

‘Nooraniya’ Muarifat of Imams^{asws} (Recognition of Imams^{asws} as Divine Light)

Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Nooraniya’ Muarifat of Imams^{asws} – (Recognition of Imams^{asws} as Divine Light)’

أَقُولُ ذَكَرَ وَالِدِي رَحِمَهُ اللَّهُ أَنَّهُ رَأَى فِي كِتَابِ عَتِيقٍ، جَمَعَهُ بَعْضُ مُحَدَّثِي أَصْحَابِنَا فِي فَصَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع هَذَا الْحَبْرِ وَ وَجَدْتُهُ أَيْضًا فِي كِتَابِ عَتِيقٍ مُشْتَمِلٍ عَلَى أَخْبَارٍ كَثِيرَةٍ قَالَ زُوي عَنْ مُحَمَّدِ بْنِ صَدَقَةَ أَنَّهُ قَالَ: سَأَلَ أَبُو ذَرٍّ الْغِفَارِيُّ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُمَا يَا أَبَا عَبْدِ اللَّهِ مَا مَعْرِفَةُ الْإِمَامِ أَمِيرِ الْمُؤْمِنِينَ ع بِالتُّورَانِيَّةِ قَالَ يَا جُنْدَبُ فَاْمُضْ بِنَا حَتَّى نَسْأَلَهُ عَنْ ذَلِكَ

I (Majlisi) am saying, ‘My father mentioned that he saw in the book of Ateeq, collected by one of narrating companions, regarding merits of Amir Al-Momineen^{asws}, this Hadeeth, and I found it as well in the book of Ateeq inclusive of a lot of Ahadeeth, said, ‘It is reported from Muhammad Bin Sadaqa having said,

‘Abu Zarr Al-Ghifary^{ra} asked Salman Al-Farsi^{ra}, ‘O Abu Abdullah! What is the recognition of the Imam Amir Al-Momineen^{asws} with the luminance (Nooraniya)¹?’ He^{ra} said, ‘O Jundab^{ra}! Come with me^{ra} until we both ask him^{asws} about that’.

قَالَ فَأْتَيْنَاهُ فَلَمْ يَجِدْهُ قَالَ فَانْتَظَرْنَاهُ حَتَّى جَاءَ قَالَ صَلَّى اللَّهُ عَلَيْهِ مَا جَاءَ بِكُمْ قَالَ لَا جِئْنَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ نَسْأَلُكَ عَنْ مَعْرِفَتِكَ بِالتُّورَانِيَّةِ

He^{ra} said, ‘We^{ra} went to him^{asws}, but could not find him^{asws}, so we waited for him^{asws} until he^{asws} came. He^{asws} said: ‘What have you^{ra} two come for?’ (We^{ra}) said, ‘We have come to you^{asws}, O Amir Al-Momineen^{asws}, to ask you^{asws} about your^{asws} recognition with the luminance’.

قَالَ صَلَّى اللَّهُ عَلَيْهِ مَرْحَبًا بِكُمْ مِنْ وَلِيِّينَ مُتَعَاهِدِينَ لِدِينِهِ لَسْتُ مَا بِمُقَصِّرِينَ لَعَمْرِي إِنَّ ذَلِكَ الْوَاجِبَ [وَاجِبٌ] عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

He^{asws} said: ‘Welcome to both of you^{ra} a Custodian pacted to His^{azwj} Religion. You^{asws} are not reducers. By my^{asws} life! That is Obligatory upon every male and female believer’.

¹ As a Al-Noor – the Divine Light

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع

Then he^{asws} said: ‘O Salman^{ra}, and O Jundab^{ra}!’ They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}!’

إِنَّهُ لَا يَسْتَكْمِلُ أَحَدَ الْإِيمَانَ حَتَّى يَعْرِفَنِي كُنْهَ مَعْرِفَتِي بِالنُّورَانِيَّةِ فَإِذَا عَرَفَنِي بِهَذِهِ الْمَعْرِفَةِ فَقَدْ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ صَارَ عَارِفًا مُسْتَبْصِرًا وَ مَنْ قَصَرَ عَنِ مَعْرِفَةِ ذَلِكَ فَهُوَ شَاكٌّ وَ مُرْتَابٌ

He^{asws} said: ‘No one can have complete Eman until he recognise me^{asws} the essence of my^{asws} recognition with the luminance. When he does recognises me^{asws} with this, then Allah^{azwj} would Test his heart with the Eman, and Expand his chest for Al-Islam, and he would become a recogniser, insightful, and the one who is deficient from that, so he is a doubter and suspicious.

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

O Salman^{ra} and O Jundab^{ra}!’ They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}!’

قَالَ ع مَعْرِفَتِي بِالنُّورَانِيَّةِ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ مَعْرِفَتِي بِالنُّورَانِيَّةِ وَ هُوَ الدِّينُ الْخَالِصُ الَّذِي قَالَ اللَّهُ تَعَالَى وَ مَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَ يُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ وَ ذَلِكَ دِينُ الْقِيَمَةِ يَقُولُ مَا أُمِرُوا إِلَّا بِنُبُوَّةِ مُحَمَّدٍ ص وَ هُوَ الدِّينُ الْحَنِيفِيُّ الْمَحْمَدِيُّ السَّمْحَةُ

He^{asws} said: ‘My^{asws} recognition with the luminance (Nooraniya) is recognition of Allah^{azwj} and Recognition of Allah^{azwj} is my^{asws} recognition. My^{asws} recognition with the luminance, it is the pure Religion which Allah^{azwj} the Exalted Said: **And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, and they should be establishing the Salat and giving the Zakat, and that is the correct Religion [98:5].** He^{azwj} is saying, they had not been commanded except with the Prophet-hood of Muhammad^{sawww}, and it is the upright, the Mohammedan, the easy.

وَ قَوْلُهُ يُقِيمُونَ الصَّلَاةَ فَمَنْ أَقَامَ وَلَا يَتِي فَقَدْ أَقَامَ الصَّلَاةَ وَ إِقَامَةُ وَلَا يَتِي صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَالْمَلَكُ إِذَا لَمْ يَكُنْ مُقَرَّبًا لَمْ يَحْتَمِلْهُ وَ النَّبِيُّ إِذَا لَمْ يَكُنْ مُرْسَلًا لَمْ يَحْتَمِلْهُ وَ الْمُؤْمِنُ إِذَا لَمْ يَكُنْ مُتَّحِنًا لَمْ يَحْتَمِلْهُ

And His^{azwj} Words: **they should be establishing the Salat**, so the one who establishes my^{asws} Wilayah, so he has established the Salat, and establishing my^{asws} Wilayah is difficult, becomes more difficult, none can tolerate it except an Angel of Proximity, or a Messenger Prophet^{as}, or a Momin servant whose heart Allah^{azwj} has Tested for the Eman. Thus, the Angel who does not happen to be of Proximity, would not tolerate it, and the Prophet^{as} when he^{as} is not a Messenger^{as} would not tolerate it, and the Momin when he does not happen to be Tested, would not tolerate it’.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمُؤْمِنُ وَ مَا هَيَاتُهُ وَ مَا حَدُّهُ حَتَّى أَعْرِفَهُ

I^{ra} said, ‘O Amir Al-Momineen^{asws}! who is the Momin, and what is his peak, and what is his limit, until I^{ra} recognise him?’

قَالَ ع يَا أَبَا عَبْدِ اللَّهِ قُلْتُ لَبَّيْكَ يَا أَخَا رَسُولِ اللَّهِ

He^{asws} said: ‘O Abu Abdullah^{ra}!’ I^{ra} said, ‘At your^{asws} service, O brother^{asws} of Rasool-Allah^{saww}!’

قَالَ الْمُؤْمِنُ الْمُتَمَتِّحُ هُوَ الَّذِي لَا يُرَدُّ مِنْ أَمْرِنَا إِلَيْهِ شَيْءٌ إِلَّا شَرَحَ صَدْرُهُ لِقَبُولِهِ وَ لَمْ يَشْكَ وَ لَمْ يَرْتَبْ

He^{asws} said: ‘The Tested Momin, he is the one who, nothing from our^{asws} instructions are referred to him except he expands his chest for accepting it, and does not doubt and is not suspicious.

اعْلَمْ يَا أَبَا ذَرٍّ أَنَا عَبْدُ اللَّهِ عَزَّ وَ جَلَّ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ لَا تَجْعَلُونَا أَرْبَابًا وَ قُولُوا فِي فَضْلِنَا مَا شِئْتُمْ فَإِنَّكُمْ لَا تَبْلُغُونَ كُنْهَ مَا فِيْنَا وَ لَا نَهَائِيَهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَعْطَانَا أَكْبَرَ وَ أَعْظَمَ مِمَّا يَصِفُهُ وَ أَصْفُكُمْ أَوْ يَخْطُرُ عَلَى قَلْبِ أَحَدِكُمْ فَإِذَا عَرَفْتُمُونَا هَكَذَا فَأَنْتُمْ الْمُؤْمِنُونَ

O Abu Zarr^{ra}! I^{asws} am a servant of the Mighty and Majestic and His^{azwj} Caliph upon His^{azwj} servants. Do not make us^{asws} to be lords and say in our^{asws} merits whatever you desire to, for you will not be reaching its essence of what is in us^{asws} nor its peak, for Allah^{azwj} Mighty and Majestic has Given us^{asws} greater and more magnificent than what your descriptions can described, or can occur upon the heart of one of you. So, when you recognise me^{asws} like this, then you are Momineen’.

قَالَ سَلْمَانُ قُلْتُ يَا أَخَا رَسُولِ اللَّهِ وَ مَنْ أَقَامَ الصَّلَاةَ أَقَامَ وَلَا يَتَكَ

Salman^{ra} said, ‘I^{asws} said, ‘O brother^{asws} of Rasool-Allah^{saww}! And one had established the Salat (if he) establishes your^{asws} Wilayah?’

قَالَ نَعَمْ يَا سَلْمَانُ تَصَدِيقُ ذَلِكَ قَوْلُهُ تَعَالَى فِي الْكِتَابِ الْعَزِيزِ وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ فَالصَّبْرُ رَسُولُ اللَّهِ ص وَ الصَّلَاةُ إِقَامَةُ وَلَا يَتِي

He^{asws} said: ‘Yes, O Salman^{ra}! Verification of that are by Word of the Exalted in the Mighty Book: **And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]**. The patience is Rasool-Allah^{saww} and the Salat is establishment of my^{asws} Wilayah.

فَمِنْهَا قَالَ اللَّهُ تَعَالَى وَ إِنَّهَا لَكَبِيرَةٌ وَ لَمْ يَقُلْ وَ إِنَّهُمَا لَكَبِيرَةٌ لِأَنَّ الْوَلَايَةَ كَبِيرَةٌ حَمَلَهَا إِلَّا عَلَى الْخَاشِعِينَ وَ الْخَاشِعُونَ هُمُ الشَّيْعَةُ الْمُسْتَبْصِرُونَ وَ ذَلِكَ لِأَنَّ أَهْلَ الْأَقْوَابِلِ مِنَ الْمُرْجَةِ وَ الْقَدَرِيَّةِ وَ الْخَوَارِجِ وَ غَيْرِهِمْ مِنَ النَّاصِبِيَّةِ يَقْرُونَ لِمُحَمَّدٍ ص لَيْسَ بَيْنَهُمْ خِلَافٌ وَ هُمْ مُخْتَلِفُونَ فِي وَلَايَتِي مُنْكَرُونَ لِذَلِكَ جَاحِدُونَ بِهَا إِلَّا الْقَلِيلُ وَ هُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ الْعَزِيزِ فَقَالَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

From these, Allah^{azwj} the Exalted Said: **and it is certainly a difficult thing [2:45]**, and did not say, ‘And these two are difficult things’, because the Wilayah is difficult to bear except upon the humble ones, and the humble ones, they are the Shias, the insightful, and that is because the people of ideologies form the Murjiites, and the Qadirites, and the khawarijites and others from the Nasibis (Hostile ones) are acknowledging to Muhammad^{sawww}, there is no differing between them, and they are differing regarding my^{asws} Wilayah, denying that, rejecting it, except for the few, and they are those who Allah^{azwj} Described in His^{azwj} Mighty Book, so He^{azwj} Said: **it is certainly a difficult thing except upon the humble ones [2:45]**.

وَقَالَ اللَّهُ تَعَالَى فِي مَوْضِعٍ آخَرَ فِي كِتَابِهِ الْعَزِيزِ فِي نُبُوءَةِ مُحَمَّدٍ ص وَ فِي وَلايَتِي فَقَالَ عَزَّ وَ جَلَّ وَ بِئْرٍ مُعَطَّلَةٍ وَ فَصْرٍ مَشِيدٍ فَالْقَصْرُ مُحَمَّدٌ وَ الْبَيْرُ الْمُعَطَّلَةُ وَ لايَتِي عَطَّلُوهَا وَ جَحَدُوهَا

And Allah^{azwj} the Exalted Said in another place in His^{azwj} Mighty Book regarding Prophet-hood of Muhammad^{sawww} and regarding my^{asws} Wilayah. The Mighty and Majestic Said: **and an abandoned well and a constructed palace (deserted) [22:45]**. The constructed palace is Muhammad^{sawww} and the abandoned well is my^{asws} Wilayah. They abandoned it and rejected it.

وَ مَنْ لَمْ يُقِرَّ بِوَلايَتِي لَمْ يَنْفَعَهُ الْإِقْرَارُ بِنُبُوءَةِ مُحَمَّدٍ ص إِلَّا أَنَّهُمَا مَقْرُونَانِ وَ ذَلِكَ أَنَّ النَّبِيَّ ص نَبِيٌّ مُرْسَلٌ وَ هُوَ إِمَامُ الْخَلْقِ وَ عَلِيٌّ مِنْ بَعْدِهِ إِمَامُ الْخَلْقِ وَ وَصِيَّ مُحَمَّدٍ ص كَمَا قَالَ لَهُ النَّبِيُّ ص أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And one who does not acknowledge with my^{asws} Wilayah, his acknowledge with Prophet-hood of Muhammad^{sawww} would not benefit him, except these two are paired, and that is because the Prophet^{sawww} is a Messenger Prophet^{sawww}, and he^{sawww} is Imam of the people, and Ali^{asws} from after him^{sawww} is Imam^{asws} of the people, and successor^{asws} of Muhammad^{sawww}, just as the Prophet^{sawww} said to him^{asws}: ‘You^{asws} are from me^{sawww} at the status of Haroun^{as} from Musa^{as} except there is no Messenger Prophet^{as} after me^{sawww}’.

وَ أَوْلْنَا مُحَمَّدًا وَ أَوْسَطْنَا مُحَمَّدًا وَ آخِرْنَا مُحَمَّدًا فَمَنْ اسْتَكْمَلَ مَعْرِفَتِي فَهُوَ عَلَى الدِّينِ الْقَيِّمِ كَمَا قَالَ اللَّهُ تَعَالَى وَ ذَلِكَ دِينُ الْقَيِّمَةِ وَ سَابِقُ ذَلِكَ بَعُونَ اللَّهِ وَ تَوْفِيقِهِ

And the first one of us^{asws} is Muhammad^{sawww}, and our middle one is Muhammad^{asws}, and our^{asws} last one is Muhammad^{asws}. The one who perfects my^{asws} recognition, so he is upon the correct religion just as Allah^{azwj} the Exalted Said: **and that is the correct Religion [98:5]**, and I^{asws} shall be explaining that with the Support of Allah^{azwj} and His^{azwj} Inclination.

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَ لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!’

قَالَ كُنْتُ أَنَا وَ مُحَمَّدٌ نُورًا وَاحِدًا مِنْ نُورِ اللَّهِ عَزَّ وَ جَلَّ فَأَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى ذَلِكَ النُّورَ أَنْ يُشَقَّ فَقَالَ لِلنَّصَفِ كُنْ مُحَمَّدًا وَ قَالَ لِلنَّصَفِ كُنْ عَلِيًّا فَمِنْهَا قَالَ رَسُولُ اللَّهِ ص عَلِيٌّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ وَ لَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ

He^{asws} said: ‘I^{asws} and Muhammad^{saww} were one Noor (Light) from Noor of Allah^{azwj} Mighty and Majestic. Allah^{azwj} Blessed and Exalted Noor to split, so He^{azwj} Said to the half, “Be Muhammad^{saww}!” And Said to the half: “Be Ali^{asws}!” From it (that’s why), Rasool-Allah^{saww} said: ‘Ali^{asws} is from me^{saww} and I^{saww} am from Ali^{asws}, and no one should execute (deliver a Message) from me^{saww} except Ali^{asws}’.

وَقَدْ وَجَّهَ أَبُو بَكْرٍ بِرِأْسِهِ إِلَى مَكَّةَ فَنَزَلَ حَبْرِيْلٌ ع فَقَالَ يَا مُحَمَّدُ قَالَ لَبَّيْكَ قَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُؤَدِّيَهَا أَنْتَ أَوْ رَجُلٌ عَنْكَ فَوَجَّهَنِي فِي اسْتِزْدَادِ أَبِي بَكْرٍ فَرَدَّدْتُهُ فَوَجَدَ فِي نَفْسِهِ وَ قَالَ يَا رَسُولَ اللَّهِ أ نَزَلَ فِي الْقُرْآنِ قَالَ لَا وَ لَكِنْ لَا يُؤَدِّي إِلَّا أَنَا أَوْ عَلِيٌّ

And he^{saww} had diverted Abu Bakr with (Surah) Bara’at to Makkah. Jibraeel^{as} descended and said: ‘O Muhammad^{saww}!’ He^{saww} said: ‘Here I^{saww} am!’ He^{as} said: ‘Allah^{azwj} Commanded you^{saww} to execute it or a man from you^{saww}. So he^{saww} sent me^{asws} for returning Abu Bakr, and I^{asws} returned him. So he found (objection) within himself and said, ‘O Rasool-Allah^{saww}! Has the Quran (Verse) been Revealed regarding me?’ He^{saww} said: ‘No, but none should execute it except I^{saww} or Ali^{asws}’.

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَبَّيْكَ يَا أَخَا رَسُولِ اللَّهِ

O Salman^{ra} and O Jundab^{ra}! They said, ‘At your^{asws} service, O brother^{asws} of Rasool-Allah^{saww}’.

قَالَ ع مَنْ لَا يَصْلُحُ لِحُمْلِ صَحِيفَةٍ يُؤَدِّيهَا عَنْ رَسُولِ اللَّهِ ص كَيْفَ يَصْلُحُ لِلْإِمَامَةِ

He^{asws} said: ‘One who is not correct for carry a parchment to convey it on behalf of Rasool-Allah^{saww}, how can he be correct for the Imamate?’

يَا سَلْمَانَ وَ يَا جُنْدَبُ فَأَنَا وَ رَسُولُ اللَّهِ ص كُنَّا نُورًا وَاحِدًا صَارَ رَسُولُ اللَّهِ ص مُحَمَّدٌ الْمُصْطَفَى وَ صِرْتُ أَنَا وَصِيَّهُ الْمُرْتَضَى وَ صَارَ مُحَمَّدٌ النَّاطِقُ وَ صِرْتُ أَنَا الصَّمْتُ وَ إِنَّهُ لَا بُدَّ فِي كُلِّ عَصْرِ مِنَ الْأَعْصَارِ أَنْ يَكُونَ فِيهِ نَاطِقٌ وَ صَامِتٌ

O Salman^{ra}, and O Jundab^{ra}! I^{asws} and Rasool-Allah^{saww} were one Noor. Rasool-Allah^{saww} became Muhammad^{saww} the Chosen one, and I^{asws} became his^{asws} successor^{asws}, the nominated one, and Muhammad^{saww} became the speaking one and I^{asws} became the silent one, and there is no escape in any era from the eras for them to be a speaking one and a silent on in it.

يَا سَلْمَانَ صَارَ مُحَمَّدٌ الْمُنذِرُ وَ صِرْتُ أَنَا الْهَادِي وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَرَسُولُ اللَّهِ ص الْمُنذِرُ وَ أَنَا الْهَادِي.

O Salman^{ra}! Muhammad^{saww} became the warner and I^{asws} became the guide, and this is the Word of Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, Rasool-Allah^{saww} is the warner and I^{asws} am the guide.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَ مَا تَعْبِضُ الْأَرْحَامُ وَ مَا تَزْدَادُ وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ وَ مَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَ سَارِبٌ بِالنَّهَارِ لَهُ مَعْقَبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ.

Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8] The Knower of the unseen and the seen, the Great, the Most High [13:9] Equal from you is the one who kept (his) words a secret and the one who is aloud with it, and the one who hides at night and is visible at daytime [13:10] For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11]’.

قَالَ فَضَرَبَ عَ بِيَدِهِ عَلَىٰ أُخْرَىٰ وَ قَالَ صَارَ مُحَمَّدٌ صَاحِبَ الْجُمُعِ وَ صِرْتُ أَنَا صَاحِبَ النَّشْرِ وَ صَارَ مُحَمَّدٌ صَاحِبَ الْجَنَّةِ وَ صِرْتُ أَنَا صَاحِبَ النَّارِ أَقُولُ لَهَا خُذِي هَذَا وَ ذِرِي هَذَا وَ صَارَ مُحَمَّدٌ صَاحِبَ الرَّجْفَةِ وَ صِرْتُ أَنَا صَاحِبَ الْهَدْيَةِ وَ أَنَا صَاحِبُ اللَّوْحِ الْمَحْفُوظِ أَهْمَنِي اللَّهُ عَزَّ وَ جَلَّ عِلْمَ مَا فِيهِ.

He^{ra} said, ‘He^{asws} struck his^{asws} one hand upon the other and said: ‘Muhammad^{saww} became in charge of the Gathering and I^{asws} became in-charge of the Resurrection, and Muhammad^{saww} became in-charge of the Paradise and I^{asws} became in-charge of the Fire. I^{asws} shall be saying to it: ‘Take this one and leave this one!’ Muhammad^{saww} became in-charge of the earthquakes and I^{asws} became in-charge of the Scream (Trumpet on the Doom’s Day), and I^{asws} am in-charge of the Guarded Tablet. Allah^{azwj} Mighty and Majestic Inspired me^{asws} with knowledge of whatever is in it.

نَعَمْ يَا سَلْمَانَ وَ يَا جُنْدَبَ وَ صَارَ مُحَمَّدٌ يَسُ وَ الْقُرْآنِ الْحَكِيمِ وَ صَارَ مُحَمَّدٌ نَ وَ الْقَلَمِ وَ صَارَ مُحَمَّدٌ طه ما أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ وَ صَارَ مُحَمَّدٌ صَاحِبَ الدَّلَالَاتِ وَ صِرْتُ أَنَا صَاحِبَ الْمُعْجَزَاتِ وَ الآيَاتِ

Yes, O Salman^{ra} and O Jundab^{ra}! And Muhammad^{saww} became **Ya Seen [36:1] By the Wise Quran [36:2]**, and Muhammad^{saww} became **Noon and the Pen, [68:1]**, and Muhammad^{saww} became **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**, and Muhammad^{saww} became in-charge of the evidences, and I^{asws} became in-charge of the miracles and the Signs.

وَ صَارَ مُحَمَّدٌ خَاتَمَ النَّبِيِّينَ وَ صِرْتُ أَنَا خَاتَمَ الْوَصِيِّينَ وَ أَنَا الصِّرَاطُ الْمُسْتَقِيمُ وَ أَنَا النَّبِيُّ الْعَظِيمُ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ وَ لَا أَحَدٌ اخْتَلَفَ إِلَّا فِي وَلَايَتِي وَ صَارَ مُحَمَّدٌ صَاحِبَ الدَّعْوَةِ وَ صِرْتُ أَنَا صَاحِبَ السِّيفِ وَ صَارَ مُحَمَّدٌ نَبِيًّا مُرْسَلًا وَ صِرْتُ أَنَا صَاحِبُ أَمْرِ النَّبِيِّ ص

And Muhammad^{saww} became last of the Prophets^{as} and I^{asws}, (became) last of the successors^{asws}, and I^{asws} am **the Straight Path [1:6]**, and I^{asws} am **the Magnificent News, [78:2] Which they are differing in? [78:3]**, and not one differed except regarding my^{asws} Wilayah; and Muhammad^{saww} became in-charge of the call and I^{asws} became in-charge of the sword, and Muhammad^{saww} became a Messenger Prophet^{saww} and I^{asws} became in-charge of the matter of the Prophet^{saww}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ هُوَ رُوحُ اللَّهِ لَا يُعْطِيهِ وَ لَا يُلْقِي هَذَا الرُّوحَ إِلَّا عَلَى مَلَكٍ مُقَرَّبٍ أَوْ نَبِيٍّ مُرْسَلٍ أَوْ وَصِيِّ مُنْتَجَبٍ

Allah^{azwj} Mighty and Majestic Said: **He Casts the Spirit from His Command upon the one He so Desires to from His servants, for him to warn of the Day of the Meeting [40:15]**, and it is a Spirit Allah^{azwj} does not Give it nor Casts this Spirit except upon an Angel of Proximity, or a Messenger Prophet^{saww}, or a Selected successor^{asws}.

فَمَنْ أَعْطَاهُ اللَّهُ هَذَا الرُّوحَ فَقَدْ أَبَانَهُ مِنَ النَّاسِ وَ قَوَّضَ إِلَيْهِ الْقُدْرَةَ وَ أَحْيَا الْمَوْتَى وَ عَلِمَ بِمَا كَانَ وَ مَا يَكُونُ وَ سَارَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَ مِنَ الْمَغْرِبِ إِلَى الْمَشْرِقِ فِي لَحْظَةٍ عَيْنٍ وَ عَلِمَ مَا فِي الصَّمَائِرِ وَ الْقُلُوبِ وَ عَلِمَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ.

So, the one whom Allah^{azwj} Gives this Spirit, so He^{azwj} has Manifested him from the people and Delegated the power to him, and he (can then) revive the dead, and knows whatever has happened, and what is to happen, and travels from the east to the west and from the west to the east in a blink of any eyes, and knows what is in the consciences and the hearts, and knows what is in the skies and the earth.

يَا سَلْمَانَ وَ يَا جُنْدَبُ وَ صَارَ مُحَمَّدٌ الذِّكْرَ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ إِلَيْنِي أُعْطِيَتْ عِلْمَ الْمَنَائِي وَ الْبَلَايَا وَ فَضْلَ الْحُطَابِ وَ اسْتُودِعَتْ عِلْمَ الْقُرْآنِ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

O Salman^{ra} and O Jundab^{ra}! And Muhammad^{saww} became the Zikr which Allah^{azwj} Mighty and Majestic Said: **Allah has Sent down to you a Zikr [65:10] A Rasool reciting to you Clarifying Verses of Allah [65:11]**. I^{asws} have been Given knowledge of the deaths and the afflictions, and the Decisive Address/Speech, and I^{asws} have been Entrusted knowledge of the Quran, and what will be transpiring up to the Day of Qiyamah.

وَ مُحَمَّدٌ صَ أَقَامَ الْحُجَّةَ حُجَّةً لِلنَّاسِ وَ صَبَرْتُ أَنَا حُجَّةً لِلَّهِ عَزَّ وَ جَلَّ جَعَلَ اللَّهُ لِي مَا لَمْ يَجْعَلْ لِأَحَدٍ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ لَا لِنَبِيِّ مُرْسَلٍ وَ لَا لِمَلَكٍ مُقَرَّبٍ.

And Muhammad^{saww} established the Divine Authority to the people, and I^{asws} was (Appointed) a Divine Authority of Allah^{azwj} Mighty and Majestic. Allah^{azwj} Made to be for me what He^{azwj} did not Make to be for anyone, from the former ones and the latter ones, neither for a Messenger Prophet^{saww} nor for an Angel of Proximity.

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَتَيْتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}!’

قَالَ ع أَنَا الَّذِي حَمَلْتُ نُوحًا فِي السَّفِينَةِ بِأَمْرِ رَبِّي وَ أَنَا الَّذِي أَخْرَجْتُ يُوسُفَ مِنْ بَطْنِ الْحُوتِ بِإِذْنِ رَبِّي وَ أَنَا الَّذِي جَاوَزْتُ بِمُوسَى بْنِ عِمْرَانَ الْبَحْرَ بِأَمْرِ رَبِّي وَ أَنَا الَّذِي أَخْرَجْتُ إِبْرَاهِيمَ مِنَ النَّارِ بِإِذْنِ رَبِّي وَ أَنَا الَّذِي أَخْرَجْتُ أَنْهَارَهَا وَ فَحَرْتُ عُيُونَهَا وَ عَرَسْتُ أَشْجَارَهَا بِإِذْنِ رَبِّي.

He^{asws} said: ‘I^{asws} am the one whom carried Noah^{as} in the ship by the Command of my^{asws} Lord^{azwj}, and I^{asws} am the one who extracted Yunus^{as} from the belly of the whale by the Permission of my^{asws} Lord^{azwj}, and I^{asws} am the one who caused Musa^{as} Bin Imran^{as} to cross the sea by the Command of my^{asws} Lord^{azwj}, and I^{asws} am the one who extracted Ibrahim^{as} from the fire by the Permission of my^{asws} Lord^{azwj}, and I^{asws} am the one who caused its rivers to flow and flow its springs and planted its trees by the Permission of my^{asws} Lord^{azwj}.

وَأَنَا عَذَابُ يَوْمِ الظُّلَّةِ وَأَنَا الْمُنَادِي مِنْ مَكَانٍ قَرِيبٍ قَدْ سَمِعَهُ الثَّقَلَانِ الْجِنُّ وَالْإِنْسُ وَفَهَمَهُ قَوْمٌ إِنِّي لَأَسْمَعُ كُلَّ قَوْمٍ الْجَبَّارِينَ وَالْمُنَافِقِينَ بِلُغَاتِهِمْ وَأَنَا الْخَضِرُ عَالِمٌ مُوسَى وَأَنَا مُعَلِّمٌ سُلَيْمَانَ بْنِ دَاوُدَ وَأَنَا ذُو الْقُرْنَيْنِ وَأَنَا قُدْرَةُ اللَّهِ عَزَّ وَجَلَّ.

And I^{asws} am a punishment on the day of the shadow, and I^{asws} am the caller from a place nearby which the two heavyweights, the Jinn and the humans, would hear and a people would understand it. I^{asws} shall name every tyrannous people and the hypocrites in their own language, and I^{asws} am Al-Khizr^{as}, scholar of Musa^{as}, and I^{asws} am the teacher of Suleyman^{as} Bin Dawood^{as}, and I^{asws} am Zulqarnain^{as}, and I^{asws} am the Power of Allah^{azwj} Mighty and Majestic.

يَا سَلْمَانَ وَ يَا جُنْدَبُ أَنَا مُحَمَّدٌ وَأَنَا مِنْ مُحَمَّدٍ وَ مُحَمَّدٌ مِنِّي قَالَ اللَّهُ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ.

O Salman^{ra} and O Jundab^{ra}! I^{asws} am Muhammad^{sawww} and Muhammad^{sawww} is me^{asws}, and I^{asws} am from Muhammad^{sawww} and Muhammad^{sawww} is from me^{asws}. Allah^{azwj} the Exalted Said: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20].**

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}!’

قَالَ إِنَّ مَيِّتَنَا لَمْ يَمُتْ وَ غَائِبَنَا لَمْ يَغِبْ وَ إِنَّ قَتْلَانَا لَنْ يُقْتَلُوا

He^{asws} said: ‘Our^{asws} deceased are not dead, and our^{asws} hidden ones are not hidden, and our^{asws} killed ones are never killed.

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَيْتَكَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, ‘At your^{asws} service, may the Salawat of Allah^{azwj} be upon you^{asws}.’

قَالَ ع أَنَا أَمِيرُ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مِمَّنْ مَضَى وَ مِمَّنْ بَقِيَ وَ أُبْدَتْ بِرُوحِ الْعَظَمَةِ وَ إِنَّمَا أَنَا عَبْدٌ مِنْ عِبِيدِ اللَّهِ لَا تُسْمُونَا أَرْبَابًا وَ قُولُوا فِي فَضْلِنَا مَا شِئْتُمْ فَإِنَّكُمْ لَنْ تَبْلُغُوا مِنْ فَضْلِنَا كُنْهَ مَا جَعَلَهُ اللَّهُ لَنَا وَ لَا مِعْشَارَ الْعَشْرِ.

He^{asws} said: ‘I^{asws} am Emir of every male and female believer, from the ones past and from the ones remaining, and I^{asws} am supported by the magnificent Spirit, and rather I^{asws} am a

servant from the servants of Allah^{azwj}. Do not name us as lords and say regarding our^{asws} merits whatever your hearts, desire (for) you will never be reaching from our^{asws} merits, its essence, what Allah^{azwj} has Made it to be for us^{asws}, not (even) a tenth of the tenth.

لَأَنَّا آيَاتُ اللَّهِ وَ دَلَالَتُهُ وَ حُجَجُ اللَّهِ وَ خُلَفَاؤُهُ وَ أُمَنَّاؤُهُ وَ أَيْمَنَتُهُ وَ وَجْهُ اللَّهِ وَ عَيْنُ اللَّهِ وَ لِسَانُ اللَّهِ بِنَا يُعَذِّبُ اللَّهُ عِبَادَهُ وَ بِنَا يُثِيبُ وَ مِنْ بَيْنِ خَلْقِهِ طَهَّرْنَا وَ اخْتَارْنَا وَ اصْطَفَانَا

(This is) because we^{asws} are Signs of Allah^{azwj} and His^{azwj} Evidence, and Divine Authorities of Allah^{azwj}, and His^{azwj} Caliphs, and His^{azwj} Trustees, and His^{azwj} Imams^{asws}, and Face of Allah^{azwj}, and Eye of Allah^{azwj}, and Tongue of Allah^{azwj}. By us^{asws} Allah^{azwj} will Punish His^{azwj} servants and by us^{asws} He^{azwj} will Reward (them); and from between His^{azwj} creatures, He^{azwj} Cleansed us^{asws}, and Chose us^{asws}, and Selected us^{asws}.

وَ لَوْ قَالَ قَائِلٌ لِمَ وَ كَيْفَ وَ فِيهِمْ لَكُفْرٌ وَ أَشْرَكَ لِأَنَّهُ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ.

And if a speaker were to say, ‘Why, and how, and regarding what?’ He would blaspheme (commit Kufir) and associate (commit Shirk), because He^{azwj} cannot be questioned about what He^{azwj} Does but they will be Questioned.

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَيْتَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!’

قَالَ ع مَنْ آمَنَ بِمَا قُلْتُ وَ صَدَّقَ بِمَا بَيَّنْتُ وَ فَسَّرْتُ وَ شَرَحْتُ وَ أَوْضَحْتُ وَ نَوَّزْتُ وَ بَيَّهَنْتُ فَهُوَ مُؤْمِنٌ مُتَّخِذٌ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِإِيْمَانٍ وَ شَرَحَ صَدْرَهُ لِإِسْلَامٍ وَ هُوَ عَارِفٌ مُسْتَبْصِرٌ قَدْ اِنْتَهَى وَ بَلَغَ وَ كَمَلَ

He^{asws} said: ‘One who believes in what I^{asws} say and ratifies with what I^{asws} have explained and interpreted and commented and clarified and enlightened, and proved, so he is a Momin whose heart Allah^{azwj} Tested for the Eman and Expanded his chest for Al-Islam, and he would be an insightful recogniser who has peaked and reached and perfected.

وَ مَنْ شَكَّ وَ عَنَدَ وَ جَحَدَ وَ وَقَفَ وَ تَحَيَّرَ وَ اِرْتَابَ فَهُوَ مُقَصِّرٌ وَ نَاصِبٌ

And one who doubts, and is obstinate (stubborn), and rejects, and pauses, and is confused, and is suspicious, so he is a reducer (Muqassir), and hostile (Nasibi).

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَيْتَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!’

قَالَ ع أَنَا أُخِيٌّ وَأُمِيْتُ بِإِذْنِ رَبِّي وَأَنَا أَنْبِيَّتُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ بِإِذْنِ رَبِّي وَأَنَا عَالِمٌ بِضَمَائِرِ قُلُوبِكُمْ وَالْأَيْمَةُ مِنْ أَوْلَادِي ع يَعْلَمُونَ هَذَا إِذَا أَحْبَبُوا وَأَزَادُوا لِأَنَّا كُلُّنَا وَاحِدٌ وَأَوْلُنَا مُحَمَّدٌ وَآخِرُنَا مُحَمَّدٌ وَأَوْسَطُنَا مُحَمَّدٌ وَكُلُّنَا مُحَمَّدٌ

He^{asws} said: ‘I^{asws} cause to live and die by the Permission of my^{asws} Lord^{azwj}, and I^{asws} can inform you all with what you have eaten and what you have hoarded in your houses, by the Permission of my^{asws} Lord^{azwj}, and I^{asws} am a knower with the consciences of your hearts, and the Imams^{asws} from my^{asws} children would be knowing and doing this, whenever they love and want, because all of us^{asws} are one. Our^{asws} first one is Muhammad^{saww}, and our^{asws} last one is Muhammad^{asws}, and our^{asws} middle one is Muhammad^{asws}, and all of us^{asws} are Muhammad^{saww}.

فَلَا تَفَرَّقُوا بَيْنَنَا وَنَحْنُ إِذَا شِئْنَا شَاءَ اللَّهُ وَإِذَا كَرِهْنَا كَرِهَ اللَّهُ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ أَنْكَرَ فَضْلَنَا وَخُصُوصِيَّتَنَا وَمَا أَعْطَانَا اللَّهُ رَبُّنَا لِأَنَّ مَنْ أَنْكَرَ شَيْئاً مِمَّا أَعْطَانَا اللَّهُ فَقَدْ أَنْكَرَ قُدْرَةَ اللَّهِ عَزَّ وَجَلَّ وَمَشِيئَتَهُ فِينَا.

Do not separate between us^{asws}, and we^{asws}, when we^{asws} desire, Allah^{azwj} Desires, and when we^{asws} dislike, Allah^{azwj} Dislikes. The woe of all woes is for the ones who denies our^{asws} merits, and our^{asws} specialisation, and what our^{asws} Lord^{azwj} Allah^{azwj} has Given us^{asws}, because the one who denies anything from what Allah^{azwj} has Given us^{asws}, so he has denies the Power of Allah^{azwj} Mighty and Majestic, and His^{azwj} Desire regarding us^{asws}.

يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!’

قَالَ ع لَقَدْ أَعْطَانَا اللَّهُ رَبُّنَا مَا هُوَ أَجَلٌ وَأَعْظَمُ وَأَعْلَى وَأَكْبَرُ مِنْ هَذَا كُلِّهِ

He^{asws} said: ‘Our^{asws} Lord^{azwj} Allah^{azwj} has Given us^{asws} what is more majestic, and more magnificent, and more exalted, and greater than all of this’.

قُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَا الَّذِي أَعْطَاكُمْ مَا هُوَ أَكْبَرُ وَأَعْظَمُ وَأَجَلٌ مِنْ هَذَا كُلِّهِ

We^{ra} said, ‘O Amir Al-Momineen^{asws}! What is that which He^{azwj} has Given you (Imams^{asws}) that is more magnificent, and more majestic than all of this?’

قَالَ قَدْ أَعْطَانَا رَبُّنَا عَزَّ وَجَلَّ عَلِمْنَا لِإِسْمِ الْأَعْظَمِ الَّذِي لَوْ شِئْنَا خَرَقَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالْجَنَّةُ وَالنَّارُ وَ نَعْرُجُ بِهِ إِلَى السَّمَاءِ وَ نَهْبِطُ بِهِ الْأَرْضَ وَ نَعْرُبُ وَ نَشْرِقُ وَ نَنْتَهِي بِهِ إِلَى الْعَرْشِ فَتَجْلِسُ عَلَيْهِ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ

He^{asws} said; ‘Our^{asws} Lord^{azwj} Mighty and Majestic has Given us^{asws} knowledge of the Magnificent Name which if we^{asws} desire we^{asws} can pierce the skies and the earth, and the Paradise and the Fire and we^{asws} can ascend with it to the sky and descend with it to the

earth, and to west and east, and end with it to the Throne and sit upon it in front of Allah^{azwj} Mighty and Majestic.

و يُطِيعُنَا كُلُّ شَيْءٍ حَتَّى السَّمَاوَاتِ وَ الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ الْبِحَارُ وَ الْجَنَّةُ وَ النَّارُ
أَعْطَانَا اللَّهُ ذَلِكَ كُلَّهُ بِالاسْمِ الْأَعْظَمِ الَّذِي عَلَّمَنَا وَ خَصَّنَا بِهِ وَ مَعَ هَذَا كُلِّهِ نَأْكُلُ وَ نَشْرَبُ وَ نَمْشِي فِي الْأَسْوَاقِ وَ نَعْمَلُ هَذِهِ
الْأَشْيَاءَ بِأَمْرِ رَبِّنَا

And all things obey us^{asws}, even the skies, and the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and the oceans, and the Paradise, and the Fire.

Allah^{azwj} Gave us^{asws} all of that by the Magnificent Name which He^{azwj} Taught us^{asws} and Specialised us^{asws} with it; and along with all of it, we^{asws} eat, and drink, and walk in the markets, and we do these things by the Permission of our^{asws} Lord^{azwj}.

وَ نَحْنُ عِبَادُ اللَّهِ الْمُكْرَمُونَ الَّذِينَ لَا يَسْتَعِينُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ وَ جَعَلَنَا مَعْصُومِينَ مُطَهَّرِينَ وَ فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ
الْمُؤْمِنِينَ فَتَنَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ وَ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ أَعْنِي
الْجَاهِلِينَ بِكُلِّ مَا أَعْطَانَا اللَّهُ مِنَ الْفَضْلِ وَ الْإِحْسَانِ

And we^{asws} are servants of Allah^{azwj}, the Honoured ones, those, **They do not precede Him in speech and they are only acting by His Command [21:27]**, and Made us^{asws} infallible, Purified, and Merited us^{asws} upon most of His^{azwj} servants, the Momineen. So we^{asws} are saying: **‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]** - meaning the rejecters of all what Allah^{azwj} has Given us^{asws} of the merits and the Favours.

يَا سَلْمَانَ وَ يَا جُنْدَبَ فَهَذَا مَعْرِفَتِي بِالنُّورَانِيَّةِ فَتَمَسَّكَ بِهَا رَاشِدًا فَإِنَّهُ لَا يَبْلُغُ أَحَدٌ مِنْ شِيعَتِنَا حَدَّ الْإِسْتِبْصَارِ حَتَّى يَعْرِفَنِي بِالنُّورَانِيَّةِ
فَإِذَا عَرَفَنِي بِهَا كَانَ مُسْتَبْصِرًا بِالْغَا كَامِلًا قَدْ خَاضَ بَحْرًا مِنَ الْعِلْمِ وَ ارْتَقَى دَرَجَةً مِنَ الْفَضْلِ وَ أَطَّلَعَ عَلَى سِرِّ مِنْ سِرِّ اللَّهِ وَ
مَكْنُونِ خَزَائِنِهِ.

O Salman^{ra} and O Jundab^{ra}! So this is my^{asws} recognition with the Al-Noor (luminance), therefore adhere with it, for no one from people has reach a limit of the insight until he recognises me^{asws} with the Al-Noor (the luminance). When he does recognise me^{asws} with it, he would be insightful, matured, perfect, having had splashed from the knowledge and progressed a level from the merits, and been notified upon a secret from the Secrets of Allah^{azwj}, and the hidden of His^{azwj} Treasures”².

² Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 1