Hassan - that is ibn Shaqiq, on the authority of Al-Hussein ibn Vaqid, on the authority of Samak ibn Harb, on the authority of Jabir ibn Samurah, "I went to see the Prophet (MGB) and heard him say, 'This Rule will not end until twelve Caliphs come.' He (MGB) then said something in a low voice which I could not understand. I asked my father, 'What did he (MGB) say?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'""

عمي إبراهيم بن محمد، عن زياد بن علاقة، وعبد الملك بن عمير، عن جابر بن سمرة قال: كنت مع أبي عند النبي صلى الله عليه وآله فسمعته يقول: يكون بعدي اثنا عشر أميرا ثم أخفى صوته فقلت لابي: ما الذي أخفى رسول الله صلى الله عليه وآله؟ قال: قال: كلهم من قريش.

12-14 حدثنا أحمد بن الحسن القطان قال: حدثنا أبو علي محمد بن علي بن إسماعيل اليشكري المروزي قال: حدثنا سهل بن عمار النيسابوري قال: حدثنا عمر بن عبد الله بن رزين قال: حدثنا سفيان، عن سعيد بن عمر وبن أشوع عن الشعبي، عن جابر بن سمرة قال: جئت مع أبي إلى المسجد ورسول الله صلى الله عليه وآله يخطب فسمعته يقول: بعدي اثنا عشر يعني أميرا، ثم خفض من صوته فلم أدر ما يقول فقلت لابي: ما قال؟ فقال: قال: كلهم من قريش.

12-15 حدثنا أحمد بن الحسن القطان قال: حدثنا أبوالحسين طاهر بن إسماعيل الخثعمي قال: حدثنا أبوكريب يعني محمد بن علاء الهمداني قال: حدثني عمي يعنى ابن عبيد الطنافسي عن سماك بن حرب، عن جابر بن سمرة قال: سمعت رسول الله صلى الله عليه وآله يقول: يكون بعدي اثنا عشر أميرا، ثم تكلم فخفي علي، ما قال: فسألت أبي ما الذي قال؟ فقال: قال: كلهم من قريش.

12-16 حدثنا أحمد بن الحسن القطان قال: أخبرنا علي بن الحسن بن سالم قال: حدثنا محمد بن الوليد يعني البسري قال: حدثنا محمد بن جعفر يعني غندر قال: حدثنا شعبة، عن سماك بن حرب قال: سمعت جابر بن سمرة يقول: سمعت النبي صلى الله عليه وآله يقول: يكون بعدي اثنا عشر أميرا،وقال كلمة لم أسمعها فقال القوم: قال: كلهم من قريش.

حدثنا أحمد بن الحسن القطان قال: حدثنا أبوعلي محمد بن علي بن إسماعيل المروزي بالري قال: حدثنا 17-12 الفضل بن عبدالجبار المروزي قال: حدثنا علي بن الحسن يعني ابن شقيق قال: حدثنا الحسين بن واقد قال: حدثني سماك بن حرب، عن جابر بن سمرة قال: أتيت النبي صلى الله عليه وآله فسمعته يقول: إن هذا الامر لن ينقضي حتى يملك اثنا عشر خليفة كلهم، فقال كلمة خفية لم أفهمها فقلت لابي: ما قال؟ فقال: قال عليه السلام: كلهم من قريش.

12-18 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Abdul Rahman Abdullah ibn Sa'edan ibn Sahl al-Yashkari quoted Ahmad ibn al-Miqdam, on the authority of Yazid - ibn Zari'a, on the authority of Jabir ibn Samurah that God's Prophet (MGB) said, "This dear and invulnerable religion will not end and it shall overcome all its enemies until there come twelve Caliphs." Then the Prophet (MGB) said something which the people could not hear. I asked my father, 'What was it that the people could not hear?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-19 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Muhammad Abdul Rahman ibn Abi Hatam quoted Al-Fazl ibn Yaqoob, on the authority of Al-Haysam ibn Komayl, on the authority of Zaheer, on the authority of Zyad ibn Khaysamat, on the authority of Sa'ed ibn Qays al-Hamedany, on the authority of Jabir ibn Samurah that God's Prophet (MGB) said, "The rule of this nation will not terminate and it shall overcome its enemies until there come twelve Leaders all of whom are from the *Quraysh*.'"

Samurah went to see him (MGB) in private and asked, "What will happen after them?" The Prophet (MGB) replied, "Then there will be chaos."

12-20 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Al-Ala' ibn Salim, on the authority of Yazid ibn Harun, on the authority of Sharik, on the authority of Samak, Abdullah ibn Umayr and Haseen ibn Abdul Rahman, on the authority of Jabir ibn Samurah, "My father and I went to see God's Prophet (MGB). The Prophet (MGB) said, 'The rule of this good nation will not terminate and it shall overcome its enemies until there come twelve rulers after me.' Or he (MGB) said, '... until there come twelve Caliphs after me.' Then the Prophet (MGB) said something quietly. I asked my father, 'What did he (MGB) say?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-21 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Abu Sa'id al-Ashj, on the authority of Ibrahim ibn Muhammad ibn Malik ibn Zayd al-Hamedany, on the authority of Zyad ibn Alaqa and Abdul Malik ibn Umayr, on the authority of Jabir ibn Samurah, "My father and I were with the Prophet (MGB). I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) lowered his voice. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-22 Ahmad ibn al-Hassan al-Qat'tan narrated that Abul Qasim Abdullah ibn Muhammad ibn Abdul Aziz al-Baqavy quoted Ali ibn al-Ja'ed, on the authority of Zahir, on the authority of Samak ibn Harb, Zyad ibn Alaqa and Haseen ibn Abdul Rahman on the authority of Jabir ibn Samurah that God's Prophet

(MGB)

حدثنا أحمد بن الحسن القطان قال: حدثنا أبوعبدالرحمن عبد الله بن سعدان بن سهل اليشكري قال: 18-12
حدثنا أحمد بن المقدام قال: حدثنا يزيد يعني ابن زريع قال: حدثنا ابن عون، عن الشعبي عن جابر بن سمرة قال:
قال رسول الله صلى الله عليه وآله: لايزال هذا الدين عزيزا منيعا ينصرون على من ناواهم إلى اثنى عشر خليفة،
وقال كلمة أصمنيها الناس فقلت لابي: ما الكلمة التي أصمنيها الناس؟ فقال: قال: كلهم من قريش.

حدثنا أحمد بن الحسن القطان قال: حدثنا أبومحمد عبدالرحمن بن أبي حاتم قال: حدثنا الفضل بن يعقوب 19-12
قال: حدثنا الهيثم بن كميل قال: حدثنا زهير، عن زياد بن خيثمة، عن سعد بن قيس الهمداني، عن جابر بن سمرة
قال: قال النبي صلى الله عليه وآله لا تزال هذه الامة مستقيما أمرها، ظاهرة على عدوها حتى يمضي اثنا عشر
خليفة كلهم من قريش، فأتيته في منزله، قلت: ثم يكون ماذا؟ قال: ثم الهرج.

حدثنا أحمد بن الحسن القطان: قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا العلاء بن سالم، قال: 20-12
حدثنا يزيد بن هارون. أخبرنا شريك، عن سماك، وعبد الله بن عمير، وحصين بن عبدالرحمن قالوا: سمعنا جابر
بن سمرة يقول: دخلت على رسول الله صلى الله عليه وآله مع أبي فقال: لاتزال هذه الامة صالحا أمرها ظاهرة على
عدوها حتى يمضي اثنا عشر ملكاأوقال: اثنا عشر خليفةثم قال: كلمة خفيت على فسألت أبي فقال: قال: كلهم من
قريش.

حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا أبوسعيد الاشج قال: حدثنا 21-12
إبراهيم بن محمد بن مالك بن زيد الهمداني قال: سمعت زياد بن علاقة، وعبدالملك بن عمير يحدثان، عن جابر بن
سمرة قال: كنت مع أبي عند النبي صلى الله عليه وآله فسمعته يقول: يكون بعدي اثنا عشر أميرا. ثم أخفى صوته،
فسألت أبي فقال: قال: كلهم من قريش.

حدثنا أحمد بن الحسن القطان قال: أخبرنا أبو القاسم عبد الله بن محمد ابن عبدالعزيز البغوي قال: حدثنا 22-12
علي بن الجعد قال: أخبرنا زهير، عن سماك بن

said, ‘There will be twelve Leaders after me.’ Then the Prophet (MGB) said something which I could not understand.” In some traditions we read, “I asked my father…” and in some other traditions we read, “I asked my father (or I asked the people), ‘What did he (MGB) say? My father (or they) said, ‘The Prophet (MGB) said, ‘They are all from the *Quraysh*.’”

12-23 Ahmad ibn al-Hassan al-Qat’tan narrated that Abu Bakr Abdullah ibn Suleiman al-Ash’as quoted Ali ibn Khashram, on the authority of Isa ibn Yunis, on the authority of Imran – that is ibn Suleiman, on the authority of Al-Sha’abi, on the authority of Jabir ibn Samurah that he had heard God’s Prophet (MGB) say, “The rule of this esteemed nation will not terminate until there come twelve Caliphs.” Then

the Prophet (MGB) said something quietly which could not be understood. I asked someone who was close to the Prophet (MGB) 'What did he (MGB) say?' He said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-24 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Ishaq ibn Ibrahim ibn Abdul Rahman Abu Yaqoob al-Sameen al-Baqavy, on the authority of Ibn Eliyeh (who is Isma'il ibn Eliyeh), on the authority of Ibn Oan, on the authority of Al-Sha'abi, on the authority of Jabir ibn Samurah, "My father and I were with the Prophet (MGB). I heard the Prophet (MGB) say, 'This religion will always be dear and invulnerable and shall overcome anyone who opposes it until there come twelve Caliphs.' Then the Prophet (MGB) said something which could not be heard due to the noisy people there. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-25 Ahmad ibn al-Hassan al-Qat'tan narrated that Abdul Rahman ibn Abi Hatam quoted Ahmad ibn Salamt ibn Abdullah Al-Neishaboory, on the authority of Al-Hussein ibn Mansoor, on the authority of Mobashir ibn Abdullah ibn Razin, on the authority of Sufyan ibn Hussein, on the authority of Sa'id ibn Amr ibn Ashva'a, on the authority of Amer al-Sha'abi, on the authority of Jabir ibn Samurah al-Sava'ee, "I was in the mosque with my father when the Prophet (MGB) was delivering a sermon. I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) lowered his voice such that I could not understand what he (MGB) said. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-26 Ahmad ibn al-Hassan al-Qat'tan narrated that Abu Bakr Abdullah ibn Suleiman al-Ash'as quoted Ahmad ibn Yusuf ibn Salim al-Salami quoted

حرب، وزياد بن علاقة، وحصين بن عبد الرحمن كلهم، عن جابر بن سمرة أن رسول الله صلى الله عليه وآله قال: يكون بعدي اثنا عشر أميرا غيرأن قال في حديثه: ثم تكلم بشيء لم أفهمه، وقال بعضهم في حديثه: فسألت أبي وقال بعضهم فسألت القوم فقالوا: قال: كلهم من قريش.

12-23 حدثنا أحمد بن الحسن القطان قال: حدثنا أبوبكر عبد الله بن سليمان ابن الاشعث قال: حدثنا علي بن خشرم قال: حدثنا عيسى بن يونس، عن عمران يعني ابن سليمان، عن الشعبي، عن جابر بن سمرة قال: سمعت النبي صلى الله عليه وآله يقول لا يزال أمر هذه الامة عاليا على من ناواها حتى تملك اثني عشر خليفة، ثم قال كلمة خفية لم أفهمها، فسألت من هو أقرب إلى النبي صلى الله عليه وآله مني فقال قال: كلهم من قريش.

12-24 حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا إسحاق بن إبراهيم بن عبدالرحمن أبو يعقوب السمين البغوي قال: حدثنا ابن علية عن ابن عون، عن الشعبي، عن جابر بن سمرة قال: كنت مع أبي فقال رسول الله صلى الله عليه وآله: لا يزال هذا الدين عزيزا منيعا سنيا ينصرون على من ناواهم إلى اثني عشر خليفة، ثم تكلم بكلمة أصمنيها الناس، فقلت لابي: ما الكلمة التي أصمنيها الناس، فقال: قال: كلهم من

قريش.

12-25 حدثنا أحمد بن الحسن القطان قال: حدثنا عبدالرحمن بن أبي حاتم قال: حدثنا أحمد بن سلمة بن عبد الله النيسابوري قال: حدثنا الحسين بن منصور قال: حدثنا مبشر بن عبد الله بن رزين قال: حدثنا سفيان بن حسين، عن سعيد بن عمرو بن أشوع، عن عامر الشعبي، عن جابر بن سمرة السوائي قال: كنت مع أبي في المسجد ورسول الله صلى الله عليه وآله يخطب فسمعته يقول: يكون من بعدي اثنا عشر أميرا ثم خفض من صوته فلم أدر ما يقول فقلت لابي: ما قال صلى الله عليه وآله؟ فقال: قال: كلهم من قريش.

12-26 حدثنا أحمد بن الحسن القطان قال: حدثنا أبو بكر عبد الله بن سليمان بن الاشعث قال: حدثنا أحمد بن يوسف بن سالم السلمي قال: حدثنا عمر بن عبد الله

Umar ibn Abdullah ibn Razin, on the authority of Sufyan ibn Hussein, on the authority of Sa'id ibn Amr ibn Ashva'a, on the authority of Amer al-Sha'abi, on the authority of Jabir ibn Samurah al-Sava'ee, "I was in the mosque with my father when the Prophet (MGB) was delivering a sermon. I heard the Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) lowered his voice such that I could not understand what he (MGB) said. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-27 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Abu Ya'la quoted Ali ibn al-Ja'ed, on the authority of Zahir, on the authority of Zyad ibn Khaysamat, on the authority of Al-Aswad ibn Sa'id al-Hamedany that he had heard Jabir ibn Samurah say, "I heard God's Prophet (MGB) say, 'There will be twelve Leaders after me. They are all from the *Quraysh*."

When the Prophet (MGB) returned home, Jabir ibn Samurah went to see him (MGB) in private and asked, "What will happen after them?" The Prophet (MGB) replied, "Then there will be chaos."

12-28 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Abu Khalifa quoted Ibrahim ibn Bashar, on the authority of Sufyan, on the authority of Abdul Malik ibn Umayr that he had heard Jabir ibn Samurah say, "The Prophet (MGB) said, 'The rule of the people will not end until twelve men come to lead them.' Then the Prophet (MGB) said something in a lowered voice. I asked my father, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-29 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Hamid ibn Shoayb al-Balkhi quoted Bashir ibn al-Walid al-Kindi, on the authority of Ishaq ibn Yahya ibn Talha ibn Ubaydullah, on the authority of Sa'id ibn Khalid, on the authority of Jabir ibn Samurah, on the authority of God's Prophet (MGB), "This good religion will proceed on and no one can harm it until there come twelve Leaders after me. They are all from the *Quraysh*.'"

12-30 Ahmad ibn Muhammad ibn Ishaq narrated that Abu Bakr ibn Abi Zawad quoted Ishaq ibn Ibrahim

ibn Shazan, on the authority of Al-Walid ibn Hisham, on the authority of Muhammad, on the authority of Makhool ibn Zakvan, on the authority of his father, on the authority of his grandfather, on the authority of Ibn Sirin, on the authority of Jabir ibn Samurah al-Sava'ee, "I was with the Prophet (MGB). The Prophet (MGB) said, 'Yes. There will be twelve Leaders.' Then the people made some noise and I could not hear what the Prophet (MGB) said. I asked my father who was close to God's Prophet, 'What did he (MGB) say when he lowered his voice?' My father said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

بن رزين قال: حدثنا سفيان بن حسين، عن سعيد بن عمرو بن أشوع، عن الشعبى، عن جابر بن سمرة قال: كنت مع أبي في المسجد ورسول الله صلى الله عليه وآله يخطب فسمعته يقول: اثنا عشر خليفة، ثم خفض صوته فلم أدرما يقول، فقلت لابي: ما يقول؟ فقال: قال: كلهم من قريش.

12-27 حدثنا أحمد بن محمد بن إسحاق القاضي قال: حدثنا أبو يعلى قال: حدثنا علي بن الجعد قال: حدثنا زهير، عن زياد بن خيثمة، عن الاسود بن سعيد الهمداني قال: سمعت جابر بن سمرة يقول: سمعت رسول الله صلى الله عليه وآله يقول: يكون بعدي اثنا عشر خليفة كلهم من قريش، فلما رجع إلى منزله أتيته فيما بيني وبينه، وقلت: ثم يكون ماذا؟ قال: ثم يكون الهرج.

12-28 حدثنا أحمد بن محمد بن إسحاق القاضي قال: أخبرنا أبوخليفة قال: حدثنا إبراهيم ابن بشار قال: حدثنا سفيان، عن عبدالملك بن عمير أنه سمع جابر بن سمرة يقول: قال رسول الله صلى الله عليه وآله: لا يزال أمر الناس ماضيا حتى يلي عليهم اثنا عشر رجلا، ثم تكلم بكلمة خفيت علي فقلت لابي: ما قال؟ فقال: قال: كلهم من قريش.

12-29 حدثنا أحمد بن محمد بن إسحاق القاضي قال: حدثنا حامد بن شعيب البلخي قال: حدثنا بشير بن الوليد الكندي قال: حدثنا إسحاق بن يحيى بن طلحة بن عبيدالله، عن سعيد بن خالد عن جابر بن سمرة، عن النبي صلى الله عليه وآله قال: لا يزال هذا الدين صالحا لا يضره من عاداه أو من ناواه حتى يكون اثناعشر أميرا كلهم من قريش.

12-30 حدثنا أحمد بن محمد بن إسحاق قال: حدثني أبوبكر بن أبي زواد قال: حدثنا إسحاق بن إبراهيم بن شاذان قال: حدثنا الوليد بن هشام قال: حدثنا محمد قال حدثنا مخول بن ذكوان قال: حدثنا أبي، عن أبيه، عن ابن سيرين، عن جابر بن سمرة السوائي قال:كنت عند النبي صلى الله عليه وآله فقال: يلي هذا الامر اثنا عشر. قال: فصرخ الناس فلم أسمع ما قال، فقلت لابي وكان أقرب إلى رسول الله صلى الله عليه وآله مني فقلت: ما قال رسول الله صلى الله عليه وآله؟ فقال: قال: كلهم من قريش وكلهم لا يرى مثله.

12-31 Ahmad ibn Muhammad ibn Ishaq al-Qazi narrated that Abu Ya'la al-Mooseli quoted Abu Bakr ibn Abi Shoyba', on the authority of Hatam ibn Isma'il, on the authority of Al-Muhajir ibn Mismar, on the

authority of Amer ibn Sa'ed, "I wrote a letter to Jabir ibn Samurah using my servant and asked him to inform me about any news which he had heard from God's Prophet (MGB). He wrote, 'On the Friday night on which Al-Aslami was stoned to death, the Prophet (MGB) said, 'This religion will always be up until the time the Resurrection comes and there will be twelve Leaders for all of you who are from the *Quraysh*.'"

12-32 Abu Ali Ahmad ibn al-Hassan al-Qat'tan - known as Ibn Abdeh Rab'beh narrated that Abu Bakr Muhammad ibn Qarin quoted Ali ibn al-Hassan al-Hisinjany, on the authority of Sahl ibn Bukar, on the authority of Himad, on the authority of Ya'la ibn Ata, on the authority of Bajir ibn Abi Bajir, on the authority of Sarh al-Barmaky, that he said in writing, "There will be twelve Leaders for this Nation. Once they end there shall be rebellion and oppression all over the Earth and they will fight with each other."

12-33 Ahmad ibn al-Hassan al-Qat'tan narrated that Muhammad ibn Qarin quoted Ali ibn al-Hassan al-Hisinjany, on the authority of Sadir, on the authority of Yahya ibn Abi Yunus, on the authority of Ibn Najran that Abal Khalid swore and said, "This nation will not be destroyed until there comes twelve Caliphs all of whom act according to guidance and the true religion."

12-34 Abul Qasim Abdullah ibn Muhammad al-Sayeq narrated that Abu Abdullah Muhammad ibn Sa'id quoted Al-Hassan ibn Ali ibn Zyad, on the authority of Isma'il al-Teeyan, on the authority of Abu Usamah on the authority of Sufyan, on the authority of Bard that Makhool was asked, "Has the Prophet (MGB) said, 'There will come twelve Caliphs after me.'" Makhool replied, "Yes. And the Prophet (MGB) has said something else, too."

12-35 Abul Qasim Muhammad ibn Abdullah ibn Muhammad narrated that Abu Abdullah Muhammad ibn Sa'id quoted Al-Hassan, on the authority of Isma'il al-Tayan, on the authority of Abu Usamah, on the authority of Ibn Mubarak, on the authority of Mu'amir, on the authority of someone who had heard Wahab ibn Monbat quote as follows, "There will be twelve Caliphs after me. Then there will be chaos. Then it will be such and such."

12-36 Abul Qasim narrated that Abu Abdullah quoted Al-Hassan ibn Ali, on the authority of Al-Walid ibn Muslim, on the authority of Safvan ibn Amr, on the authority of Sharih ibn Ubayd, on the authority of Amr al-Bukaee, on the authority of Ka'eb al-Ahbar said the following regarding the Caliphs, "There shall be twelve of them. Once they come and the good class comes into power, God shall extend their lives as He has promised this nation

12-31 حدثنا أحمد بن محمد بن إسحاق قال: حدثنا أبو يعلى الموصلي قال: حدثنا أبوبكر بن أبي شيبة قال: حدثنا حاتم بن إسماعيل، عن المهاجر بن مسمار، عن عامر بن سعد قال كتبت إلى جابر بن سمرة مع غلامي نافع أخبرني بشيء سمعته من رسول الله صلى الله عليه وآله فكتب سمعت رسول الله صلى الله عليه وآله يقول يوم جمعة عشية رجم الاسلمي: لا يزال الدين قائما حتى تقوم الساعة ويكون عليكم اثنا عشر خليفة كلهم من قريش.

12-32 حدثنا أبوعلي أحمد بن الحسن القطان المعروف بابن عبد ربه قال: حدثنا أبوبكر محمد بن قارن قال: حدثنا علي بن الحسن الهسنجاني قال: أخبرنا سهل بن بكار قال: حدثنا حماد قال: حدثنا يعلى بن عطاء، عن بجير بن أبي بجير، عن سرح البرمكي، قال في الكتاب: إن هذه الامة فيهم اثنا عشر [وجدهم نبيهم] فإذا وفت العدة طغوا وبغوا [في الارض] وكان بأسهم بينهم.

12-33 حدثنا أحمد بن الحسن القطان قال: حدثنا محمد بن قارن قال: حدثنا علي بن الحسن الهسنجاني قال: حدثنا سدير قال: حدثني يحيى بن أبي يونس قال: حدثنا ابن نجران أن أبا الخالد حدثه وحلف له عليه ألا تهلك هذه الامة حتى يكون فيها اثنا عشر خليفة كلهم يعمل بالهدى ودين الحق.

12-34 حدثنا أبوالقاسم عبد الله بن محمد الصايغ قال: حدثني أبوعبد الله محمد بن سعيد قال: حدثنا الحسن بن علي بن زياد قال: حدثنا إسماعيل الطيان قال: حدثنا أبواسامة قال: حدثني سفيان، عن برد، عن مكحول أنه قيل له: إن النبي صلى الله عليه وآله قال: يكون بعدي اثنا عشر خليفة، قال: نعم وذكر لفظة اخرى.

12-35 حدثنا أبوالقاسم عبد الله بن محمد قال: حدثنا أبوعبد الله محمد بن سعيد قال: حدثنا الحسن، عن إسماعيل الطيان قال: حدثنا أبواسامة، عن ابن مبارك، عن معمر، عمن سمع وهب بن منبه يقول: يكون بعدي اثنا عشر خليفة، ثم يكون الهرج، ثم يكون كذا، ثم يكون كذا وكذا.

12-36 حدثنا أبوالقاسم قال: حدثنا أبوعبد الله قال: حدثنا الحسن بن علي قال: حدثنا الوليد بن مسلم قال: حدثنا صفوان بن عمرو، عن شريح بن عبيد، عن عمرو البكائي، عن كعب الاحبار قال في الخلفاء: هم اثنا عشر فإذا كان عند انقضائهم وأتى طبقة صالحة مد الله لهم في العمر كذلك وعدالله هذه الامة ثم قرأ:

in the following verse, *'Allah 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....'*[35] Then he added, 'This is the same thing God did with the Children of Israel. It is not hard for the Almighty God to unite this nation for one day or a half as '*Verily a Day in the sight of thy Lord is like a thousand years of your Reckoning.*'"[36]

12-37 Abul Qasim Abdullah ibn Muhammad narrated that Abul Hussein Ahmad ibn Muhammad ibn Yahya al-Qasrany quoted Abu Ali Bashr ibn Musa ibn Salih, on the authority of Abul Valid Khalaf ibn al-Walid al-Juwhary, on the authority of Israel, on the authority of Samak that he had heard Jabir ibn Samurah al-Sava'ee say, "I heard God's Prophet (MGB) say, 'There will be twelve Leaders after me.' Then the Prophet (MGB) said something which I did not understand. I asked the people what he had said. They said, 'The Prophet (MGB) said, 'They are all from the *Quraysh*.'"

12-38 Abul Qasim narrated that Abul Hussein quoted Abu Ali al-Hussein ibn al-Komeit ibn Buhlool al-Mooseli, on the authority of Qasan ibn al-Rabi'a, on the authority of Suleiman ibn Abdullah, on the

authority of Abi Umar Amer al-Sha'abi, on the authority of Jabir that God's Prophet (MGB) said, "The affairs of my Nation will proceed until there come twelve Caliphs all of whom are from the *Quraysh*."

12-39 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah ibn Abi Khalaf quoted Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Abdullah ibn Miskan, on the authority of Aban ibn Taqlib, on the authority of Salim ibn Qays al-Hilaly, on the authority of Salman al-Farsi - may God have Mercy upon him, "I went to see the Prophet (MGB) when he (MGB) was holding Al-Hussein (MGB) on his lap; was kissing him in between the eyes and on the lips; and saying, 'You are the Master! The son of the Master! You are the Divine Leader! You are the son of a Divine Leader! You are the father of the Divine Leaders! You are the Proof! You are the son of a Proof! You are the son of the Proofs!: Nine Proofs who will be of your progeny! The ninth of them will be the Riser (MGB)!'"

12-40 Hamzih ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Hussein (MGB) narrated that Ahmad ibn Muhammad ibn Sa'id al-Kufy - a servant of the Hashemites, on the authority of Al-Qasim ibn Muhammad ibn Himad, on the authority of Qiyath ibn Ibrahim, on the authority of Hussein ibn Zayd ibn Ali, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the

"وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ".

قال: وكذلك فعل الله ببني إسرائيل، وليست بعزيز أن تجمع هذه الامة يوما أو نصف يوم "وَإِنَّ يَوْماً عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ".

12-37 حدثنا أبوالقاسم عبد الله بن محمد قال: حدثنا أبوالحسين أحمد بن محمد بن يحيى القصراني قال: حدثنا أبوعلي بشر بن موسى بن صالح قال: حدثنا أبوالوليد خلف بن الوليد الجوهري عن إسرائيل، عن سماك قال:سمعت جابر بن سمرة السوائي يقول: سمعت رسول الله صلى الله عليه وآله يقول: يقوم من بعدي اثنا عشر أميرا ثم تكلم بكلمة لم أفهمها فسألت القوم فقالوا: قال: كلهم من قريش.

12-38 حدثنا أبوالقاسم قال: حدثنا أبوالحسين قال: حدثنا أبوعلي الحسين بن الكميت بن بهلول الموصلي قال: حدثنا غسان بن الربيع قال: حدثنا سليمان بن عبد الله، عن أبي عمر عامر الشعبي، عن جابر أنه قال: قال رسول الله صلى الله عليه وآله: لا يزال أمر أمتي ظاهرا حتى يمضي اثنا عشر خليفة كلهم من قريش.

12-39 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله بن أبي خلف قال: حدثني يعقوب بن يزيد، عن حماد بن عيسى، عن عبد الله بن مسكان، عن أبان بن تغلب، عن سليم بن قيس الهلالي، عن سلمان الفارسى ـ رحمه الله ـ قال: دخلت على النبي صلى الله عليه وآله وإذا الحسين عليه السلام على فخذيه وهو يقبل عينيه ويلثم فاه،

وهو يقول: أنت سيد ابن سيد، أنت إمام ابن إمام أبوالائمة، أنت حجة ابن حجة أبوحجج تسعة من صلبك، تاسعهم قائمهم.

12-40 حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين علهيما السلام قال: أخبرنا أحمد بن محمد بن سعيد الكوفي مولى بني هاشم قال: أخبرني القاسم بن محمد بن حماد قال: حدثنا غياث بن إبراهيم قال: حدثنا

authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said, "Rejoice! Rejoice! Rejoice! The similitude of my nation is like that of rain which you cannot tell whether its beginning is better or its ending. The similitude of my nation is like that of a garden from which some are fed this year and others shall be fed the next year. It may even be the case that the ones that are fed from it later shall have a better, more lasting and higher yielding crop. How could a nation be destroyed which starts out with me, and ends with twelve prosperous wise ones and Jesus - the son of Mary (MGB)? However, those who make chaos shall be destroyed. They are not of me and I am not of them."

12-41 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Hikam ibn Meskin al-Saqafy, on the authority of Salih ibn Aqabah, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), When Abu Bakr died and Umar took over the Caliphate, Umar went to the mosque and sat down. A man entered the mosque and said, 'O commander of the faithful (referring to Umar)! I am one of the Jews. I am their great scholar. I wish to ask you about some problems. I will embrace Islam if you can convince me.' Umar said, 'What are they?' He said, 'Three, three and one. I will ask you if you please or guide me to ask anyone else who is more knowledgeable if you wish.' Umar said, 'Go and ask that young fellow who is Ali ibn Abi Talib (MGB).' The Jew went to Ali (MGB) and asked him questions. Ali (MGB) said, 'Why did you say three, three and one but did not say seven?' The Jew said, 'That would have been due to my ignorance! If you could not answer the first three questions, there would be no need to ask the rest.' Ali (MGB) said, 'Will you accept Islam if I give you the correct answers?' The Jew said, 'Yes, I will.' Then Ali (MGB) said, 'Go ahead and ask.' The Jew asked, 'Which were the first rock placed on the Earth, the first spring which gushed out of the Earth and the first tree which grew on the Earth?' Ali (MGB) replied, 'O Jew! You say that the first rock placed on the Earth was the one in *Bayt ul-Muqadas* (Holy Shrine in Jerusalem), but you lie. It was the rock which Adam brought down to the Earth from Heaven. You say that the first spring which gushed out of the Earth was one in *Bayt ul-Muqadas* (Holy Shrine in Jerusalem) but you lie. That spring was the spring of youth in which Yushu ibn Noon washed the fish and the same one from which Khizr drank. Whoever drinks from it will become eternal.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then Ali (MGB) continued, 'You say that the first tree which grew on the Earth was an olive tree but you lie. It was the *Al-Ajwat*

حسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أبشروا ثم أبشروا، ثلاث مرات، إنما مثل امتي كمثل غيث لا يدرى أوله خير أم آخره، إنما مثل امتي كمثل حديقة أطعم منها فوج عاما. ثم أطعم منها فوج عاما، لعل آخرها فوجا يكون أعرضها بحرا وأعمقها طولا وفرعا، وأحسنها جنى، وكيف تهلك امة أنا أولها واثنا عشر من بعدي من السعداء واولي الالباب والمسيح عيسى بن مريم آخرها، ولكن يهلك بين ذلك نتج الهرج ليسوا مني ولست منهم.

12-41 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين ابن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن صالح بن عقبة، عن جعفر بن محمد عليه السلام قال: لما هلك أبوبكر واستخلف عمر رجع عمر إلى المسجد فقعد فدخل عليه رجل فقال: يا أميرالمؤمنين إني رجل من اليهود وأنا علامتهم، وقد أردت أن أسألك عن مسائل إن أجبتني فيها أسلمت قال: ماهي؟

قال: ثلاث وثلاث وواحدة، فإن شئت سألتك وإن كان في القوم أحد أعلم منك فأرشدني إليه. قال: عليك بذلك الشاب يعني علي بن أبي طالب عليه السلام. فأتى عليا عليه السلام فسأله فقال له: لم قلت ثلاثا وثلاثا وواحدة ألا قلت: سبعا، قال: إني إذا لجاهل إن لم تجبني في الثلاث اكتفيت. قال: فإن أجبتك تسلم؟ قال: نعم، قال: سل، قال: أسألك عن أول حجر وضع على وجه الارض وأول عين نبعت وأول شجرة نبتت؟ قال: يا يهودي أنتم تقولون: أول حجر وضع على وجه الارض الذي في بيت المقدس وكذبتم، هو الحجرالذي نزل به آدم من الجنة، قال: صدقت والله إنه لبخط هارون وإملاء موسى، قال: وأنتم تقولون: إن أول عين نبعت على وجه الارض العين التي ببيت المقدس وكذبتم هي عين الحياة التي غسل فيها يوشع بن نون السمكة وهي العين التي شرب منها الخضر وليس يشرب منها أحد إلا حيي، قال: صدقت والله إنه لبخط هارون وإملاء موسى. قال: وأنتم

date which Adam brought down to the Earth from Heaven.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then the Jew asked, 'Where in Paradise does your Prophet sit?' Ali (MGB) said, 'In the noblest and highest place in the Adan Gardens.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then the Jew asked, 'Who will accompany him in his place of residence?' Ali (MGB) replied, 'The twelve Divine Leaders.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.' Then the Jew asked the seventh question and accepted Islam. He asked, 'For how many years will his Trustee live after him?' Ali (MGB) said, 'Thirty years.' He asked, 'Will he die or will he get killed?' Ali (MGB) replied, 'He will be killed with such a blow on the head that his beard will become red with his blood.' The Jew said, 'You are right. This has been recorded in Aaron's handwriting on the authority of Moses.'"

I have recorded this book from its various chains of narrators in *Awael*.

12-42 (The compiler of the book narrated) that his father - may God be pleased with him - narrated the following on the authority of Sa'ed ibn Abdullah who quoted Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Umar ibn Azineh, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly.

The same has also been narrated by Muhammad ibn al-Hassan al-Walid – may God be pleased with him – on the authority of Muhammad ibn al-Hassan al-Saffar who quoted Yaqoob ibn Yazid and Ibrahim ibn Hashim, on the authority of Hammad ibn Isa, on the authority of Ibrahim ibn Umar al-Yamani, on the authority of Aban ibn Abi Ayyash, on the authority of Salim ibn Qays al-Hilaly that he had heard Abdullah ibn Ja'far al-Tayyar say, "I was in the presence of Muawiyah along with Al-Hassan (MGB), Al-Hussein (MGB), Abdullah ibn Abbas, Umar ibn Abi Salma and Usamat ibn Zayd. There was an argument between me and Muawiyah. I told him, 'I myself heard God's Prophet (MGB) say, 'I am closer to the Believers than their own selves.[37] Then my brother Ali ibn Abi Talib (MGB) is the closest one to the Believers than their own selves. Then after Ali (MGB) gets martyred, Al-Hassan ibn Ali (MGB) is the closest one to the Believers than their own selves. Then Ali's son Al-Hussein (MGB) is the closest one to the Believers than their own selves. Then after he (MGB) is martyred, his son Ali ibn al-Hussein al-Akbar is the closest one to the Believers than their own selves. Then my (grand)son Muhammad ibn Ali al-Baqir (MGB) is the closest one to the Believers than their own selves. O Hussein! You shall understand him! Then there will be twelve Divine Leaders nine of whom shall be from the progeny of Al-Hussein – may God be pleased with him.'"

تقولون: أول شجرة نبتت على وجه الارض الزيتون وكذبتم، هي العجوة التي نزل بها آدم عليه السلام من الجنة معه، قال: صدقت والله إنه لبخط هارون وإملاء موسى، قال: والثلاث الاخرى كم لهذه الامة من إمام هدى لا يضرهم من خذلهم؟ قال: اثنا عشر إماما، قال: صدقت والله إنه لبخط هارون وإملاء موسى، قال: فأين يسكن نبيكم من الجنة؟ قال: في أعلاها درجة وأشرفها مكانا في جنة عدن، قال: صدقت والله إنه لبخط هارون وإملاء موسى، ثم قال: فمن ينزل بعده في منزله؟ قال: اثنا عشر إماما، قال: صدقت والله إنه لبخط هارون وإملاء موسى، ثم قال السابعة فأسلم: كم يعيش وصيه بعده قال: ثلاثين سنة، قال: ثم مه؟ يموت أو يقتل؟ قال: يقتل يضرب على قرنه فتخضب لحيته، قال: صدقت والله إنه لبخط هارون وإملاء موسى وقد أخرجت هذا الحديث من طرق في كتاب الاوائل.

12-42 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن محمد بن أبي عمير، عن عمر بن اذينة، عن أبان بن أبي عياش. عن سليم بن قيس الهلالي، وحدثنا محمد بن الحسن بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، وإبراهيم بن هاشم جميعا، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال: سمعت عبد الله بن جعفر الطيار يقول: كنا عند معاوية أنا والحسن والحسين وعبد الله بن عباس وعمر بن أبي سلمة، واسامة بن زيد فجرى بيني وبين معاوية كلام فقلت لمعاوية: سمعت رسول الله صلى الله عليه وآله يقول: أنا أولى بالمؤمنين من أنفسهم ثم أخي علي بن أبي طالب عليه السلام أولى بالمؤمنين من أنفسهم، فإذا استشهد علي فالحسن ابن علي أولى بالمؤمنين من أنفسهم، ثم ابنه الحسين بعد أولى بالمؤمنين من أنفسهم فاذا استشهد فابنه علي بن الحسين الاكبر أولى بالمؤمنين من أنفسهم، ثم ابني محمد بن علي الباقر أولى بالمؤمنين من أنفسهم، وستدركه يا حسين، ثم تكمله اثنى عشر إماما تسعة من ولد الحسين رضي الله عنه.

Then Abdullah ibn Ja'far (al-Tayyar) added, 'Then I asked Al-Hassan, al-Hussein, Abdullah ibn Abbas, Umar ibn Abi Salma and Usamah ibn Zayd to testify on my behalf and they all testified on my behalf

before Muawiyah."

Salim ibn Qays al-Hilaly said, "I have also heard this very same narration from Salman, Abuzar and Al-Miqdad all of whom said that they had heard this from God's Prophet (MGB)."

12-43 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Hassan ibn Mahboob, on the authority of Abil Jarud, on the authority of Abi Ja'far al-Baqir (MGB), on the authority of Jabir ibn Abdullah al-Ansari, "I went to see Fatimah (MGB) and there was a Tablet in front of her on which the names of the Trustees was inscribed. There were twelve of them with the twelfth one being the Riser (MGB). Three of them were named Muhammad and three of them were named Ali."38

12-44 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isa ibn Ubayd, on the authority of Muhammad ibn Fuzayl al-Sayrafi, on the authority of Abi Hamzih al-Sumaly that Abi Ja'far al-Baqir (MGB) said, "Indeed the Honorable the Exalted God appointed Muhammad to the genies and the men, and established twelve Trustees after him. Some of them have already come and some others shall come later. Each Trustee had some practices. The Trustees who come after Muhammad (MGB) are similar to those of Jesus (MGB). They are twelve and the Commander of the Faithful Imam Ali (MGB) acted like Jesus (MGB) did."

12-45 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn Amer al-Ash'ari quoted Al-Mo'ali ibn Muhammad al-Basry, on the authority of Al-Hassan ibn Ali al-Vasha, on the authority of Aban ibn Uthman, on the authority of Zurarah ibn A'ayan that he had heard Abi Ja'far al-Baqir (MGB) say, "We are the twelve Divine Leaders including Al-Hassan (MGB) and Al-Hussein (MGB) followed by the children from the progeny of Al-Hussein (MGB)."

12-46 Muhammad ibn Ali Majiluyih narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn al-Hassan al-Saf'far, on the authority of Abi Talib Abdullah ibn al-Salt al-Qumi, on the authority of Uthman ibn Isa, on the authority of Sama'at ibn Mihran, "Abu Basir and I were in the house of Muhammad ibn Imran - the servant of Abi Ja'far al-Baqir. Muhammad ibn Imran said that he had heard Aba Abdullah as-Sadiq (MGB)

قال: عبد الله بن جعفر: ثم استشهدت الحسن والحسين وعبد الله بن عباس وعمر بن أبي سلمة واسامة بن زيد فشهدوا لي عند معاوية، قال: سليم بن قيس الهلالي: وقد سمعت ذلك من سلمان وأبي ذر والمقداد وذكروا أنهم سمعوا ذلك من رسول الله صلى الله عليه وآله.

12-43 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن أبي الجارود، عن أبي جعفر عليه السلام، عن جابر بن عبد الله الانصاري قال: دخلت على فاطمة عليها السلام وبين يديها لوح فيه أسماء الاوصياء فعددت اثني عشر أحدهم القائم، ثلاثة منهم محمد وثلاثة

منهم علي.

12-44 حدثنا أبي رضي الله عنه، قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد، عن محمد بن فضيل الصيرفي، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: إن الله عز وجل أرسل محمدا صلى الله عليه وآله إلى الجن والانس وجعل من بعده اثني عشر وصيا، منهم من سبق ومنهم من بقي، وكل وصي جرت به سنة. والاوصياء الذين من بعد محمد صلى الله عليه وآله على سنة أوصياء عيسى، وكانوا اثني عشر وكان أمير المؤمنين عليه السلام على سنة المسيح عليه السلام.

12-45 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر الاشعري، عن المعلى بن محمد البصري، عن الحسن بن علي الوشاء، عن أبان بن عثمان، عن زرارة بن أعين قال: سمعت أبا جعفر عليه السلام يقول: نحن اثنا عشر إماما منهم وحسن وحسين، ثم الائمة من ولد الحسين.

12-46 حدثنا محمد بن علي ما جيلويه قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسن الصفار، عن أبي طالب عبد الله بن الصلت القمي، عن عثمان بن عيسى عن سماعة بن مهران قال: كنت أنا وأبو بصير ومحمد بن عمران مولى أبي

say, 'There are twelve of us.' Abu Basir asked him, 'By God! Did you hear that from Aba Abdullah as-Sadiq (MGB)?' He had him swear to God two or three times and he did it. Abu Basir said, 'However, I have heard this from Abi Ja'far al-Baqir (MGB).'"

12-47 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakariya al-Qat'tan quoted (Bakr ibn Abdullah ibn Habib, on the authority of) Tamim ibn Buhlool, "I asked Abdullah ibn Abil Huzayl about the issue of Divine Leadership as to who can hold that position and what its signs are. He said, 'Indeed the Divine Leader, the Proof over the believers, the one in charge of the affairs; the one who speaks the Quran and is aware of the decrees is no one but the brother of God's Prophet, the Prophet's Caliph reigning over his nation, and his friend who is in the same position in relation to the Prophet (MGB) that Aaron was to Moses (MGB). He is the one whom we must obey as the Honorable the Exalted God says, *'O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you...'*[39] He is the one whom God has described as*, 'Your* (*real*) *friends are* (*no less than*) *Allah, His Messenger, and the* (*fellowship of*) *believers,- those who establish regular prayers and regular charity, and they bow down humbly* (*in worship*)*.'*[40] You are invited to accept his mastery. He is the one whose Divine Leadership was firmly established on the day of *Qadir Khum* when God's Prophet (MGB) said, 'Am I not more of a Master over you than you yourselves are?' The people replied, 'Yes. O Prophet of God.' Then the Prophet (MGB) said, 'Whomever 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 assists him, and abandon whoever abandons him. Help whoever helps him. He is Ali ibn Abi Talib (MGB). He is

the Commander of the Faithful, the Divine Leader of the pious ones, the Leader of those with white-foreheads41, the Noblest of the Trustees, and the best of the people after God's Prophet (MGB). After him come Al-Hassan ibn Ali (MGB) and Al-Hussein (MGB) - the grandsons of God's Prophet (MGB), the sons of the best of all women. Then there is Ali ibn al-Hussein (MGB), then Muhammad ibn Ali (MGB), Ali ibn Muhammad (MGB), Al-Hassan ibn Ali (MGB), Muhammad ibn Al-Hassan (MGB) 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

جعفر عليه السلام في منزله فقال محمد بن عمران: سمعت أبا عبد الله عليه السلام يقول: نحن اثنا عشر محدثا فقال له أبوبصير: تالله لقد سمعت ذلك من أبي عبد الله عليه السلام فحلفه مرة أو مرتين فحلف أنه قد سمعه، فقال أبوبصير: لكني سمعته من أبي جعفر عليه السلام.

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان [قال حدثنا بكر بن عبد الله بن 47-12 حبيب] قال حدثنا تميم بن بهلول قال: حدثني عبد الله بن أبي الهذيل، وسألته عن الامامة فيمن تجب؟ وما علامة من تجب له الامامة؟ فقال: إن الدليل على ذلك والحجة على المؤمنين والقائم بامور المسلمين والناطق بالقرآن والعالم بالاحكام أخو نبي الله وخليفته على امته ووصيه عليهم ووليه الذي كان منه بمنزلة هارون من موسى، المفروض الطاعة بقول الله عز وجل: "يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الأَمْرِ مِنْكُمْ." الموصوف بقوله "إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ." المدعو إليه بالولاية، المثبت له الامامة يوم غدير خم بقول الرسول صلى الله عليه وآله عن الله عز وجل: " ألست أولى بكم من أنفسكم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه، وانصر من نصره واخذل من خذله، واعن من اعانه. علي بن ابي طالب امير المومنين وإمام المتقين، وقائد الغر المحجلين وافضل الوصيين وخير الخلق اجمعين بعد رسول الله. وبعده ولده الحسن بن علي ثم الحسين سبطا رسول الله وابنا خير النسوان اجمعين ثم علي بن الحسين، ثم محمد بن علي، ثم جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي. ثم محمد بن الحسن عليهم السلام إلى يومنا وهذا واحدا بعد واحد، وهم عترة الرسول صلى الله عليه وآله المعروفون بالوصية والامامة، ولا تخلو الارض من حجة منهم في كل عصر وزمان وفي كل وقت وأوان، وهم العروة الوثقى وأئمة الهدى والحجة على أهل الدنيا إلى أن يرث الله الارض ومن عليها وكل من خالفهم ضال مضل، تارك للحق والهدى، وهم المعبرون عن القرآن

Prophet (MGB) with directness. Whoever dies before he recognizes them is regarded as one who has died in the Age of Ignorance. Their way consists of piety; chastity; honesty; being good; struggling; returning what you are entrusted with to its owner, whether they are good or bad people; extended prostrations; staying up at night (to worship God); abstaining from the forbidden things; patiently waiting for the arrival of the Savior42; being good-tempered; being on good terms with one's neighbors."

Then Tamim ibn Buhlool said, "Abu Muawiyah narrated that Al-A'amash quoted a similar narration on

the issue of Divine Leadership on the authority of Ja'far ibn Muhammad as-Sadiq (MGB)."

12-48 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Abbas ibn al-Huraysh al-Razi, on the authority of Abi Ja'far Muhammad ibn Ali - the second (MGB), "The Commander of the Faithful Imam Ali (MGB) told Ibn Abbas43, 'Indeed there is the Night of Power every year. On this night the orders for the whole year descend. Those in charge of the affairs shall receive these orders.' Ibn Abbas asked, 'Who are they.' Ali (MGB) replied, 'Me and eleven Divine Leaders from my progeny who shall receive the traditions.'"

12-49 By the same documentation, God's Prophet (MGB) told his companions, "Believe in the Night of Power as that belongs to Ali ibn Abi Talib (MGB) and eleven of his progeny after me."

12-50 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Muhammad ibn Yaqoob al-Kulayny quoted Abu Ali al-Ash'ari, on the authority of Al-Hussein ibn Ubaydullah, on the authority of Al-Hassan ibn Musa al-Khishab, on the authority of Ali ibn Sama'at, on the authority of Ali ibn al-Hassan ibn Rabat, on the authority of his father, on the authority of Ibn Aziat, on the authority of Zurarah ibn A'ayn that he had heard Aba Ja'far al-Baqir (MGB) say, "There are twelve Divine Leaders from the members of the Household of Muhammad (MGB) who all narrate traditions after God's Prophet (MGB). Ali ibn Abi Talib (MGB) is one of them."

12-51 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Sa'ed ibn Qazvan, on the authority of Abi Basir that Abi Ja'far al-Baqir (MGB) said, "There are nine Divine Leaders after al-Hussein ibn Ali (MGB), the ninth of whom shall be the Riser (MGB)."

والناطقون عن الرسول، ومن مات لا يعرفهم مات ميتة جاهلية، ودينهم الورع والعفة والصدق والصلاح والاجتهاد، وأداء الامانة إلى البر والفاجر، وطول السجود، وقيام الليل، واجتناب المحارم، وانتظار الفرج بالصبر، وحسن الصحبة، وحسن الجوار.

ثم قال تميم بن بهلول: حدثني أبومعاوية، عن الاعمش، عن جعفر بن محمد عليهما السلام في الامامة مثله سواء.

12-48 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن أحمد بن محمد بن عيسى قال: حدثنا الحسن بن العباس بن الحريش الرازي، عن أبي جعفر محمد بن علي الثاني عليهما السلام أن أميرالمؤمنين عليه السلام قال: لابن عباس: إن ليلة القدر في كل سنة وأنه ينزل في تلك الليلة أمر السنة، ولذلك الامر ولاة بعد رسول الله صلى الله عليه وآله فقال ابن عباس: من هم؟ قال: أنا وأحد عشر من صلبي أئمة محدثون.

12-49 وبهذا الاسناد قال: قال رسول الله صلى الله عليه وآله لاصحابه: آمنوا بليلة القدر إنها تكون لعلي بن أبي طالب وولده الاحد عشر من بعدي.

12-50 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا محمد بن يعقوب الكليني قال: حدثنا أبوعلي الاشعري، عن الحسين بن عبيدالله، عن الحسن بن موسى الخشاب، عن علي بن سماعة، عن علي بن الحسن بن رباط، عن أبيه، عن ابن اذينة، عن زرارة بن أعين قال: سمعت أبا جعفر عليه السلام يقول: اثنا عشر إماما من آل محمد عليهم السلام كلهم محدثون بعد رسول الله صلى الله عليه وآله وعلي بن أبي طالب عليه السلام منهم.

12-51 حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير. عن سعيد بن غزوان، عن أبي بصير، عن أبي جعفر عليه السلام قال: يكون تسعة أئمة بعد الحسين بن علي تاسعهم قائمهم عليهم السلام.

12-52 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn Amer Al-Ash'ari quoted Al-Mo'ali ibn Muhammad al-Basry, on the authority of Al-Hassan ibn Ali al-Vasha, on the authority of Aban that Zurarah heard Aba Ja'far al-Baqir (MGB) say, "There are twelve Divine Leaders including Ali (MGB), Al-Hassan (MGB) and Al-Hussein (MGB). Then the Divine Leaders are from the progeny of Al-Hussein (MGB)."

The compiler of his book said, "I have recorded whatever narrations I have seen on this issue in the book *Kamal ad-Din va Tamam al-Ni'mat fi Isbat il-Qaybat va Kashf ul-Hayrat.*

There Are Twelve Attributes In Brushing the Teeth

12-53 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Hassan ibn al-Hussein al-Lu'lu'ee, on the authority of Al-Hassan ibn Ali ibn Yusuf; on the authority of Mu'az ibn al-Juwhary, on the authority of Amr ibn Jami'a who linked it up through a chain of narrators to God's Prophet (MGB), "There are twelve attributes in brushing the teeth with a toothbrush that is a recommendable practice. It cleans the mouth; pleases the Lord; whitens the teeth; removes the mouth's bad smell; alleviates the phlegm; stimulates the appetite; increases the good deeds; the angels will testify to it; it strengthens the gums; and it cleans what you recite the Quran with. Also two units of prayers said before which one has brushed his teeth are loved more by the Honorable the Exalted God than seventy units of prayers said without having brushed one's teeth."

12-54 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya, on the authority of Ibrahim ibn Ishaq, on the authority of Muhammad ibn Isa, on the authority of Ubaydullah al-Dihqan, on the authority of Durost, on the authority of Abdullah ibn Sin'an that Aba Abdullah as-Sadiq (MGB) said, "There are

twelve characteristics in brushing the teeth with a toothbrush that is a recommendable practice. It cleans the mouth, improves vision; pleases the Merciful Lord; whitens the teeth; removes the mouth's bad smell; strengthens the gums; stimulates the appetite; alleviates the phlegm; improves memory; increases the good deeds; and makes the angels happy."

12-55 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted on the authority of Abu Yazid Ahmad ibn Khalid al-Khalidy, on the authority of Muhammad ibn

12-52 حدثنا جعفر بن محمد بن مسرور رضي الله عنه قال: حدثنا الحسين بن محمد بن عامر الاشعري، عن معلى بن محمد البصري، عن الحسن بن علي الوشاء عن أبان، عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: اثنا عشر إماما منهم علي والحسن والحسين، ثم الائمة من ولد الحسين عليهم السلام.

وقد أخرجت ما رويته في هذا المعنى في كتاب كمال الدين وتمام النعمة في إثبات الغيبة وكشف الحيرة.

في السواك اثنتى عشرة خصلة

12-53 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى بن عمران الاشعري، عن الحسن بن الحسين اللؤلؤي، عن الحسن بن علي بن يوسف، عن معاذ بن الجوهري، عن عمرو بن جميع يرفعه إلى النبي صلى الله عليه وآله قال: في السواك اثنتي عشرة خصلة: مطهرة للفم، ومرضات للرب، ويبيض الاسنان، ويذهب بالحفر ويقل البلغم، ويشهي الطعام، ويضاعف الحسنات، وتصاب به السنة، وتحضره الملائكة، ويشد اللثة، وهويمر بطريقة القرآن، وركعتين بسواك أحب إلى الله عز وجل من سبعين ركعة بغير سواك.

12-54 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى، عن إبراهيم بن إسحاق، عن محمد بن عيسى، عن عبيدالله الدهقان، عن درست، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: في السواك اثنتا عشرة خصلة هو من السنة، ومطهرة للفم، ومجلاة للبصر، ويرضي الرحمن، ويبيض الاسنان، ويذهب بالحفر، ويشد اللثة، ويشهي الطعام، ويذهب بالبلغم، ويزيد في الحفظ، ويضاعف به الحسنات، وتفرح به الملائكة.

12-55 حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبوحامد أحمد بن محمد بن الحسين قال: حدثنا أبو يزيد أحمد بن خالد الخالدي قال: حدثنا محمد

Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the

authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB) God's Prophet (MGB) said, "O Ali! "O Ali! Brushing the teeth with a toothbrush is a recommendable practice since it cleans the mouth; improves vision; pleases the Merciful Lord; whitens the teeth; removes the mouth's bad smell; strengthens the gums; stimulates the appetite; alleviates the phlegm; improves memory; increases the good deeds; and makes the angels happy."

The Twelve Veils

12-56 Ahmad ibn Muhammad ibn Abdul Rahman Ibn Abdullah ibn al-Hussein ibn Ibrahim ibn Yahya ibn Ajlan al-Marvazy al-Muqar'ri narrated that Abu Bakr Muhammad ibn Ibrahim al-Gorjany quoted Abu Bakr Abdul Samad ibn Yahya al-Vaseti, on the authority of Al-Hassan ibn Ali al-Madani, on the authority of Abdullah ibn Mubarak, on the authority of Sufyan al-Sowri, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB), "The Blessed the Sublime God created the light of Muhammad 124,000 years before creating the Heavens, the Earths, the Threshold, the Throne, the Tablet, the Pen, the Heaven, the Hell. He also did the same before creating Adam (MGB), Ishmael (MGB), Issaq (MGB), Moses (MGB), Jesus (MGB), David (MGB), Solomon (MGB) and the other Prophets whom the Honorable the Exalted God mentions in, *'We gave him Isaac and Jacob: all* (*three*) *guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: - thus do We reward those who do good: - and Zakariya and John, and Jesus and Elias: all in the ranks of the righteous: and Ishmael and Elisha, and Jonah, and Lot: and to all We gave favor above the nations:* (*to them*) *and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.'*[44]

The Honorable the Exalted God created twelve veils with him (Muhammad (MGB)): the veils of power, grandeur, kindness, mercy, bliss, munificence, high station, guidance, Prophecy, eminence, awe, and the veil of intercession. Thereafter the Prophet's light remained wrapped in the veil of power for twelve-thousand years saying, *'Subhana rabi al-A'la'* (Glory be to my Lord, the Lofty); for eleven-thousand years it remained within the veil

بن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثني أنس بن محمد أبومالك، عن أبيه. عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام عن رسول الله صلى الله عليه وآله أنه قال في وصيته له: يا علي السواك من السنة، وهو مطهرة للفم، ويجلو البصر ويرضي الرحمن، ويبيض الاسنان، ويذهب بالحفر، ويشد اللثة، ويشهي الطعام ويذهب بالبلغم، ويزيد في الحفظ، ويضاعف الحسنات، وتفرح به الملائكة.

حديث الحجب الإثني عشر

حدثنا أحمد بن محمد بن عبدالرحمن بن عبد الله بن الحسين بن إبراهيم ابن يحيى بن عجلان المروزي 56-12 المقرئ قال: حدثنا أبوبكر محمد بن إبراهيم الجرجاني قال: حدثنا أبوبكر عبدالصمد بن يحيى الواسطي قال: حدثنا الحسن بن علي المدني عن عبد الله بن المبارك عن سفيان الثوري، عن جعفر بن محمد الصادق، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام قال: إن الله تبارك وتعالى خلق نور محمد صلى الله عليه وآله قبل أن خلق السماوات والارض والعرش والكرسي واللوح والقلم والجنة والنار، وقبل أن خلق آدم ونوحا وإبراهيم وإسماعيل وإسحاق ويعقوب وموسى وعيسى وداود وسيلمان، وكل من قال الله عز وجل في قوله "وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ... إلى قوله: وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ. " وقبل أن خلق الانبياء كلهم بأربع مائة ألف وأربع وعشرين ألف سنة وخلق الله عز وجل معه اثني عشر حجابا: حجاب القدرة، وحجاب العظمة، وحجاب المنة، وحجاب الرحمة، وحجاب السعادة وحجاب الكرامة، وحجاب المنزلة، وحجاب الهداية، وحجاب النبوة، وحجاب الرفعة، وحجاب الهيبة، وحجاب الشفاعة، ثم حبس نور محمد صلى الله عليه وآله في حجاب القدرة اثني عشر ألف سنة وهو يقول: سبحان ربي الاعلى وفي حجاب العظمة أحد عشر ألف سنة وهو

of grandeur saying *'Subhana alam al-sir'* (*Glory be to the Knower of the Secrets*)*;* for ten-thousand years it remained within the veil kindness saying '*Subhana man howa qa'im la yalhu*' (Glory be to Him who is Perpetual, Who never plays); for nine-thousand years it remained within the veil of mercy saying '*Subhan al-Rafi al-A'la'* Glory be to the Elevated, the High); for eight-thousand years it remained within the veil of bliss saying '*Subhana man howa qa'im la yashu'* (Glory be to the Perpetual, Who never errs); for seven-thousand years it remained within the veil of munificence saying *'Subhan man howa qina la yaftaqir'*(Glory be to Him who is rich, who never grows indigent)*;* for six-thousand years it remained within the veil of high station saying *'Subhan rabi al-A'la al-kareem'*(*Glory to my Lord- the High the Noble*)*;* for five-thousand years it remained within the veil of guidance saying *'Subhan rabel arsh el-azeem'* (*Glory to the Lord of the Great Throne*)*;* for four-thousand years it remained within the veil of prophecy saying '*Subhan rabel ezat am'ma yasifun'* (Glory be to the Lord of Honor, above all else attributed to Him)*;* for three-thousand years it remained within the veil of eminence saying *'Subhan zil-Mulk val-Malakut'* (Glory to the Lord over the heavenly and Earthly Kingdoms)*;* for two-thousand years it remained within the veil of awe saying *'Subhan allah va behamdeh'* (*Glory to God and Praise be to Him*)*;* for one-thousand years it remained within the veil of intercession saying *'Subhana rabial azeem va behamdeh* (Glory to my Lord, the Sublime and Praise be to Him).*'*

Then the Honorable the Exalted God made his name appear on the Tablet as a bright light for four-thousand years. Then He made it appear on the Throne for seven-thousand years until the Honorable the Exalted God placed it in the loins of Adam (MGB). Then He transferred it from there to the loins of Noah. Then He transferred it from one loin to another one until it was placed in the loins of Abdullah ibn Abdul Mutalib. God honored Muhammad with six nobilities: the attire of contentment; the cloak of being awesome, the crown of guidance, the garment of recognition, the bonds of kindness, the shoes of fear, and the cane of high rank. Then the Honorable the Exalted God told him to say, "O Muhammad! Go to the people and tell them to declare 'There is no god but God and Muhammad is God's Prophet.'

The material used in the attire (of contentment) consisted of the following six: its body was made of ruby;

its two shirt arms were made of pearls; its gussets were made of yellow crystals, its underarms were made of chrysolite, its neck was made of red coral, its collar was made of the Light of the Lord – may His Majesty be Exalted. God accepted the repentance of Adam because of this attire and gave back Solomon's ring to him, returned Joseph to Jacob (MGB), rescued Jonah (MGB) from the stomach of the whale and saved other Prophets (MGB) from hardship due to the blessings of this attire that was the attire of Muhammad (MGB)."

يقول: سبحان عالم السر، وفي حجاب المنة عشرة آلاف سنة وهو يقول: سبحان من هو قائم لا يلهو، وفي حجاب الرحمة تسعة آلاف سنة وهو يقول: سبحان الرفيع الاعلى، وفي حجاب السعادة ثمانية آلاف سنة وهو يقول: سبحان من هو قائم لايسهو، وفي حجاب الكرامة سبعة آلاف سنة وهو يقول: سبحان من هو غني لا يفتقر، وفي وفي حجاب المنزلة ستة آلاف سنة وهو يقول: سبحان ربي العلي الكريم، وفي حجاب الهداية خمسة آلاف سنة وهو يقول: سبحان رب العرش العظيم، وفي حجاب النبوة أربعة آلاف سنة وهو يقول: سبحان رب العزة عما يصفون، وفي حجاب الرفعة ثلاثة آلاف سنة وهو يقول: سبحان ذي الملك والملكوت، وفي حجاب الهيبة ألفي سنة، وهو يقول: سبحان الله وبحمده، وفي حجاب الشفاعة ألف سنة، وهو يقول: سبحان ربي العظيم وبحمده. ثم أظهر عز وجل اسمه على اللوح وكان على اللوح منورا أربعة آلاف سنة، ثم أظهره على العرش فكان على ساق العرش مثبتا سبعة آلاف سنة إلى أن وضعه الله عز وجل في صلب آدم، ثم نقله من صلب آدم إلى صلب نوح. ثم جعل يخرجه من صلب إلى صلب حتى أخرجه من صلب عبد الله بن عبدالمطلب فأكرمه بست كرامات ألبسه قميص الرضا، ورداه رداء الهيبة، وتوجه تاج الهداية، وألبسه سراويل المعرفة، وجعل تكته تكة المحبة يشد بها سراويله، وجعل نعله الخوف، وناوله عصا المنزلة، ثم قال عز وجل له: يا محمد اذهب إلى الناس فقل لهم: قولوا لا إله إلا الله محمد رسول الله.

وكان أصل ذلك القميص في ستة أشياء قامته من الياقوت، وكماه من اللؤلؤ، ودخريصه من البلور الاصفر، وإبطاه من الزبرجد، وجربانه من المرجان الاحمر، وجيبه من نور الرب جل جلاله، فقبل الله توبة آدم عليه السلام بذلك القميص، ورد خاتم سليمان به، ورد يوسف إلى يعقوب به، ونجا يونس من بطن الحوت به، وكذلك ساير الانبياء عليهم السلام نجاهم من المحن به، ولم يكن ذلك القميص إلا قميص محمد صلى الله عليه وآله.

The compiler of this book said, "The souls of all the believers and the Divine Leaders (MGB) have been created from the light of Muhammad (MGB)."

The Twelve Signs of the Pious

12-57 Abu Talib al-Muzaf'far ibn Ja'far ibn al-Muzaf'far al-Alavi al-Misri al-Samarqandi – may God be pleased be with him – narrated that Ja'far ibn Muhammad ibn Masood al-Ayashi quoted his father, on the authority of Abil Nazr, on the authority of Ibrahim ibn Ali, on the authority of Ibn Ishaq, on the authority of Yunus ibn Abdul Rahman, on the authority of Ibn San'an, on the authority of Abdullah ibn Miskan, on the authority of Abi Basir, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (MGB) that the Commander of the Faithful Imam Ali (MGB) said, "There are twelve signs by which a believer can be recognized: honesty of speech; returning what he is entrusted with; loyalty to his oath; minimal

pride and jealousy; visiting the relations of kin; kindness with the weak; minimal association with women; being generous; being good-tempered; being patient; following knowledge in worshipping the Honorable the Exalted God. *Tooba lahum* (Blessed be to them) and they shall be prosperous. The word *Tooba* is the name of a Heavenly tree which is rooted in the Prophet's (MGB) house. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast riding horse for even one-hundred years, he will not leave the shade of this branch. If a crow starts from the base of the tree and tries to fly towards the top, it can never reach there until it gets so old that it turns white. So beware, and try to attain this boundless blessing. Indeed a believer is busy doing his work, and the people are safe from him. When the night comes, he will fall on his noblest body part45 to prostrate in the worship of the Sublime God. He will ask God who has created him to save him from the Fire of Hell. So beware and try to be this way."

12-58 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad As-Sadiq (MGB), on the authority of his father (MGB), "You should not greet the Jews; the Christians; the Magians46; the idol-worshippers; those sitting at a table on which wine is served; chess players; backgammon players; the effeminates47; poets who accuse chaste women of adultery; those busy praying since they cannot greet you back as greeting is recommendable while greeting back is obligatory; those who devour usury; those who are in the toilet; those who are in the bathroom; and those who are corrupt in the publics eyes."

قال مصنف هذا الكتاب رضي الله عنه: أرواح جميع الائمة عليهم السلام والمؤمنين خلقت مع روح محمد صلى الله عليه واله.

لاهل التقوى اثنتا عشرة علامة

12-57 حدثنا أبوطالب المظفر بن جعفر بن المظفر العلوي المصري السمرقندي رضي الله عنه قال: حدثنا جعفر بن محمد بن مسعود العياشي، عن أبيه أبي النضر قال: حدثنا إبراهيم بن علي قال: حدثني ابن إسحاق، عن يونس بن عبدالرحمن، عن ابن سنان عن عبد الله بن مسكان، عن أبي بصير، عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: كان أميرالمؤمنين عليه السلام يقول: إن لاهل التقوى علامات يعرفون بها: صدق الحديث، وأداء الامانة، والوفاء بالعهد، وقلة الفخر والبخل، وصلة الارحام، ورحمة الضعفاء، وقلة المواتاة للنساء وبذل المعروف، وحسن الخلق، وسعة الحلم، واتباع العلم فيما يقرب إلى الله عز وجل، طوبى لهم وحسن ماب، وطوبى شجرة في الجنة أصلها في دار رسول الله صلى الله عليه واله فليس من مؤمن إلا وفي داره غصن من أغصانها، لا ينوي في قلبه شيئا إلا أتاه ذلك الغصن به، ولو أن راكبا مجدا سار في ظلها مائة عام لم يخرج منها، ولو أن غرابا طار من أصلها ما بلغ أعلاها حتى يبياض هرما. ألا ففي هذا فارغبوا، إن المؤمن من نفسه في شغل والناس منه في راحة، إذا جن عليه الليل وفرش وجهه وسجد لله تعالى ذكره بمكارم بدنه، ويناجي الذي خلقه في فكاك رقبته، ألا فهكذا

فكونوا.

لا يسلم على اثني عشر

حدثنا محمد بن علي ما جيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن 58-12 مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام قال: لا تسلموا على اليهود، ولا على النصارى، ولا على المجوس، ولا على عبدة الاوثان، ولا على موائد شرب الخمر، ولا على صاحب الشطرنج والنرد، ولا على المخنث، ولا على الشاعر الذي يقذف المحصنات، ولا على المصلي وذلك لان المصلي لا يستطيع أن يرد السلام لان التسليم من المسلم تطوع والرد عليه فريضة، ولا على آكل الربا، ولا على رجل جالس على غائط، ولا على الذى في الحمام، ولا على الفاسق المعلن بفسقه.

The Prophet (MGB) took twelve steps to welcome Ja'far ibn Abi Talib upon his return from Ethiopia

12-59 Muhammad ibn al-Qasim - the interpreter known as Abil Hassan al-Gorjany- may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Zyad quoted his father, on the authority of Al-Hassan ibn Ali, on the authority of his father Al-Hassan ibn Ali, on the authority of his father Ali ibn Muhammad, on the authority of his father Muhammad ibn Ali, on the authority of his father Al-Reza Ali ibn Musa (MGB), on the authority of his father Al-Kazim Musa ibn Ja'far (MGB), on the authority of his father As-Sadiq Ja'far ibn Muhammad (MGB), on the authority of his father Al-Baqir Muhammad ibn Ali (MGB), on the authority of his father Ali ibn al-Hussein as-Sajjad (MGB) - the Adornment of the Worshippers, on the authority of his father Al-Hussein ibn Ali, on the authority of his father Ali ibn Abi Talib, "When Ja'far ibn Abi Talib returned from Ethiopia, the Prophet of God (MGB) stood up and took twelve steps towards him to welcome him, hugged him, kissed him in between his eyes, cried and said, 'O Ja'far! I cannot tell whether I am more pleased by your return or the victory at Khaybar granted by God to your brother Ali.' The Prophet (MGB) cried out of the joy of seeing him."[48]

Twelve People In the Coffin In the Lowermost Level of Hell

12-60 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn al-Hussein ibn Abil Khat'tab, on the authority of Al-Hikam ibn Meskin al-Saqafy, on the authority of Abdul Rahman ibn Siabah, on the authority of Ja'eed Hamdan that the Commander of the Faithful Imam Ali (MGB) said, "Indeed there shall be twelve people in the coffins at the lowermost levels of Hell. Six of them are from the people of the past, and the other six are from the latter times. The six from the people of the past are the son of Adam who killed his brother; the greatest *Pharaoh*; *Sameri*[49]; *Dajjal*[50] who has been one of the people of the past, but shall come back

in the future51; *Haman*52 and *Qarun* (Korah)53. The six from the people of the latter times are Na'sal (Uthman ibn Affan); Muaviayah; Amr ibn al-'As; and Abu Musa al-Ash'ari." The narrator forgot to mention the last two names.

The Twelve Characteristics for Dining at a Table

12-61 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted Muhammad ibn Ali al-Kufy, on the authority of Muhammad ibn Sin'an, on the authority of Ibrahim al-Karkhi, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB)

استقبل النبي صلى الله عليه واله جعفر بن أبي طالب عليه السلام لما انصرف من الحبشة اثنتى عشرة خطوة

12-59 حدثني محمد بن القاسم المفسر المعروف بأبي الحسن الجرجاني رضي الله عنه قال: حدثنا يوسف بن محمد بن زياد، عن أبيه، عن الحسن بن علي، عن أبيه علي بن محمد، عن أبيه محمد بن علئ. عن أبيه الرضا علي بن موسى، عن أبيه موسى ابن جعفر، عن أبيه الصادق جعفر بن محمد، عن أبيه محمد بن علي الباقر، عن أبيه زين العابدين علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام أن رسول الله صلى الله عليه واله لما جاءه جعفر بن أبي طالب من الحبشة قام إليه واستقبله اثنتي عشرة خطوة، وعانقه وقبل ما بين عينيه وبكى، وقال: لا أدري بأيهما أنا أشد سرورا بقدومك يا جعفر أم بفتح الله على أخيك خيبر؟ ! وبكى فرحا بروئية.

في التابوت الاسفل من النار اثنا عشر

12-60 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب قال: حدثني الحكم بن مسكين الثقفي عن عبدالرحمن ابن سيابة، عن جعيد همدان قال: قال أمير المؤمنين عليه السلام:إن في التابوت الاسفل ستة من الاولين وستة من الآخرين، فأما الستة من الاولين فابن آدم قاتل أخيه وفرعون الفراعنة والسامري والدجال كتابه في الاولين ويخرج في الآخرين، وهامان وقارون، والستة من الآخرين فنعثل ومعاوية وعمرو بن العاص وأبوموسى الاشعري، ونسى المحدث اثنين.

في المائدة اثنتا عشرة خصلة

12-61 حدثنا محمد بن علي ما جيلويه رضي الله عنه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن محمد بن سنان، عن إبراهيم الكرخي، عن أبي عبد الله عن أبيه، عن آبائه عليهم السلام قال: قال الحسن بن علي عليهما

that Al-Hassan ibn Ali (MGB) said, "There are twelve characteristics regarding sitting at a dining-table which each Muslim should learn. Four of them are obligatory, four are recommendable, and four are good manners. The four obligatory characters are knowing what to eat; pronouncing the name of God (by saying '*Bismillah*'); gratitude; and contentment. The four recommendable characteristics washing before you eat; sitting on the left leg54; eating with three fingers; and sucking the fingers. The four characteristics that are good manners are eating only from what is placed before you; taking small bites of food to eat; chewing the food thoroughly; and avoiding looking at other people's faces."

12-62 Abul Hussein Muhammad ibn Ali ibn ash-Shah narrated that Abu Hamid Ahmad ibn Muhammad ibn al-Hussein quoted Abu Yazid Ahmad ibn al-Khalid al-Khalidy, on the authority of Muhammad ibn Ahmad ibn Salih al-Tamimy, on the authority of his father, on the authority of Anas ibn Muhammad Abu Malik, on the authority of his father, on the authority of Ja'far ibn Muhammad as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of Ali ibn Abi Talib (MGB) that in his will to Ali (MGB), God's Prophet (MGB) said, "O Ali, a Muslim should learn twelve characteristics regarding sitting at a dining-table four of which are obligatory, four are recommendable, and four are good manners. The four obligatory characters are: knowing what to eat; pronouncing the name of God (by saying *'Bismillah'*), gratitude and contentment. The four recommendable characteristics are sitting on the left leg; eating with three fingers; eating only from what is placed before you; and sucking the fingers. The four characteristics that are good manners are taking small bites of food to eat; chewing the food thoroughly; avoiding looking at other people's faces; and washing the hands."

There Are Twelve Months

12-63 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Hammad ibn Isa, on the authority of Al-Sabah ibn Siabat that Abi Ja'far al-Baqir (MGB) said, "The Honorable the Exalted God created the twelve months which are three-hundred and sixty days. However, the six days during which the heavens and the two Earths were created were subtracted. Therefore, some (lunar) months are less than thirty days."

12-64 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that Abul-Qasim Abdullah ibn Muhammad ibn Abdul-Karim ibn Akhi Abi Zar'at quoted ibn Oan, on the authority of Makki ibn Ibrahim al-Balkhi, on the authority

السلام: في المائدة اثنتا عشرة خصلة يجب على كل مسلم أن يعرفها، أربع منها فرض، وأربع منها سنة، وأربع منها تأديب، فأما الفرض: فالمعرفة، والرضا، والتسمية والشكر. وأما السنة فالوضوء قبل الطعام، والجلوس على الجانب الايسر، والاكل بثلاث أصابع، ولعق الاصابع. وأما التأديب فالاكل ممايليك، وتصغير اللقمة، والمضغ الشديد، وقلة النظر في وجوه الناس.

حدثنا أبوالحسين محمد بن علي بن الشاه قال: حدثنا أبو حامد أحمد بن محمد بن الحسين قال: حدثنا أبو 62-12
يزيد أحمد بن الخاد الخالدي قال: حدثنا محمدبن أحمد بن صالح التميمي قال: حدثنا أبي قال: حدثنا أنس بن محمد أبومالك، عن أبيه عن جعفر بن محمد، عن أبيه، عن جده، عن علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه وآله أنه قال في وصيته له: يا علي اثنتا عشرة خصلة ينبغي للرجل المسلم أن يتعلمها في المائدة، أربع منها فريضة، وأربع منها سنة، وأربع منها أدب، فأما الفريضة فالمعرفة بما يأكل، والتسمية، والشكر، والرضا، وأما السنة فالجلوس على الرجل اليسرى.والاكل بثلاث أصابع، وأن يأكل مما يليه، ومص الاصابع، وأما الادب فتصغير اللقمة، والمضغ الشديد، وقلة النظر في وجوه الناس، وغسل اليدين.

الشهور اثنا عشر شهرا

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن 63-12
حماد بن عيسى، عن الصباح بن سيابة، عن أبي جعفر عليه السلام قال: إن الله عز وجل خلق الشهور اثني عشر شهرا وهي ثلاثمائة وستون يوما، فحجر منها ستة أيام خلق فيها السماوات والارضين، فمن ثم تقاصرت الشهور.

حدثنا الحسن بن عبد الله بن سعيد العسكري قال: حدثنا أبو القاسم عبد الله بن محمد بن عبد الكريم ابن 64-12
أخي أبي زرعة قال: حدثنا ابن عون قال: حدثني

of Musa ibn Ubaydat, on the authority of Sadaqaht ibn Yasar, on the authority of Abdullah ibn Umar, "The following Chapter of the Holy Quran was revealed to the Prophet (MGB) during the days of *al-Tashriq.*[55]*, 'When comes the Help of Allah, and Victory,... '*[56] Then he (MGB) realized that this would be his last pilgrimage. He (MGB) rode his camel, praised God and supplicated to Him and said, "O people! All the bloodshed at the Age of Ignorance has been wasted. The first blood that was wasted was that of al-Harith ibn Rabi'a ibn al-Harith. He had gone to seek a wet nurse amongst the Huzayl clan and someone from the Lays clan killed him (or amongst the Lays clan and someone from the Huzayl clan killed him). All the usury from the Age of Ignorance is voided. The first usury that is voided is the usury of Ab'bas ibn Abdul Mutalib.

O people! The times have changed and today it is as if it is the day on which the heavens[57] and the two Earths[58] were created. In fact, the number of months for God is twelve and is recorded in God's Book the day on which God created the heavens and the Earth. Four of them are the sacred months. The first one is *Rajab Mizr* which is between *Jamadi* and *Shaban*. The other three are *Dhul-Qa'ade*, *Dhul-Hijja* and *Muharram.* Then do not oppress yourselves in these months. Changing the sanctity of the forbidden months constitutes grave atheism. Those who deny this sanctity are at a great loss. They consider one of these months not to be a sacred month one year, and consider a different month as a sacred month so as to make the number of the sacred months to be the same as what God has considered to be sacred months. In one year they set the month of *Safar* not to be sacred and the month of *Muharram* to

be a sacred month, while in the year on which they considered *Safar* to be a sacred month they considered *Muharram* not to be a sacred month.

O people! Satan has become disappointed of being worshipped in your towns forever. Thus, it is pleased with your minor sins. O people! Whoever has been entrusted with something should return it to its owner. O people! Women are really your captives. They cannot ask for any profit or loss for themselves. They become lawful to you by God's decrees. You have certain rights incumbent upon them and they have certain rights incumbent upon you. Amongst your rights incumbent upon them is that they should only sleep with you and they should not disobey you (in good things). Once they do so, it is incumbent upon you to feed them and clothe them as usual. You should not beat them up. O people! Indeed I will leave with you the Book of the Honorable the Exalted God adhering to which will keep you from going astray. Therefore, grab onto it."

مكي بن إبراهيم البلخي قال: حدثنا موسى بن عبيدة، عن صدقة بن يسار، عن عبد الله بن عمر قال: نزلت هذه السورة "إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ" على رسول الله صلى الله عليه واله في أوسط أيام التشريق فعرف أنه الوداع، فركب راحلته العضباء فحمد الله وأثنى عليه، ثم قال: يا أيها الناس، كل دم كان في الجاهلية فهو هدر، وأول دم هدر دم الحارث بن ربيعة بن الحارث كان مسترضعا في هذيل فقتله بنو الليث أو قال: كان مسترضعا في بني ليث فقتله هذيل وكل ربا كان في الجاهلية فموضوع، وأول ربا وضع ربا العباس بن عبد المطلب.

أيها الناس، إن الزمان قد استدار فهو اليوم كهيئة يوم خلق السماوات والارضين، وإن عدة الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق الله السماوات والارض، منها أربعة حرم، رجب مضر الذي بين جمادى وشعبان وذو القعدة وذو الحجة والمحرم فلا تظلموا فيهن أنفسكم، فإن النسيء زيادة في الكفر يضل به الذين كفروا يحلونه عاما ويحرمونه عاما ليواطئوا عدة ما حرم الله. وكانوا يحرمون المحرم عاما ويستحلون صفر، ويحرمون صفر عاما ويستحلون المحرم.

أيها الناس، إن الشيطان قد يئس أن يعبد في بلادكم آخر الابد، ورضي منكم بمحقرات الاعمال.

أيها الناس من كانت عنده وديعة فليؤدها إلى من ائتمنه عليها، أيها الناس إن النساء عندكم عوان لا يملكن لانفسهن ضرا ولانفعا، أخذتموهن بأمانة الله، واستحللتم فروجهن بكلمات الله، فلكم عليهن حق ولهن عليكم حق، ومن حقكم عليهن أن لا يوطئن فرشكم، ولا يعصينكم في معروف، فإذا فعلن ذلك فلهن رزقهن وكسوتهن بالمعروف، ولا تضربوهن.

أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا كتاب الله عز وجل فاعتصموا به.

The Prophet (MGB) added, "O people! What day is today?"

The people said, “It is the sacred day.” Then the Prophet (MGB) said, “O people! What month is this month?” They said, “It is the sacred month.” Then the Prophet (MGB) said, ‘O people! What town is this town?’ They said, “It is the sacred town.” Then the Prophet (MGB) said, “Indeed the Honorable the Exalted God has forbidden the shedding of your blood, the spending of your money and the losing of your honor for the sanctity of this day of yours in this month of yours in this town of yours until the day you meet Him. Then those of you who are present should inform those who are absent that there will be no more Prophets after me and that there will be no other nation after you.” Then the Prophet (MGB) raised his hands such that his armpits could be seen. Then the Prophet (MGB) said, “O my God! Bear witness that I delivered (what I was supposed to express).”

12-65 Muhammad ibn Ali Majiluyih - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (MGB) who said the following regarding the Honorable the Exalted God’s words, ‘The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the Earth;...’[59] They are *Muharram*; *Safar*; *Rabial-Awwal*; *Rabial-Akhar*, *Jamadiul-Awwal*; *Jamadiul-Akhar*; *Rajab*; *Shaban*; *Ramazan*; *Shawwal*; *Dhul-Qa’ade* and *Dhul-Hijja*. Four of them are the sacred months[60] including twenty days in *Dhul-Hijja*, all of *Muharram*, *Safar* and *Rabial-Awwal*, and the last ten days of *Rabial-Akhar*.”

Twelve Hours In Each Day And Twelve Hours In Each Night

12-66 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa’ed Abady quoted on the authority of Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban that Aba Abdullah as-Sadiq (MGB) said, “There are twelve hours in each day and twelve hours in each night. The best times of day and night are the times to pray.” Then he (MGB) added, “The gates to the heavens open up every morning when the sun rises. The wind starts to blow and the Honorable the Exalted God looks upon His creatures. I like a good deed of mine to go up to the heavens at that time.” He (MGB) then added, “I advise you to say supplications after you pray as they will be fulfilled.”

12-67 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted Muhammad ibn Ahmad ibn Yahya on the authority of Ibrahim ibn Ishaq on

يا أيها الناس أي يوم هذا؟ قالوا: يوم حرام. ثم قال: يا أيها الناس، فأي شهر هذا؟ قالوا: شهر حرام. قال: أيها الناس، أي بلد هذا؟ قالوا: بلد حرام. قال: فإن الله عز وجل حرم عليكم دماءكم وأموالكم وأعراضكم كحرمة يومكم هذا في شهركم هذا في بلدكم هذا إلى يوم تلقونه، ألا فليبلغ شاهدكم غائبكم لابني بعدي ولا امة بعدكم، ثم رفع يديه حتى أنه ليرى بياض إبطيه، ثم قال: اللهم اشهد أنى قد بلغت.

12-65 حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن محمد بن أبي عمير رفعه إلى أبي عبد الله عليه السلام في قوله الله عز وجل "إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللهِ اثْنَا عَشَرَ شَهْراً فِي كِتَابِ اللهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ" قال: المحرم وصفر وربيع الاول وربيع الآخر وجماد الاولى وجمادى الآخر ورجب وشعبان وشهر رمضان وشوال وذو القعدة وذو الحجة. منها أربعة حرم: عشرون من ذي الحجة والمحرم وصفر وشهر ربيع الاول وعشر من شهر ربيع الآخر.

ساعات الليل اثنتا عشرة ساعة وساعات النهار كذلك

12-66 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير عن أبان، عن أبي عبد الله عليه السلام قال: ساعات الليل اثنتا عشرة ساعة وساعات النهار اثنتا عشرة ساعة وأفضل ساعات الليل والنهار أوقات الصلاة، ثم قال عليه السلام: إنه إذا زالت الشمس فتحت أبواب السماء، وهبت الرياح. ونظر الله عز وجل إلى خلقه وإني لاحب أن يصعد لي عند ذلك إلى السماء عمل صالح، ثم قال: عليكم بالدعاء في أدبار الصلاة فإنه مستجاب.

12-67 حدثنا أبي رضي الله عنه قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى، عن إبراهيم بن إسحاق، عن محمد بن الحسن بن ميمون، عن أبي

the authority of Muhammad ibn al-Hassan ibn Maymun61, on the authority of Abi Hashim, "I asked Abil Hassan Al-Hadi (MGB), 'Why is it that there are fifty units of obligatory and supererogatory prayers each day and night and no more or less?' He (MGB) replied, 'There are twelve hours in each night and there is an hour from dawn until sunrise. There are also twelve hours in each day (which adds up to twenty-four plus one). There are two units for each hour. The time from sunset to darkness is called *Al-Qasq*."

12-68 Al-Hassan ibn Abdullah ibn Sa'id al-Askari narrated that his uncle quoted on the authority of Abu Ishaq, "Saqlab62 named the hours of the night for us as follows: *Al-Qasq; Al-Fahme; Al-Eshwa; Al-Huda; Al-Jonh; Al-Hazia; Al-Faqd; Al-Aqr; Al-Zulfa; Al-Sahra; and Al-Bahra*. The hours of the day are as follows: *Al-Rad; Al-Shuruq; Al-Matu; Al-Tarhil; Al-Dakuk; Al-Januh; Al-Hajeer; Al-Zahira; Al-Aseel and Al-Tifl*."

The twelve stars, the twelve deserts, the twelve seas, and the twelve worlds

12-69 Muhammad ibn Musa ibn al-Mutevakil - may God be pleased with him - narrated that Ali ibn al-Hussein al-Sa'ed Abady quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of his father and others, on the authority of Muhammad ibn Suleiman al-Sin'ani, on the authority of Ibrahim ibn al-Fazl, on the authority of Aban ibn Taqlib, "I was with Aba Abdullah as-Sadiq (MGB) when some of the people

from Yemen came to see the Imam (MGB). They greeted him (MGB) and he (MGB) greeted them back and said, ‘O Sa’d. You are welcome.’

That man said, "This is the name which my mother named me. Few people know me by this name.” The Imam (MGB) said, "O' Sa'd! O' Mula! You have told the truth.” That man said, “May I be Your ransom! That is my nickname.” The Imam (MGB) said, "That is not a good nickname. In fact, the Blessed the Sublime God has said in His Book *‘Nor call each other by* (*offensive*) *nicknames: Ill-seeming is a name connoting wickedness,* (*to be used of one*) *after he has believed.’*[63] A bad name is not suitable for a believer. O Sa'd! What is your job?” He (MGB) replied, “We are a family of astrologers. No one is more knowledgeable in astrology than we are in Yemen.” The Imam (MGB) said, "Can I ask you some questions about astrology from you (MGB).” He replied, “Yes. Ask whatever you wish to ask and I will give you a scientific answer.” The Imam (MGB) asked, "How much more is the brightness of the Sun than that of the moon?" He said, "I do not know." He (MGB) said, "You have told the truth.” Then the Imam (MGB) asked, "How much more is the brightness of the moon than that of Venus?” He said, "I do not know". He (MGB) asked, "What is the name of a

هاشم قال: قلت لابي الحسن الماضي عليه السلام لم جعلت الصلاة الفريضة والسنة خمسين ركعة لا يزاد فيها ولا ينقص منها قال: إن ساعات الليل اثنتا عشرة ساعة وفيما بين طلوع الفجر إلى طلوع الشمس ساعة، وساعات النهار اثنتا عشرة ساعة فجعل لكل ساعة ركعتين وما بين غروب الشمس إلى سقوط القرص غسق.

12-68 حدثنا الحسن بن عبد الله بن سعيد العسكري قال: أخبرني عمي قال: أخبرنا أبوإسحاق قل: أملى علينا ثعلب ساعات الليل: الغسق، والفحمة، والعشوة والهدأة، والجنح، والهزيع، والفقد، والعقر، والزلفة، والسحرة.والبهرة، وساعات النهار: الراد، والشروق، والمتوع، والترحل، والدلوك، والجنوح، والهجير، والظهيرة، والاصيل، والطفل.

البروج اثنا عشر والبر اثنا عشر، والبحور اثنا عشر، والعوالم اثنا عشر

12-69 حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، وغيره، عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب قال: كنت عند أبي عبد الله عليه السلام إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام وقال له: مرحبا بك يا سعد، فقال له الرجل: بهذا الاسم سمتني امي وما أقل من يعرفني به، فقال له أبوعبد الله صلى الله عليه واله: صدقت يا سعد المولى، فقال الرجل: جعلت فداك بهذا كنت ألقب، فقال له أبوعبد الله عليه السلام: لا خير في اللقب إن الله تبارك وتعالى يقول في كتابه:"وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ" ماصناعتك يا سعد؟ فقال: جعلت فداك أنا من أهل بيت ننظر في النجوم لا نقول: إن باليمن أحدا أعلم بالنجوم منا، فقال له أبوعبد الله عليه السلام: فأسألك؟ فقال اليماني: سل عما أحببت من النجوم فاني أجيبك عن ذلك بعلم، فقال أبو عبد الله عليه السلام: كم ضوء الشمس على ضوء القمر درجة؟ فقال اليماني: لا أدري، فقال له أبو عبد الله عليه السلام: صدقت

فكم ضوء القمر على ضوء الزهرة درجة؟ فقال اليماني: لا أدري. فقال له أبوعبد الله عليه السلام:

star which arouses lust in the cows when it rises to shine? He said, "I do not know?" He asked, "How much more is the light of Jupiter than that of Mercury?" He said, "I do not know." He (MGB) asked, "What is the name of the star that the camels copulate when it is seen?" He said, "I do not know." He (MGB) asked, "What is the name of the star that the dogs copulate when it is seen?" He said, "I do not know." He (MGB) asked, "What is your opinion about Saturn?" He said, "It is a star that brings bad luck" He (MGB) said, "Do not say so because that is Ali's (MGB) star. It is the star of the Trustees. That is the shooting star about which the Blessed the Sublime God has said, 'And what will explain to thee what the Night-Visitant is? (It is) the Star of piercing brightness.'64 The man from Yemen asked, "What does Night-Visitant mean?" He (MGB) said, "It rises from the seventh heaven and illuminates all the heavens with its light. For this very reason, the Honorable the Exalted God named it Night-Visitant. O the man from Yemen! Do you have any scholars in Yemen?" He said, "Yes. May I be your ransom! There are some scholars who have no match in knowledge anywhere." The Imam (MGB) said, "How knowledgeable are they?" He said, "They can tell fortune with birds. They can tell about the location of the steps of a fast rider one month away in an hour." The Imam (MGB) said, "Indeed the knowledgeable people of Medina are more knowledgeable than those of Yemen." He asked, "How knowledgeable are the scholars of Medina?" The Imam (MGB) said, "The knowledge of the scholars of Medina is so extensive that the knowledge of the scholars in Yemen and fortune-telling with birds can never reach it. They can traverse in a single moment the distance of the path of the rays of the Sun that equals twelve stars, twelve deserts, twelve seas and twelve worlds." The man from Yemen said, "May I be your ransom! I do not think that anyone knows this or understands its deep meaning." Then he stood up and left.

The twelve Dirhams donated to the Prophet (MGB)

12-70 (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Aban al-Ahmar, on the authority of As-Sadiq Aba Abdullah Ja'far ibn Muhammad (MGB), "A man went to see God's Prophet (MGB). When he saw that the Prophet's shirt was old, he gave him twelve Dirhams. The Prophet (MGB) said, "O Ali! Take this money and buy me a shirt with it."

Ali (MGB) said, "I went to the store and bought the Prophet (MGB) a shirt with twelve Dirhams and took it to the Prophet (MGB). He (MGB) looked at it and said, 'O Ali! I like a different shirt! Do you think that the seller would take it back?' Ali (MGB) replied, 'I do not know.' The Prophet (MGB) said, 'Then try it.'

صدقت فكم ضوء الزهر على ضوء المشتري درجة؟ فقال اليماني: لا أدري، فقال له أبوعبد الله عليه السلام:
صدقت فكم ضوء المشتري على ضوء عطارد درجة؟ فقال اليماني: لا أدري فقال له أبوعبد الله عليه السلام:
صدقت فما اسم النجم الذي إذا طلع هاجت البقر؟ فقال اليماني: لا أدري، فقال له أبوعبد الله عليه السلام: صدقت،

فما اسم النجم الذي إذا طلع هاجت الابل؟ فقال اليماني: لا: أدري، فقال له أبوعبد الله عليه السلام: صدقت، فما اسم النجم الذي اذا طلع هاجت الكلاب؟ فقال اليماني: لا أدري، فقال له أبوعبد الله عليه السلام: صدقت في قولك لا أدري، فما زحل عندكم في النجوم؟ فقال اليماني: نجم نحس. فقال له أبوعبد الله عليه السلام: مه لا تقولن هذا فإنه نجم أمير المؤمنين عليه السلام وهو نجم الاوصياء عليهم السلام وهو النجم الثاقب الذي قال الله عز وجل في كتابه، فقال له اليماني: فما يعني بالثاقب؟ قال: إن مطلعه في السماء السابعة وإنه ثقب بضوئه حتى أضاء في السماء الدنيا فمن ثم سماه الله عز وجل النجم الثاقب، يا أخا اليمن عندكم علماء؟ فقال اليماني: نعم جعلت فداك إن باليمن قوما ليسوا كأحد من الناس في علمهم، فقال أبوعبد الله عليه السلام: وما يبلغ من علم عالمهم فقال له اليماني: إن عالمهم ليزجر الطير، ويقفوا الاثر في الساعة الواحدة مسيرة شهر للراكب المجد فقال أبوعبد الله عليه السلام: فإن عالم المدينة أعلم من عالم اليمن فقال اليمانى: وما بلغ من علم عالم المدينة؟ فقال أبوعبد الله عليه السلام: علم عالم المدينة ينتهي إلى حيث لا يقفوا الاثر ويزجر الطير، ويعلم مافي اللحظة الواحدة مسيرة الشمس تقطع اثني عشر بروجا واثني عشر برا واثني عشر بحرا واثني عشر عالما، قال: فقال له اليماني: جعلت فداك ماظننت أن أحدا يعلم هذا أو يدري ما كنهه، قال: ثم قام اليماني: فخرج.

حديث الدراهم الاثنى عشر التى اهتديت إلى رسول الله صلى الله عليه وآله

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن أبان 70-12 الاحمر، عن الصادق أبي عبد الله جعفر بن محمد عليهما السلام قال: جاء رجل إلى رسول الله صلى الله عليه وآله وقد بلي ثوبه فحمل إليّ اثني عشر درهما فقال عليه السلام: يا علي خذ هذه الدراهم فاشتر لي بها ثوبا ألبسه. قال علي عليه السلام: فجئت إلى السوق فاشتريت له قميصاً باثني عشر درهما وجئت به إلى رسول الله صلى الله عليه وآله. فنظر إليّ فقال: يا علي، غير هذا أحب إليّ. أترى صاحبه يقيلنا؟ فقلت: لا أدري. فقال: انظر. فجئت إلى

Ali (MGB) went back to the store and told the store-keeper, ‘The Prophet of God (MGB) doesn’t like this shirt. He wants another shirt. Please take it back and return the money.’ Then he (MGB) returned the money to the Prophet (MGB). The Prophet (MGB) accompanied Ali (MGB) to the shop to buy another shirt. They ran into a slave girl who was sitting there and crying. The Prophet (MGB) asked her, ‘Why are you crying?’ She said, ‘O Prophet of God! My master gave me four Dirhams with which to buy things from the market. I don't know where that money got lost. Now, I don't have the courage to go back home.’ The Prophet (MGB) gave her four Dirhams and told her, ‘Buy whatever you had to buy and go back home.’

Then the Prophet (MGB) went to the market to buy a shirt for himself for four Dirhams. He (MGB) put it on, praised the Honorable the Exalted God and returned. On his way back from the market, the Prophet (MGB) saw an undressed man who kept on saying, ‘God will put on a Heavenly attire on whoever dresses me up.’ Then the Prophet (MGB) took off his shirt and put it on the needy man.’

Then the Prophet (MGB) himself went to the market to buy another shirt for himself with the last four Dirhams. He (MGB) put it on, praised the Honorable the Exalted God and returned. On his way back, he (MGB) ran into the slave-girl again who was sitting there and crying. The Prophet (MGB) asked her,

“Why didn't you go home?” She replied, “O Prophet of God! It is too late for me to return and I am afraid that they might beat me up.” The Prophet of God (MGB) said, “Walk ahead of me and take me to your house.” The Prophet (MGB) walked with her until they reached her house. He stopped at the door and said, “O residents of this house! Peace be upon you.” There was no response. He (MGB) greeted again, but they did not respond. So he (MGB) greeted for the third time. Then they said, “O Prophet of God (MGB)! Peace, blessings and His Mercy be upon you!” The Prophet (MGB) asked, “Then what was the reason why you did not respond to my greeting the first and the second time?” They said, "O Prophet of God (MGB)! Yes! After hearing your voice for the first time itself, we came to know that it was you. However, we loved to hear your voice over and over again." God’s Prophet (MGB) said, "Your slave-girl has taken a long time to come back. Hence, I have come to request that you do not punish her." They said, “O Prophet of God! By the blessing of your gracious coming over to our place, we have set this slave-girl free." The Prophet (MGB) said, “Praise be to God. How blessed were these twelve Dirhams with which two undressed persons got dressed in and a slave-girl was freed."

صاحبه فقلت: إن رسول الله صلى الله عليه وآله قد كره هذا يريد غيره فأقلنا فيه، فرد علي الدراهم وجئت بها إلى رسول الله صلى الله عليه وآله فمشى معه إلى السوق ليبتاع قميصا فنظر إلى جارية قاعدة على الطريق تبكي، فقال لها رسول الله صلى الله عليه وآله: وما شأنك: قالت: يا رسول الله إن أهلي أعطوني أربعة دراهم لاشتري لهم حاجة فضاعت، فلا أجسر أن أرجع إليهم فأعطاها، رسول الله صلى الله عليه وآله أربعة دراهم وقال: ارجعي إلى أهلك ومضى رسول الله صلى الله عليه وآله إلى السوق فاشترى قميصا بأربعة دراهم ولبسه وحمد الله عز وجل فرأى رجلا عريانا يقول: من كساني كساه الله من ثياب الجنة، فخلع رسول الله صلى الله عليه وآله قميصه الذي اشتراه وكساه السائل،

ثم رجع عليه السلام إلى السوق فاشترى بالاربعة التي بقيت قميصا آخر فلبسه وحمد الله عز وجل ورجع إلى منزله فإذا الجارية قاعدة على الطريق تبكي فقال لها رسول الله صلى الله عليه وآله: مالك لا تأتين أهلك؟ قالت: يا رسول الله إني قد أبطأت عليهم أخاف أن يضربوني، فقال رسول الله صلى الله عليه وآله: مري بين يدي وليني على أهلك، وجاء رسول الله صلى الله عليه وآله حتى وقف على باب دراهم، ثم قال: السلام عليكم يا أهل الدار، فلم يجيبوه فأعاد السلام فلم يجيبوه، فأعاد السلام فقالوا: وعليكم السلام يا رسول الله ورحمة الله وبركاته، فقال عليه الصلاة والسلام: ما لكم تركتم إجابتي في أول السلام والثاني؟ فقالوا: يا رسول الله سمعنا كلامك فأحببنا أن نستكثر منه، فقال رسول الله صلى الله عليه وآله: إن هذه الجارية أبطأت عليكم فلا تؤذوها، فقالوا: يا رسول الله هي حرة لممشاك، فقال رسول الله صلى الله عليه وآله: الحمد لله ما رأيت اثني عشر درهما أعظم بركة من هذه، كسا الله بها عاريين، وأعتق نسمة.

The twelve chiefs

12-71 Ahmad ibn Zyad ibn Ja’far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted his father, on the authority of Muhammad ibn Abi Umayr and Ahmad ibn Muhammad ibn Abi Nasr al-Bazanty, on the authority of Aban ibn Uthman al-Ahmar that a group of the

elders said, “God’s Prophet (MGB) chose twelve leaders or chiefs from amongst his nation just as many as the Chiefs of Moses (MGB) due to an order delivered by Gabriel. Nine of them were from the Khazraj clan and three of them were from the O’as clan. The ones from the Khazraj clan were as follows: As’ad ibn Zurarah; Al-Bara’ ibn Ma’rur; Abdullah ibn Amr ibn Haraml – the father of Jabir ibn Abdullah; Rafe’a ibn Malik; Sa’ed ibn Ebadat; Al-Monzar ibn Amr; Abdullah ibn Ravaheh; Sa’ed ibn al-Rabi’a; Ibn al-Qavafil Ebadat al-Samit – and what is meant by Ibn al-Qavafil is those noble men of Khazraj in Medina that no one dared bother anyone who lived under their protection. And the men from the Oa’s tribe were as follows: Abul Haysam ibn al-Teyhan; Aseed ibn Hazir; and Sa’ed ibn Khaysama.”

I have recorded the detailed account in my book *Kitab Al-Nabuwat*.

The compiler of the book – may God be pleased with him – said, “The word *Naqib* translated here as leader or chief refers to the heads or chiefs of the tribes. It has also been said that it refers to trustworthy and honest ones who act as a witness for their tribe. The origin of the word *Naqib* is the word *Naqb* which refers to an opening, a tunnel or a ditch in the ground or the hills. One is said to be the leader of his tribe or the chief of his tribe, since he constantly questions about the conditions of the people in the tribe. He is the chief like one who questions about hidden secrets. And the meaning of the following words of the Honorable the Exalted God, *‘…Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve leaders among them’*[65] is that God has chosen one chief from each tribe and has made a covenant with them regarding their religion. Some have said that these chiefs were dispatched to the oppressors to find about their conditions and bring back their news to Moses (MGB). They returned and prevented their tribes from fighting with the oppressors, since they had become frightened of their armaments and physical strength. This is a well-known account. However, we have only meant to describe the meaning of the word *Naqib* here. May God grant success to good works.”

النقباء اثنا عشر

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي ابن إبراهيم بن هاشم، عن أبيه، عن 71-12 محمد بن أبي عمير، وأحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان الاحمر، عن جماعة مشيخة قالوا: اختار رسول الله صلى الله عليه وآله من أمته اثني عشر نقيبا أشار إليهم جبرئيل وأمره باختيارهم كعدة نقباء موسى عليه السلام تسعة من الخزرج وثلاثة من الاوس، فمن الخزرج: أسعد بن زرارة، والبراء بن معرور، وعبد الله بن عمرو بن حرام والدجابر بن عبد الله ورافع بن مالك، وسعد بن عبادة والمنذر بن عمرو، وعبد الله بن رواحة. وسعد بن الربيع، وابن القوافل عبادة بن الصامت ومعنى القوافل الرجل من العرب كان إذا دخل يثرب يجيئ إلى رجل من أشراف الخزرج فيقول: أجرني مادمت بها من أن اظلم، فيقول: قوفل حيث شئت فأنت في جواري، فلا يتعرض له أحدومن الاوس أبوالهيثم بن التيهان، واسيد بن حضير، وسعد بن خيثمة، وقد أخرجت قصتهم في كتاب النبوة، قال مصنف هذا الكتاب رضي الله عنه: النقيب الرئيس من العرفاء وقد قيل: إنه الضمين، وقد قيل: إنه الامين، وقد قيل: إنه الشهيد على قومه، وأصل النقيب في اللغة من النقب وهو الثقب الواسع فقيل: نقيب القوم لانه ينقب عن أحوالهم كما ينقب عن الاسرار وعن مكنون الاضمار.

معنى قول الله عز وجل: "وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيباً" هو أنه أخذ من كل سبط منهم ضمينا بما عقد عليهم من الميثاق في أمر دينهم، وقد قيل: إنهم بعثوا إلى الجبارين ليقفوا على أحوالهم ويرجعوا بذلك إلى نبيهم موسى عليه السلام ورجعوا ينهون قومهم عن قتالهم لما رأوا من شدة بأسهم وعظم خلقهم، والقصة معروفة، وكان مرادنا ذكر معنى النقيب في اللغة والله الموفق للصواب].

1. We read in Uyun Akhbar al-Reza that the Blessed Lady Fatimah (MGB) said, "When I became pregnant with Hassan and delivered him, the Prophet (MGB) came and told Asma'u to hand him his (grand)son. Asma'u had wrapped the baby up in yellow cloth. She took the baby and handed him over to the Prophet (MGB). The Prophet (MGB) put the cloth aside, and recited the call to prayer in his right ear, and the invitation to establish the prayer in his left ear. Then the Prophet asked Ali (MGB): "What did you name my (grand)son?" He replied, "O Prophet of God! I have not named him before you have. However, I wish to call him Harb." The Prophet (MGB) said, "Neither will I name him before my Lord does." Then Gabriel descended and said, "O Muhammad! The Ali al-A'ala (God the Highest) sends greetings to you and says, 'In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron." The Prophet (MGB) asked, "What was the name of the son of Aaron?" Gabriel said, "Shabar." The Prophet (MGB) said, "My language is Arabic." Gabriel said, "Name him Al-Hassan." Asma'u added, "Then he was named Al-Hassan. Seventh days after his birth, the Prophet (MGB) sacrificed two grey sheep for him. He (MGB) gave one leg to the midwife for one Dinar. He (MGB) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He then rubbed the baby's head with saffron and said, O Asma'u! Rubbing blood on the baby's head is one of the practices of the Age of Ignorance."
Asma'u added, "Al-Hussein was born the following year. The Prophet (MGB) came and said, "O Asma'u! Bring me my (grand)son." Asma'u handed him the baby wrapped up in white cloth." He (MGB) recited the call to prayer in his right ear, and the invitation to establish the prayer in his left ear. Then he hugged him and started to cry. Asma'u said, "O Prophet of God! May my parents be your ransom! Why are you crying?" He (MGB) replied, "I am crying for this (grand)son of mine." Asma'u said, "O Prophet of God! He was just born!" The Prophet (MGB) said, "O Asma'u! After my death oppressors will kill him. May God deprive them of my intercession." He (MGB) added, "O Asma'u! Don't inform Fatimah about this since she has just delivered him." He (MGB) then asked Ali: "What did you name my (grand)son?" He replied, "O Prophet of God! I have not named him before you have. However, I wish to call him Harb." The Prophet (MGB) said, "Neither will I name him before my Lord does." Then Gabriel descended and said, "O Muhammad! The Ali al-A'ala (God the Highest) sends greetings to you and says, 'In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron." The Prophet (MGB) asked, "What was the name of the son of Aaron?" Gabriel said, "Shobayr." The Prophet (MGB) said, "My language is Arabic." Gabriel said, "Name him Al-Hussein." Asma'u added, "Then he was named Al-Hussein. When the seventh day after his birth came, the Prophet (MGB) sacrificed two grey sheep for him. He (MGB) gave one leg to the midwife for one Dinar. He (MGB) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He then rubbed the baby's head with saffron and said, O Asma'u! Rubbing blood on the baby's head is one of the practices of the Age of Ignorance."
2. We took the Children of Israel (with safety) across the sea...[The Holy Quran: Al-A'raf 7:138]
3. So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong![The Holy Quran: Al-Qasas 28:40].
4. Gabriel and Michael are two of the angels as we read in the Quran, 'Whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.'[The Holy Quran: Al-Baqara 2:98]
5. It is a fundamental belief of Muslims that one day this universe will perish on the Doomed Day when the Angel Isra'fil will blow the trumpet. Its sound will be so frightening and intense that it's shock will kill every living thing and every material will be shattered and destroyed. That day all human beings and living souls shall die; the entire universe will perish. On that day, the mountains will fly like cotton flakes, and the planets and stars etc. will disintegrate and fall down. The Day of Judgement is sure to come.
6. The Holy Quran: Qaf 50:38.

7. The Holy Quran: Naba'a 78:12.
8. The Holy Quran: Al-Haaqqa 69:17.
9. They were the locusts; the lice; the frogs; the blood (in the Nile); the storm; (the splitting of) the sea (so that Israel clan could pass through it); the stone; the cane (which turned into a snake); and his hand (which shone like the moon).
10. The Holy Quran: A'raf 7:142.
11. The Holy Quran: Yusuf 12:4.
12. The Holy Quran: Baqara 2:60.
13. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a 4th Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.
14. Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.
15. Sameri is the person who led the people of Moses astray in his absence as we read in the Quran, '((Allah)) said, "We have tested thy people in thy absence: the Sameri has led them astray." [The Holy Quran: Ta-Ha 20:85].
16. Arabic for "The False Messiah" or Anti-Christ.
17. In one of the narrations we read that The Hour shall not come until ten signs appear one of which is the appearance of Dajjal.
18. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a 4th Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.
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20. Saqalayn
21. Saqalayn
22. Haman (or Haman the Agagite) was an individual who, according to Old Testament tradition, was a 4th Century BC Persian noble and vizier of the empire under Persian King Ahasuerus, traditionally identified in religious sources as Artaxerxes.
23. Saqalayn
24. Abu Musa al-Ash'ari
25. Saqalayn
26. Saqalayn
27. "Qa'ed al-Qur-Il-Muhaj'jelin" – 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.
28. Saqalayn
29. Based on the Hebrew calendar. The Hebrew calendar is based on the cycle of the moon around the Earth similar to the Arabic lunar calendar.
30. This is correct in some areas. Probably the people to whom the Imam (MGB) was talking to were from these areas.
31. The Holy Quran: Baqara 2:195.
32. The Holy Quran: At-Tauba 9:117.
33. The narrator has somehow skipped three of the twelve names of the Children of Israel which are Gad, Levi and Asher.
34. Who is Yahya ibn Bakir ibn Abdul Rahman al-Tamimy al-Hanzali Abu Zakariya al-Neishaboory.
35. The Holy Quran: Nur 24:55.
36. The Holy Quran: Hajj 22:47.
37. His Book, 'The Prophet is closer to the Believers than their own selves, and his wives are their mothers…'[The Holy Quran: Al-Ahzab 33:6].
38. Since this had happened at the time of the Commander of the Faithful Ali (MGB) it is reasonable for the narrator not to mention him.
39. The Holy Quran: Al-Nisaa 4:59.
40. The Holy Quran: Al-Ma'ida 5:55.
41. "Qa'ed al-Qur-Il-Muhaj'jelin" – 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.

42. Al-Mehdi

43. See footnote for 1-21.

44. The Holy Quran: Al-An'am 6:84-87.

45. The forehead.

46. Zoroastrians

47. Having feminine qualities untypical of a man : not manly in appearance or manner.

48. At that time Ja'far ibn Abi Talib was less than forty years old.

49. Sameri is the person who led the people of Moses astray in his absence as we read in the Quran, '((Allah)) said, "We have tested thy people in thy absence: the Sameri has led them astray."[The Holy Quran: Ta-Ha 20:85].

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53. Korah son of Izhar, he is remembered for the rebellious action together with Dathan and Abiram against Moses.

54. In Eastern countries it is customary to sit at a table-cloth spread out on the floor. It is also customary to eat with the fingers.

55. Between the eleventh and the thirteenth of Dhul-Hijja.

56. The Holy Quran: Nasr 110:1.

57. "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]

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

59. The Holy Quran: At-Tauba 9:36.

60. '... of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.' [The Holy Quran: At-Tauba 9:36.]

61. Probably it is Muhammad ibn al-Hassan ibn Sham'moon.

62. One of the well-known Arab scholars on literature.

63. The Holy Quran: Al-Hujarat 49:11.

64. The Holy Quran: At-Tariq 86:2-3.

65. The Holy Quran: Al-Maida 5:12.

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