

Ilmul Ghaib

(Knowledge of Hidden)

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Abbreviations:

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

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat **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، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Ilmul-Ghaib - Knowledge of Hidden’

Summary:

There are a large number of Holy Verses in the Quran on the topic of *Ilmul Ghaib* (Knowledge of the hidden) - some of these are discussed in this article and the rest are cited in Appendix I.

The knowledge of the ‘unseen’ or ‘hidden’ is with Allah-^{azwj}, without any doubt, but Allah-^{azwj} Gives Knowledge to His-^{azwj} Prophets-^{as} and their-^{as} successors-^{as}, as per His-^{azwj} ‘Mashia’ (Wish)¹. The proof of the latter is in the Prophecies made by Allah-^{azwj}’s Divine representatives which have shown on many occasions that they-^{as} were foretold about something prior to its time of coming into being or being executed.

Allah-^{azwj} Established the traditions of prophecies in the Holy Quran, some of those were directly foretold to Prophet Mohammed-^{saww} through Revelations and similarly was the case for the Divine Imams-^{asws} after Rasool-Allah-^{saww}.

For example:

The Quran predicted the defeat of unbelievers in Makkah while Rasool-Allah-^{saww} and his-^{saww} adherents, in very small numbers, were still being persecuted by polytheists, well before immigration to Medina (54:43-44):

علي بن إبراهيم، قوله تعالى: أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ يَعْنِي هَذِهِ الْأُمَمُ الْهَالِكَةُ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ أَي فِي الْكُتُبِ لَكُمْ بَرَاءَةٌ أَنْ لَا تَهْلِكُوا كَمَا هَلَكُوا،

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **Are your Kafirs [54:43]** - Addressing the Quraysh, **better than those** - Meaning these destroyed communities, **or is there an exemption for you all in**

¹ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ، وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَهْمُ إِيَّاهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44} (That is from the News of the unseen We Reveal unto you; and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, and you were not with them when they were contending -3:44)

the Psalms? [54:43] i.e., in the Book for you, exemption that you will not be Destroyed like they were Destroyed.

فقالت قريش: قد اجتمعنا لنتنصر و نقتلك يا محمد، فأنزل الله: أَمْ يَقُولُونَ يَا مُحَمَّد نَحْنُ جَمِيعٌ مُنْتَصِرٌ سِيَهْزَمُ الْجَمْعُ وَ يُؤْتُونَ الدُّبْرَ
يعني يوم بدر حين هزموا و أسروا و قتلوا

So, the Quraysh said, 'We have gathered (in order to) help each other, and we will kill you'-
saww, O Muhammad-saww! Therefore, Allah-azwj Revealed: **Or are they saying [54:44] - O Muhammad-saww! 'We will all get together, helping each other'? [54:44] The gathering would soon be defeated, and they will turn back [54:43-45]** - Meaning, on the day of Badr where they were defeated, captured and killed'.²

The prophecy in Holy Quran (54:43-45) was revealed in Makkah, but it was fulfilled at the Battle of Badr, two years after the Rasool-Allah-saww's migration to the city of Medina. Similarly, there are several others prophecies, some of those are yet to be established, during the time of the Imam Mehdi-asws.

Rasool Allah-saww predicted the martyrdom of Ammar e Yaseer, as per many Muslim Ahadith³ (both Shia and non-Shia sources). During the construction of the Prophet's Masjid in Madina, Rasool Allah-saww told 'Ammar: What a pity O 'Ammar, a rebellious group will kill you. 'Ammar-ra was killed in the Battle of Siffeen by the supporters of Mu'awiya, who rebelled against Imam Ali-asws Ibn Abi Talib-asws.

Rasool Allah-saww foretold that one of his wives would ride on a camel and she would be barked at by the dogs of a region called Al-Haw'ab.⁴

Also, Rasool Allah-saww told his-saww daughter (Syeda) Fatima-saww prior to leaving this world, that she-asws would be the first among his-saww family to join him-saww after his-saww death. (Syeda) Fatima-saww joined her-asws father-saww, at a very young age of only 18 years as a martyr, 75 days later.⁵

There are a large number of prophecies regarding martyrdom of the successors of Rasool Allah-saww, which if cited, would make this article very long. Some examples of these are included in Appendix II.

Hence, the knowledge of the hidden is with Allah-azwj or with those who were Informed by Allah-azwj, when asked about the possession of some capabilities, Amir Al-Momineen-asws said:

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فُلَانًا يَقُولُ بِالْإِسْطِطَاعَةِ وَ هُوَ حَاضِرٌ فَقَالَ عَلِيٌّ ع عَلَيَّ بِهِ فَأَقَامُوهُ فَلَمَّا رَأَاهُ قَالَ لَهُ الْإِسْطِطَاعَةُ تَمْلِكُهَا مَعَ
اللَّهِ أَوْ مِنْ دُونِ اللَّهِ وَ إِيَّاكَ أَنْ تَقُولَ وَاحِدَةً مِنْهُمَا فَتَرْتَدَّ فَقَالَ وَ مَا أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْ أَمْلِكُهَا بِاللَّهِ الَّذِي أَنْشَأَ مَلَكُوتَهَا

² تفسير القمي 2: 342

³ Bukhari, Muslim and Ahmad ibn Hanbal record

⁴ Musnad Ahmad, volume 6, number 24299 and 24698

⁵ https://hubeali.com/articles/ShahadatOf_Syeda-asws_TheDaughterOfRasoolAllah-saww.pdf

He said (narrator asked), 'O Amir Al-Momineen^{-asws}! So and so is saying with the capability (he enjoys), and he is present'. Ali^{-asws} said: 'Here, with him!' They made him stand up, and when he^{-asws} saw him, said to him: 'The capability, do you own it along with Allah^{-azwj} or from besides Allah^{-azwj}? And beware of saying one from the two, for you will turn back (to disbelief)'. He said, 'So, what should I be saying, O Amir Al-Momineen^{-asws}? He (Ali^{-asws}) said: 'Say, 'I own it through Allah^{-azwj} Who Created its ownership''⁶

Introduction:

We try to learn through the Holy Verses and Ahadith, this delicate topic of 'Ilmul Ghaib' – as a large proportion of Muslims believe that it is only reserved for Allah^{-azwj} and that believing contrary to this is a kufr (disbelief). Prior to going into more detail on knowledge of Hidden, we present a short Hadith below:

وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: كُنَّا عَلَى مَائِدَةٍ أَنَا وَ أَخِي مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ بَنِي [بَنُو] عَمِّي عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ قُتَيْمٍ وَ الْفَضْلِ فَوَقَّعَتْ جَرَادَةٌ فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقَالَ لِلْحَسَنِ تَعْلَمُ مَا مَكْتُوبٌ عَلَى جَنَاحِ الْجَرَادَةِ

And from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'We were upon a meal, I^{-asws} and my^{-asws} brother Muhammad Bin Al-Hanafiyya and the sons of my^{-asws} uncle Abdullah Bin Abbas, and Qusam, and Al-Fazl. A grasshopper landed, and Abdullah Bin Abbas seized it. He said to Al-Hassan^{-asws}, 'Do you^{-asws} know what is written upon a wing of the locust?'

فَقَالَ سَأَلْتُ أَبِي فَقَالَ سَأَلْتُ رَسُولَ اللَّهِ ص فَقَالَ لِي عَلَى جَنَاحِ الْجَرَادَةِ مَكْتُوبٌ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا رَبُّ الْجَرَادَةِ وَ رَازِقُهَا إِذَا شِئْتُ بَعَثْتُهَا رِزْقًا لِقَوْمٍ وَ إِنِ شِئْتُ عَلَى قَوْمٍ بَلَاءٌ

He^{-asws} said: 'I^{-asws} had asked my^{-asws} father^{-asws}. He^{-asws} said: 'I^{-asws} asked Rasool-Allah^{-saww}. He^{-saww} said to me: 'Upon a wing of the locust is written, 'Me^{-azwj}, I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj}, Lord^{-azwj} of the locust and its Sustainer. When I^{-azwj} so Desire, I^{-azwj} Send it to a people as sustenance, and if I^{-azwj} so Desires, as an affliction upon a people!''

فَقَالَ ابْنُ عَبَّاسٍ هَذَا وَ اللَّهُ مِنْ مَكْنُونِ الْعِلْمِ.

Ibn Abbas said, 'By Allah^{-azwj}, this is from the hidden knowledge!''⁷

Status of a Divine Prophet^{-as} and Imam^{-as}:

Allah^{-azwj} Awards His^{-azwj} Prophets^{-as} and their^{-as} successors^{-as} special treats and qualities, so their^{-as} given status can never be compared with the pious ones among the ordinary believers.

⁶ Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 103, 57: ص: 5, ج: 5

⁷ Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 9

Allah^{-azwj} Creates a Pillar of Noor for the Divine Imam^{-asws} to watch:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَجْبُوبٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْإِمَامَ لَيَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وَلَدَ خُطَّ بَيْنَ كَتِفَيْهِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مَبْدَلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Imam^{-asws} hears in the belly of his^{-asws} mother. So, when he^{-asws} comes (to the world), it is inscribed between his^{-asws} shoulders **[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.**

فَإِذَا صَارَ الْأَمْرُ إِلَيْهِ جَعَلَ اللَّهُ لَهُ عَمُودًا مِنْ نُورٍ يَبْصُرُ بِهِ مَا يَعْمَلُ أَهْلُ كُلِّ بَلَدَةٍ .

So, when the command comes to him^{-asws} (he^{-asws} Succeeds as an Imam^{-asws}), Allah^{-azwj} Makes a pillar of Noor (Divine Light) to be for him^{-asws}. He^{-asws} visualizes with it what is being done by the inhabitants of every city’.⁸

Holy Spirits Bring the News to an Imam^{-asws}:

As we find in the Holy Quran, every year during the ‘Laila tul Qadar’ (Night of Predestination) all News about everything which is going to occur during the year is brought to the Imam by the Al-Ruh and Angels^{-as} (97:4):

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا يَأْذُنُ رَحْمٌ مِنْ كُلِّ أَمْرٍ {97:4}

The Angels and the Spirit are descending during it by Permission of their Lord regarding every matter [97:4]

وروي عن محمد بن جمهور، عن صفوان، عن عبد الله بن مسكان عن أبي بصير، عن أبي عبد الله عليه السلام قال: قوله عز وجل "تنزل الملائكة والروح فيها بإذن ربهم (أي من عند ربهم) على محمد وآل محمد بكل أمر سلام.

And it has been reported from Muhammad Bin Jamhour, from Safwaan, from Abdullah Bin Muskaan, from Abu Baseer, who has said:

‘Abu Abdullah^{-asws} said: ‘The Words of the Mighty and Majestic: **The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]**, i.e. from the Presence

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 93 H 4

of their Lord^{-azwj}, unto Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} with every matter, (saying): ‘Salam!’⁹

و عنه: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن أبي يحيى الصنعاني، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «قال لي أبي محمد: قرأ علي بن أبي طالب (عليه السلام) إنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ و عنده الحسن و الحسين (عليهما السلام) فقال له الحسين (عليه السلام): يا أبتاه، كان بها من فيك حلاوة.

And from him, from Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Yahya Al-Sana'any, who has said:

‘Abu Abdullah^{-asws} says that Ali^{-asws} Bin Abu Talib^{-asws} recited: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadar), and with him^{-asws} were Al-Hassan^{-asws} and Al-Husayn^{-asws}. Al-Husayn^{-asws} said to him^{-asws}: ‘O father^{-asws}, there was a sweetness in you^{-asws}.’

فقال له: يا بن رسول الله و ابني، أعلم أني أعلم فيها ما لا تعلم، إنما لما أنزلت بعثت إلي جدك رسول الله (صلى الله عليه و آله) فقرأها علي، ثم ضرب علي كتفي الأيمن، و قال: يا أخي و وصيي و وليي على أمتي بعدي، و حرب أعدائي إلى يوم يبعثون، هذه السورة لك من بعدي، و لولدك من بعدك،

He^{-asws} said to him^{-asws}: ‘O son^{-asws} of the Rasool-Allah^{-saww} and my^{-asws} son^{-asws}, know about this that which I^{-asws} did not tell (before). When this was Revealed, your^{-asws} grandfather^{-saww} the Rasool-Allah^{-saww} sent for me^{-asws} and recited it to me^{-asws}, then struck my^{-asws} right shoulder and said: ‘O my^{-saww} brother, and my^{-saww} successor^{-asws}, and my^{-saww} guardian to my^{-saww} community after me^{-saww}, and warrior against my^{-saww} enemies until the day of Resurrection, this is the Chapter to you^{-asws} after me^{-saww}, and to your^{-asws} sons^{-asws} after you^{-asws}.

إن جبرئيل أخي من الملائكة حدث لي أحداث أمتي في سنتها، و إنه ليحدث ذلك إليك كأحداث النبوة، و لها نور ساطع في قلبك و قلوب أوصيائك إلى مطلع فجر القائم».

Jibraeel^{-as} is my^{-saww} brother from the Angels who narrated to me^{-saww} the events of my^{-saww} community for this year, and these will be to you^{-asws} similar prophecies, and will be a bright light in your^{-asws} heart and the hearts of your^{-asws} successors^{-asws} up to the break of existing dawn.¹⁰

The continuation of the Night of Pre-determination

محمد بن يحيى عن أحمد بن محمد بن عيسى ومحمد بن أبي عبد الله ومحمد ابن الحسن عن سهل بن زياد جميعا عن الحسن بن العباس بن الجريش عن أبي جعفر الثاني عليه السلام ان امير المؤمنين عليه السلام قال: لابن العباس ان ليلة القدر في كل سنة، و انه ينزل في تلك الليلة امر السنة، ولذلك الامر ولاة بعد رسول الله صلى الله عليه وآله

⁹ Taweel Al Ayaat – Ch 97 H 2

¹⁰ (تأويل الآيات 2: 9/820).

Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa and Muhammad Bin Abdullah and Muhammad Ibn Al-Hassan, from Sahl Bin Ziyad altogether, from Al-Hassan Bin Al-Abbas Bin Al-Jareysh, who has said:

‘Abu Ja’far the Second^{-asws} says that Amir-al-Momineen^{-asws} said to Ibn Abbas: ‘Surely the Night of Pre-determination (Laila tul Qadar) is in every year, and therein Come down during that Night the matters for the year, and that is the matter of Al-Wilayah after the Rasool-Allah^{-saww}.’

فقال ابن عباس: من هم؟ قال: انا واحد عشر من صلي.

Ibn Abbas said, ‘Who is he^{-asws}?’ He^{-asws} said: ‘I^{-asws}, and eleven from my^{-asws} descendants.’¹¹

وعن الصادق عليه السلام أنه قال: إنها باقية إلى يوم القيامة، لأنها لو رفعت لارتفع القرآن بأجمعه، لأن فيها " تنزل الملائكة والروح ". وقال سبحانه بلفظ المستقبل، ولم يقل " نزل " بلفظ الماضي.

And from Al-Sadiq^{-asws}, that he^{-asws} said: ‘It will be remaining (keep occurring) up to the Day of Judgement, because had it been Lifted, the whole of the Quran would be Lifted, because in it is: **The Angels and the Spirit descend during it [97:4]**, and the Glorious has used the word in future tense, and did not Say “Came down”, by the word in the past tense.

وذلك حق، لأنها لا تنحى لقوم دون قوم، بل لسائر الخلق، فلا بد من رجل تنزل عليه الملائكة والروح فيها بالامر المحتوم في ليلة القدر في كل سنة،

And that is truth, because it is not for one community but for all other communities. It is for the all of the creation. There needs to be a man on whom the Angels and the Spirit descend on with the inevitable Commands during the Night of Pre-determination (Laila tul Qadar) in every year.

ولو لم يكن كذلك لم يكن بكل أمر. ففي زمن النبي صلى الله عليه وآله كان هو المنزل عليه، ومن بعده على أوصيائه أولهم أمير المؤمنين وآخرهم القائم عليهم السلام وهو المنزل عليه إلى يوم القيامة، لأن الأرض لا تخلو من حجة الله عليها، وهو الحجة الباقية إلى يوم القيامة عليه وعلى آباءه أفضل الصلاة التامة.

And, had it not been like that, it would not happen with ‘every matter’. In the era of the Prophet^{-saww} these Came down upon him^{-saww}, and after him^{-saww} on his^{-saww} successors^{-asws}, the first of whom is the Amir-al-Momineen^{-asws}, and the last of them is Al-Qaim^{-asws}, and these will Come down upon him^{-asws} up to the Day of Judgement, for the earth cannot be empty of the Divine Authority of Allah^{-azwj} on it, and he^{-asws} is the Divine Authority that would remain up to the Day of Judgement. Upon him^{-asws} and upon his^{-asws} forefathers are the best of the greetings.’¹²

¹¹ Tafseer Noor Al Saqalayn – Ch 97 H 36

¹² Taweel Al Ayaat – Ch 97 H 7

خص، منتخب البصائر ير، بصائر الدرجات إبراهيم بن هاشم عن محمد البرقي عن ابن سنان أو غيره عن بشير عن حمran عن جعيد الحمداني وكان جعيد ممن خرج مع الحسين ع بكرلاء قال: فقلت للحسين ع جعلت فداك بأي شيء تحكمون

(The book) 'Muntakhab Al Basaair Al Darajaat' – Ibrahim Bin Hashim, from Muhammad Al Barqy, from Ibn Sinan, or someone else from Bashir, from Humran, from Juayd Al Hamdany,

'And Juayd was from the ones who had gone out with Al-Husayn^{asws} at Karbala who said, 'I said to Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}! By which thing are you^{asws} judging?'

قال يا جعيد تحكم بحكم آل داود فإذا عينا عن شيء تلقانا به روح القدس.

He^{asws} said: 'O Juayd! We^{asws} judge by the judgment of family of Dawood^{as}. When we^{asws} are hindered by something, the Holy Spirit comes to us^{asws} with it'.¹³

محمد بن يحيى و غيره عن أحمد بن محمد عن علي بن الحكم عن محمد بن الفضيل قال أخبرني شريس الوابشي عن جابر عن أبي جعفر (عليه السلام) قال إن اسم الله الأعظم على ثلاثة و سبعين حرفا و إنما كان عند آصف منها حرف واحد فتكلم به فحسفت بالأرض ما بينه و بين سرير بلقيس حتى تناول السرير بيده ثم عادت الأرض كما كانت أسرع من طرفه عين

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzayl who said,

'Shureys Al-Sabishy informed be, from Jabir, from Abu Ja'far^{asws} having said: 'The Magnificent Name of Allah^{azwj} is upon seventy three letters, and rather it was with Asif (Bin Barkhiya, successor^{as} of Suleyman^{as}). So he^{as} spoke with it, and the land which was between him^{as} and the throne of Bilquis submerged to the extent that he^{as} grabbed the throne by his^{as} hand. Then the land returned just as it had been, quicker than the blink of an eye.

و نحن عندنا من الاسم الأعظم اثنان و سبعون حرفا و حرف واحد عند الله تعالى استأثر به في علم الغيب عنده و لا حول و لا قوة إلا بالله العلي العظيم .

And with us^{asws} there are seventy two letters from the Magnificent Name, and one letter is in the Presence of Allah^{azwj} the Exalted, which He^{azwj} Accounts for with the Knowledge of the unseen. And there is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent'.¹⁴

الحسين بن محمد الأشعري عن معلى بن محمد عن أحمد بن محمد بن عبد الله عن علي بن محمد التوفلي عن أبي الحسن صاحب العسكر (عليه السلام) قال سمعته يقول اسم الله الأعظم ثلاثة و سبعون حرفا كان عند آصف حرف فتكلم به فانخرقت له الأرض

¹³ Bihar Al-Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 22

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 36 H 1

فِيمَا بَيْنَهُ وَبَيْنَ سَبَا فَتَنَّاوَلْ عَرْشَ بَلْقِيسَ حَتَّى صَيَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ انبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنْهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ مُسْتَأْثَرٌ بِهِ فِي عِلْمِ الْغَيْبِ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

(It has been narrated) from Abu Al-Hassan^{-asws}, the owner of the army, said, 'I heard him^{-asws} saying: 'The Magnificent Name of Allah^{-azwj} are seventy three letters. One letter was with Asif (Bin Barkhiya^{-as}, successor^{-as} of Suleyman^{-as}). So he^{-as} spoke with it, and the land was folded for him^{-as}, in what was between him^{-as} and Saba (Sheba). So he^{-as} grabbed the throne of Bilquis until it came to be to Suleyman^{-as}. Then the earth extended back in less than the blink of an eye. And with us^{-asws}, from it, there are seventy-two letters, and one letter is in the Presence of Allah^{-azwj}, Accounting for the Knowledge of the hidden'.¹⁵

What is the knowledge of the 'Hidden'?

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **عَالَمُ الْغَيْبِ وَ الشَّهَادَةِ**. قال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **the Knower of the unseen and the seen [6:73]**, said: 'The hidden (unseen) is what has yet to come into being, and the seen is what has already happened'.¹⁶

When an Imam^{-asws} wants to know something, Allah^{-azwj} Informs him^{-asws}:

علي بن محمد و غيره عن سهل بن زياد عن أيوب بن نوح عن صفوان بن يحيى عن ابن مسكان عن بدر بن الوليد عن أبي الربيع الشامي عن أبي عبد الله (عليه السلام) قال إن الإمام إذا شاء أن يعلم علم .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Imam^{-asws}, whenever he^{-asws} desires that he^{-asws} knows (something), knows (it)'.¹⁷

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 36 H 3

¹⁶ معاني الأخبار: 1 / 146

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 1

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ أَعْلَمَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Imam^{-asws}, whenever he^{-asws} so desires to know (something), knows (it)'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ أَبِي عُبَيْدَةَ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَادَ الْإِمَامُ أَنْ يَعْلَمَ شَيْئًا أَعْلَمَهُ اللَّهُ ذَلِكَ .

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al Madainy, from Abu Ubeyda Al Madainy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever the Imam^{-asws} intends to know something, Allah^{-azwj} Lets him^{-asws} know that'.¹⁹

What the Holy Quran Reveals about the Ilmul Ghaib:

Usually, the Verse (72:26) is presented from the Sura Al-Jinn (The Jinn), stating that no one other than Allah^{-azwj} has the Knowledge of the hidden, while ignoring the very next Verse (72:27) in which Allah^{-azwj} Mentions the exception: **Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him (72:27).**

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا {72:26}

(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]

However, the next Verse (72:27) adds the exception that Allah does Reveal knowledge to the selected ones from His People.

إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا {72:27}

Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قالوا: فمتى يكون ذلك؟ قال الله لحمد

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 2

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 3

(صَلَّى اللهُ عَلَيْهِ وَآلِهِ): قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا قَالَ: أَجَلًا عَالَمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مِنْ ارْتَضَى مِنْ رَسُولٍ يَعْنِي عَلِيًّا الْمُرْتَضَى مِنَ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَهُوَ مِنْهُ،

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'They (Quraysh) said, 'So when will that take place?' Allah^{-azwj} Said to Muhammad^{-saww}: **Say: 'I don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25] (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]** Meaning Ali^{-asws}, the chosen one from the Rasool^{-saww}, and he^{-asws} is from him^{-saww}.

قال الله: فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ: فِي قَلْبِهِ الْعِلْمُ، وَ مِنْ خَلْفِهِ الرِّصْدُ يَعْلَمُهُ عِلْمَهُ، وَ يَزِقُّهُ الْعِلْمَ زَقًا، وَ يَعْلَمُهُ اللهُ إِلْهَامًا،

Allah^{-azwj} Said: **for surely He makes a guard to march before him and after him.** He^{-asws} said: **'In his^{-saww} heart is the Knowledge, and is the one behind him^{-saww}, and is the guard who knows his^{-saww} Knowledge, and he^{-asws} distributes the Knowledge with a distribution, and Allah^{-azwj} Taught him^{-asws} by inspiration.**

و الرصد: التعليم من النبي (صلى الله عليه وآله) ليعلم النبي (صلى الله عليه وآله) أَنْ قَدْ أُبْلِغُوا رِسَالَاتِ رَبِّهِمْ وَ أَحَاطَ عَلَيَّ (عليه السلام) بما لدى الرسول من العلم و أحصى كُلَّ شَيْءٍ عَدَدًا مَا كَانَ أَوْ يَكُونُ مِنْذُ يَوْمِ خَلَقَ اللهُ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ فِتْنَةٍ أَوْ زَلْزَلَةٍ أَوْ خَسْفٍ أَوْ قَذْفٍ، أَوْ أُمَّةٍ هَلَكَتْ فِيمَا مَضَى أَوْ تَهْلِكُ فِيمَا بَقِيَ، وَ كَمِ مِنْ إِمَامٍ جَائِرٍ أَوْ عَادِلٍ يَعْرِفُهُ بِاسْمِهِ وَ نَسَبِهِ،

And the guard, is the teacher from the Prophet^{-saww}, **For Him to Know [72:28]**, the Prophet^{-as}, **that they have delivered the Messages of their Lord, and He – Ali^{-asws}, Encompasses whatever is with the Rasool^{-saww} from the Knowledge, and He Counts the number of all things [72:28]** – whatever has happened since the day Allah^{-azwj} Created Adam^{-as} up to the Establishment of the Hour – from either a Fitna, or an earthquake, or a submergence, or eruption, or a community destroyed in the past or would be destroyed in the future, and how may tyrannical or just imams there would be. He^{-asws} recognises him by his name and his lineage.

و من يموت موتا أو يقتل قتلا، و كم من إمام مخذول لا يضره خذلان من خذله، و كم من إمام منصور لا ينفعه نصر من نصره».

And whether one would be dying a (natural) death, or killed by a killing, and how many Imams^{-asws} would be abandoned, not being harmed by the abandonment of the one who abandons him^{-asws}, and how many Imams^{-asws} would be helped, not benefitting by the help of the one who helps him^{-asws},²⁰

²⁰ (تفسير القمي 2: 389)

In another Hadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبِابٍ عَنْ سَدِيرِ الصَّرِيفِيِّ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ يَسْأَلُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ حُمْرَانُ أَرَأَيْتَ قَوْلَهُ جَلَّ ذِكْرُهُ عَالِمُ الْغَيْبِ فَلَا يَظْهَرُ عَلَى غَيْبِهِ أَحَدًا

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Sadeyr Al Sayrafi who said,

‘I heard Humran Bin Ayn asking Abu Ja’far^{-asws}. Humran said to him^{-asws}, ‘What is your^{-asws} view of the Words of the Mighty and Majestic: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]?**’

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِلَّا مِنْ ارْتِضَايَ مِنْ رَسُولٍ وَكَانَ وَاللَّهِ مُحَمَّدٌ مِمَّنْ ارْتَضَاهُ وَأَمَّا قَوْلُهُ عَالِمُ الْغَيْبِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ فِيمَا يَقْدِرُ مِنْ شَيْءٍ وَيَقْضِيهِ فِي عِلْمِهِ قَبْلَ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يَفْضِيهِ إِلَى الْمَلَائِكَةِ

So Abu Ja’far^{-asws} said: **‘Except one He Chooses from a Rasool [72:27].** And it was so, by Allah^{-azwj}, Muhammad^{-saww} was from the ones He^{-azwj} Chose. And as for His^{-azwj} Words **[72:26] The Knower of the unseen!** So Allah^{-azwj} Mighty and Majestic is a Knower of whatever is unseen from His^{-azwj} creatures with regards to whatever He^{-azwj} Determines from something and Ordains it in His^{-azwj} Knowledge before He^{-azwj} Creates it, and before He^{-azwj} Exposes it to the Angels.

فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مَوْقُوفٌ عِنْدَهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيَقْضِيهِ إِذَا أَرَادَ وَ يَبْدُو لَهُ فِيهِ فَلَا يَمْضِيهِ

So that, O Humran, is a Knowledge Paused in His^{-azwj} Presence. To it, with regards to it, is the Desire. So He^{-azwj} Ordains it whenever He^{-azwj} Intends and Originates for it regarding it, and He^{-azwj} Changes His^{-azwj} Decision for it with regards to it, and it is not Ordained.

فَأَمَّا الْعِلْمُ الَّذِي يَقْدَرُهُ اللَّهُ عَزَّ وَجَلَّ فَيَقْضِيهِ وَ يَمْضِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ إِلَيْنَا .

So, as for the knowledge which Allah^{-azwj} Mighty and Majestic Determines, so He^{-azwj} Ordains it, and Accomplishes it. Thus it is the Knowledge which ended up to Rasool-Allah^{-saww}, then to us^{-asws}.²¹

Allah^{-azwj} Does not Prevent a Prophet/Imam from the (Hidden) Knowledge:

حدثنا أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن أبي حمزة قال سمعت أبا عبد الله عليه السلام يقول والله لا يكون عالم جاهلا ابدا عالم بشئ جاهل بشئ

It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, from Umar Bin Abdul Azeez, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 2 (Extract)

'I heard Abu Abdullah^{-asws} say: 'By Allah^{-azwj}, the *Aalim* (knowledgeable one) cannot be ignorant ever, or being knowledgeable in something while being ignorant in something (else)'.

ثم قال الله اجل واعز واعظم واكرم من ان يفرض طاعة عبد يحجب عنه علم سمائه وارضه ثم قال لا يحجب ذلك عنه.

Then said: 'Allah^{-azwj} is more Majestic, and more Strong, and more Magnificent, and more Generous from having necessitated the obedience to a servant^{-asws}, but would Veil from him^{-asws} knowledge of His^{-azwj} Skies and His^{-azwj} Earth'. Then said: 'That is not veiled from him^{-asws}'.²²

VERSE 6:73

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يَنْفُخُ فِي الصُّورِ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ {6:73}

And He is the One Who Created the skies and the earth with the Truth; and on the day He says: "Be!", so it comes into being. His word is the Truth, and for Him is the Kingdom on the day it shall be blown into the trumpet. Knower of the unseen and the seen; and He is the Wise, the Aware [6:73]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان الأحول، عن سلام بن المستنير، عن ثوير بن أبي فاختة، عن علي بن الحسين (عليهما السلام)، قال: سئل عن النفختين، كم بينهما؟ قال: «ما شاء الله».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Muhammad Al-No'man Al-Ahowl, from Salaam Bin Al-Mustaneer, from Suweyr Bin Abu Fa'akhtat,

'I asked Ali^{-asws} Bin Al-Husayn^{-asws} about the two Blowings (into the Trumpet), how much (time) is between the two?' He^{-asws} said: 'Whatever Allah^{-azwj} so Desires it to be'.

فقيل له: فأخبرني يا ابن رسول الله، كيف ينفخ فيه؟ فقال: «أما النفخة الأولى، فإن الله يأمر إسرافيل فيهبط إلى الأرض و معه الصور، و للصور رأس واحد و طرفان، و بين طرف كل رأس منهما ما بين السماء و الأرض، فإذا رأت الملائكة إسرافيل و قد هبط إلى الدنيا و معه الصور، قالوا: قد أذن الله في موت أهل الأرض، و في موت أهل السماء،

So, it was said to him^{-asws}, 'Inform me, O son^{-asws} of Rasool-Allah^{-saww}! How would the Trumpet be Blown into?' So he^{-asws} said: 'As for the first Blowing, Allah^{-azwj} would Command Israfeel^{-as}, and he^{-as} would descend upon the earth, and with him^{-as} would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So, when the Angels^{-as} see Israfeel^{-as} to have descended upon the earth, and with him^{-as} is the Trumpet, they^{-as} would say: 'Allah^{-azwj} has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky'.

قال: فينفخ الجبار نفخة في الصور، فيخرج الصوت من أحد الطرفين الذي يلي السماوات، فلا يبقى أحد في السماوات إلا حيي و قام كما كان، و يعود حملة العرش، و تعرض الجنة و النار، و تحشر الخلائق للحساب».

He^{-asws} said: 'And the Compeller^{-azwj} would Blow in the Trumpet (the second blowing), and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning'.

قال: فرأيت علي ابن الحسين (عليهما السلام) يبكي عند ذلك بكاء شديدا.

He (the narrator) said, 'And I saw Ali^{-asws} Bin Al-Husayn^{-asws} crying as a result of that, with an intense crying'.²³

قَالَ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِ اتَّبَعْتُمْ إِلَّا مَا يُوْحَىٰ إِلَيَّ ۖ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ {6:50}

Say: 'I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely, I follow only what is Revealed unto me'. Say: 'Are they alike, the blind and the seeing one? Are you not thinking?' [6:50]

في العيون عن الرضا عليه السلام: أنه سئل يوماً و قد اجتمع عنده قوم من أصحابه و قد كانوا يتنازعون في الحديثين المختلفين عن رسول الله صلى الله عليه و آله و سلم في الشيء الواحد

In (the book) Uyoon Al-Akhbar Al-Reza^{-asws} – He^{-asws} had been asked one day, and there had gathered in his^{-asws} presence a group from his^{-asws} companions and they had been arguing regarding the two different Ahadeeth from Rasool-Allah^{-saww} regarding one thing.

فقال إن الله عز و جل حرم حراماً و أحل حلالاً و فرض فرائض فما جاء في تحليل ما حرم الله أو تحريم ما أحل الله أو رفع فريضة في كتاب الله رسمها قائم بلا نسخ نسخ ذلك فذلك شيء لا يسع الأخذ به لأن رسول الله صلى الله عليه و آله و سلم لم يكن ليحرم ما أحل الله و لا ليحلل ما حرم الله و لا ليغير فرائض الله

So, he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Prohibited the Prohibitions and Permitted the Permissible(s), and Obligated the Obligations. So, whatever came in the permission of what Allah^{-azwj} Prohibited, or a prohibition of what Allah^{-azwj} Permitted, or lifting an Obligation in the Book of Allah^{-azwj}, its Prescribing having been established, without an Abrogation Abrogating that, so that is a thing (regarding which) there is no leeway – as Rasool-Allah^{-saww} did not happen to prohibit what Allah^{-azwj} had Permitted, nor permit what Allah^{-azwj} had Prohibited, nor did he^{-saww} change an Obligation of Allah^{-azwj} and His^{-azwj} Ordinances.

²³ (Extract) تفسير القمي 2: 252

وَأَحْكَامُهُ وَكَانَ فِي ذَلِكَ كُلِّهِ مُتَّبِعًا مُسْلِمًا مُؤَدِّيًا عَنِ اللَّهِ عَزَّ وَجَلَّ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ أَتَّبِعَ إِلَّا مَا يُوحَىٰ إِلَيَّ فَكَانَ مُتَّبِعًا لِلَّهِ مُؤَدِّيًا عَنِ اللَّهِ مَا أَمَرَ بِهِ مِنْ تَبْلِيغِ الرِّسَالَةِ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ قِيلَ الضَّالُّ وَالْمُهْتَدِي.

And he^{-saww} was, in all of that, a follower, a submissive (one), a fulfiller to Allah^{-azwj} Mighty and Majestic, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***Surely I follow only what is Revealed unto me [6:50]***. So he^{-saww} was obedient to Allah^{-azwj}, a fulfiller to Allah^{-azwj} what He^{-azwj} had Commanded him^{-saww} with, from the delivery of the Message. ***Say: 'Are they alike, the blind and the seeing one? Are you not thinking?' [6:50]*** – said: ***'The (blind being) the straying one, and the (seeing being) the rightly Guided one'***.²⁴

في التوحيد و المعاني و المجالس عن الصادق عليه السلام: لما صعد موسى على نبينا و آله و عليه السلام إلى الطور فنادى ربه عز و جل قال يا رب أرني خزانة فقال تعالى يا موسى إنما خزائني إذا أردت شيئاً أن أقول له كن فيكون.

In (the books) Al Tawheed, and Al Ma'any (Al Akhbar) and Al Majalis,

'From Al-Sadiq^{-asws}: 'When Musa^{-as} ascended to the (mount) Toor, he^{-as} called out to his^{-as} Lord^{-azwj} Mighty and Majestic: 'O Lord^{-azwj}! Show me^{-as} Your^{-azwj} Treasures'. So the Exalted Said: "But rather, My^{-azwj} Treasure is that whenever I^{-saww} Want something, I^{-azwj} Say to it: "Be! So, it comes into being".²⁵

VERSE 9:78

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ {9:78}

Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هو ثعلبة بن حاطب بن عمرو بن عوف، كان محتاجاً فعاهد الله، فلما آتاه الله بخل به». قال: ثم ذكر المنافقين، فقال: أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ.

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'It is Sa'albat Bin Hatib Bin Amro Bin Awf. He used to be a needy person, so he made a pact with Allah^{-azwj}. But when Allah^{-azwj} Gave him, he was stingy from it. Then the hypocrites are Mentioned: ***Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78]***.

²⁴ Tafseer e Safi – V 2 P 122

²⁵ تفسير الصافي، ج 2، ص: 122

و قال: و أما قوله: الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جَهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ فَجَاءَ سَالِمُ بْنُ عُمَيْرٍ الْأَنْصَارِيُّ بِصَاعٍ مِنْ تَمْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، كُنْتُ لَيْلَتِي أَجِيرًا لَجَرِيرٍ حَتَّى نَلْتُ صَاعَيْنِ تَمْرًا، أَمَّا أَحَدُهُمَا فَأَمْسَكْتُهُ، وَ أَمَّا الْآخَرُ فَأَقْرَضَهُ رَبِّي،

And he^{as} said: 'And as for His^{azwj} Words: **Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them [9:79]**. Saalim Bin Umeyr Al-Ansary came with a 'Sa'a' (a unit of measurement) of dates and said, 'O Rasool-Allah^{saww}! I worked for a wage last night until I got two 'Sa'as' of dates. As for one of them, so I have kept it, and as for the other, so I give it for (the Sake of) my Lord^{azwj}'.

فَأَمَرَ رَسُولُ اللَّهِ أَنْ يَنْبَذَهُ فِي الصَّدَقَاتِ، فَسَخَّرَ مِنْهُ الْمُنَافِقُونَ، وَ قَالُوا: وَ اللَّهُ إِنْ اللَّهُ لَغَنِيٌ عَنْ هَذَا الصَّاعِ، مَا يَصْنَعُ اللَّهُ بِصَاعِهِ شَيْئًا! وَ لَكِنْ أَبَا عَقِيلٍ أَرَادَ أَنْ يَذْكَرَ نَفْسَهُ لِيُعْطَى مِنَ الصَّدَقَاتِ، فَقَالَ: سَخَّرَ اللَّهُ مِنْهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ.

So Rasool-Allah^{saww} ordered for it to be distributed as charity, and the hypocrites from among them started mocking, and they said, 'By Allah^{azwj}! Allah^{azwj} is Needless of this Sa'a (of dates). Allah^{azwj} cannot do anything with his Sa'a!' But Abu Aqeel wanted to remind himself to be given from the charities. So he said, **Allah would Ridicule them, and for them would be a painful Punishment [9:79]**.²⁶

VERSE 7:118

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ {7:188}

Say: 'I neither control a benefit for myself nor a harm except what Allah so Desires to, and had I known the unseen, I would have abundance from the good and the evil would not touch me. Surely, I am only a warner and a giver of glad tidings for a believing people [7:188]

وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ: أَمَّا قَوْلُهُ تَعَالَى: يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فِإِنْ قَرِيشًا بَعَثُوا الْعَاصِ بْنَ وَائِلَ السَّهْمِيِّ وَ النَّضَرَ بْنَ حَارِثَ بْنَ كَلْدَةَ وَ عَقْبَةَ بْنَ أَبِي مَعِيْطٍ إِلَى نَجْرَانَ لِيَتَعَلَّمُوا مِنْ عُلَمَاءِ الْيَهُودِ مَسَائِلَ وَ يَسْأَلُوا بِهَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ). وَ كَانَ فِيهَا: سَلُوا مُحَمَّدًا مَتَى تَقُومُ السَّاعَةُ؟ [فَإِنْ ادَّعَى عِلْمَ ذَلِكَ فَهُوَ كَاذِبٌ، فَإِنْ قِيَامَ السَّاعَةِ لَمْ يُطْلَعْ اللَّهُ عَلَيْهِ مَلَكًا مُقْرَبًا وَ لَا نَبِيًّا مُرْسَلًا،

And Ali Bin Ibrahim said,

'As for the Words of the Exalted: **They are asking you about the Hour, 'When would it transpire?'** The Quraysh send Al-A'as Al-Wa'il Al-Sahmy, and Al-Nazar Bin Haris Bin Kalada, and Uqba Bin Abu Mueet to Najran in order to learn from the Jewish scholars questions which they could be asking Rasool-Allah^{saww} with, and among these was, 'Ask Muhammad^{saww},

تفسير القمي 1: 301. 26

when would the Hour be Established?’ So if he^{-saww} has been Given that knowledge, then he^{-saww} is a liar, for the Establishment of the Hour, Allah^{-azwj} has neither Notified it to an Angel of Proximity, nor a Mursil Prophet^{-as}.

فلما سألوا رسول الله (صلى الله عليه وآله): متى تقوم الساعة؟ أنزل الله تعالى: يسئلونك عن الساعة أيان مرساها قل إنما علمها عند ربي لا يجليها لوقتها إلا هو ثقلت في السماوات والأرض لا تأتاكم إلا بغتة يسئلونك كأنك حفي عنها أي جاهل بما قل لهم يا محمد: إنما علمها عند الله ولكن أكثر الناس لا يعلمون.

So, when they asked Rasool-Allah^{-saww}, ‘When would the Hour be Established?’ Allah^{-azwj} the Exalted Revealed: ***They are asking you about the Hour, ‘When would it transpire?’ Say: ‘But rather, its knowledge is with my Lord. None can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except suddenly’. They are asking you as if you are eager about it. Say: ‘But rather, its knowledge is with Allah, but most of the people, they are not knowing [7:187]’.***²⁷

في عيون الأخبار عن الرضا عليه السلام قال: ولقد حدثني أبي عن أبيه عن آبائه عن علي عليهم السلام أن النبي صلى الله عليه وآله قيل له: يا رسول الله متى يخرج القائم من ذريتك؟ فقال: مثله مثل الساعة «لا يجليها لوقتها إلا هو ثقلت في السماوات والأرض لا تأتاكم إلا بغتة»

In Uyoon Al Akhbar –

‘From Al-Reza^{-asws} having said: ‘My^{-asws} father^{-asws} has narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} that it was said to the Prophet^{-saww}, ‘O Rasool-Allah^{-saww}! When will be the rising of Al-Qaim^{-asws} of your^{-asws} offspring?’ So he^{-saww} said: ‘His^{-asws} example is an example of the (Establishment of the) Hour, ***None can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except suddenly [7:187]’.***

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن خلف بن حماد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: ولو كنت أعلم الغيب لاستكثرت من الخير وما مسني السوء، قال: «يعني الفقر».

Ibn Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Khalaf Bin Hamaad, from a man,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} the Exalted: ***and had I known the unseen, I would have abundance from the good and the evil would not touch me [7:188]***, said, ‘It (evil) means the poverty’.²⁸

²⁷ تفسير القمي 1: 249

²⁸ معاني الأخبار: 1/172.

VERSE 9:105

وَقُلْ اَعْمَلُوا فِى سَبِيْرِ اللّٰهِ عَمَلَكُمْ وَرِسُوْلَهُ وَالْمُؤْمِنُوْنَ وَاسْتَرْدُّوْنَ اِلَى عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ {9:105}

And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing' [9:105]

The Altered Verse

أَحْمَدُ بْنُ عَبْدِ الْعَظِيمِ عَنْ الْحُسَيْنِ بْنِ مِيَاخٍ عَنْ أَخِيهِ قَالَ قَرَأَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قُلْ اَعْمَلُوا فِى سَبِيْرِ اللّٰهِ عَمَلَكُمْ وَرِسُوْلَهُ وَالْمُؤْمِنُوْنَ فَقَالَ لَيْسَ هَكَذَا هِيَ اِنَّمَا هِيَ وَالْمَأْمُوْنُوْنَ فَنَحْنُ الْمَأْمُوْنُوْنَ .

Ahmad, from Abdul Azeem, from Al Husayn Bin Mayyah, from the one who informed him who said,

'A man recited in the presence of Abu Abdullah^{-asws}: **for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**. So he^{-asws} said: 'It is not like this! But rather, it is **'and the Entrusted ones** (وَالْمَأْمُوْنُوْنَ)'. So we^{-asws} are the Entrusted ones^{-asws}'.²⁹

The Holy Masomeen^{-asws} see all the deeds of people:

حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَبْدِ الْكَرِيمِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنْ بَرِيدِ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ اَعْمَلُوا فِى سَبِيْرِ اللّٰهِ عَمَلَكُمْ وَرِسُوْلَهُ وَالْمُؤْمِنُوْنَ قَالَ مَا مِنْ مُؤْمِنٍ يَمُوتُ وَلَا كَافِرٍ فَتَوَضَّعَ فِي قَبْرِهِ حَتَّى تَعْرَضَ عَمَلُهُ عَلَى رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَعَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَهَلُمَّ جَرًّا إِلَى آخِرٍ مِنْ فَرَضِ اللّٰهِ طَاعَتَهُ عَلَى الْعِبَادِ.

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Kareem Bin Yahya Al-Khash'ai, from Bureyd Al-Ajaly who said:

'I said to Abu Ja'far^{-asws}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**', he^{-asws} said: 'There is none from a Momin who dies, nor Kafir gets placed in his grave until his deeds get presented to Rasool-Allah^{-saww}, and to Ali^{-asws}. These get shown to each one^{-asws} whose the obedience to whom^{-asws} has been Obligated by Allah^{-azwj} on the servants'.³⁰

حَدَّثَنَا أَحْمَدُ بْنُ مُوسَى عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَشَابِ عَنْ عَلِيِّ بْنِ حَسَّانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَوْلَهُ قُلْ اَعْمَلُوا فِى سَبِيْرِ اللّٰهِ عَمَلَكُمْ وَرِسُوْلَهُ وَالْمُؤْمِنُوْنَ قَالَ هُمْ الْاِئِمَّةُ تَعْرَضُ عَلَيْهِمْ اَعْمَالُ الْعِبَادِ كُلِّ يَوْمٍ إِلَى يَوْمِ الْقِيَمَةِ.

It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 62

³⁰ Basaair Al Darajaat – P 9 Ch 5 H 8

'Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]'**, he^{-asws} said: 'They^{-asws} (the Momineen) are the Imams^{-asws}. The deeds of the servants will get presented to them^{-asws} every day up to the Day of Judgement'.³¹

حدثنا ابراهيم بن هاشم عن القاسم بن محمد الزيات عن عبد الله بن ابا ن الزيات وكان يكنى عبد الرضا قال قلت للرضا عليه السلام ادع الله لي ولاهل بيتي قال أو لست افعل والله ان اعمالكم لتعرض على في كل يوم وليلة فاستعظمت ذلك فقال اما تقرأ كتاب الله قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

It has been narrated to us by Ibrahim Bin Haashim, from Al-Qasim Bin Muhammad Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, and he used to be called Abdul Reza who said:

'I said to Al-Reza^{-asws}, 'Supplicate to Allah^{-azwj} for me and for my family'. He^{-asws} said: 'Or am I^{-asws} not doing so (already)? By Allah^{-azwj}, your deeds are presented to me^{-asws} during every day and night. Consider that to be great (give importance to that). Have you not read the Book of Allah^{-azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]'**?³²

حدثنا أبو طالب عن حماد بن عيسى عن حريز عن محمد بن مسلم وزرارة قال سئلنا ابا عبد الله عن الاعمال تعرض على رسول الله صلى الله عليه وآله قال ما فيه شك ثم تلا هذه الآية قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان الله شهداء في ارضه.

It has been narrated to us by Abu Talib, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim and Zarara who said:

'We asked Abu Abdullah^{-asws} about the deeds getting presented to Rasool-Allah^{-saww}. He^{-asws} said: 'There is no doubt in this'. Then he^{-asws} recited this Verse: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]'**. He^{-asws} said: 'They^{-asws} are the witnesses for Allah^{-azwj} in His^{-azwj} Earth'.³³

عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: **وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ**، قال: «تريدون أن تروون علي، هو الذي في نفسك».

From Zarara who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]'**. He^{-asws} said: 'Do you want to see Ali^{-asws}? He^{-asws} is the one who is within yourself'.³⁴

³¹ Basaair Al Darajaat – P 9 Ch 5 H 4

³² Basaair Al Darajaat – P 9 Ch 6 H 2

³³ Basaair Al Darajaat – P 9 Ch 6 H 6

³⁴ تفسير العياشي 2: 120 / 108

و عنه: عن أحمد بن مهران. عن محمد بن علي، عن أبي عبد الله الصامت، عن يحيى بن مساور، عن أبي جعفر (عليه السلام) أنه ذكر هذه الآية فسيرى الله عملكم ورسوله و المؤمنون، قال: «هو و الله علي بن أبي طالب (عليه السلام)».

And from him, from Ahmad Bin Mahran, from Muhammad Bin Ali, from Abu Abdullah Al Saamit, from Yahya Bin Masaawar,

(It has been narrated) from Abu Ja'far^{-asws} having mentioned this Verse: **for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, said: 'By Allah^{-azwj}! He^{-asws} (Momineen) is Ali^{-asws} Bin Abu Talib^{-asws}'.³⁵

Pleasing and displeasing Rasool-Allah^{-saww}

و عنه: عن يعقوب بن يزيد، عن الحسن بن علي الوشاء، عن علي بن أبي حمزة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله تعالى: اعملوا فسيرى الله عملكم ورسوله و المؤمنون قلت: من المؤمنون؟ قال: «من عسى أن يكون غير صاحبكم؟».

From him, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'The Words of Allah^{-azwj}: **'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, who are the Momineen?' He^{-asws} said: 'Who else could it be other than your Master^{-asws}?'³⁶

و عنه: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «ما لكم تسوءون رسول الله (صلى الله عليه و آله)؟» فقال له رجل: كيف نسوءه؟ فقال: «أما تعلمون أن أعمالكم تعرض عليه، فإذا رأى فيها معصية ساء ذلك، فلا تسوءوا رسول الله (صلى الله عليه و آله) و سروه».

And from him, from Ali Bin Ibrahim, from his father, from Usmaan Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'What is the matter with you all that you are displeasing Rasool-Allah^{-saww}?' So, a man said to him^{-asws}, 'How do we displease him^{-saww}?' So he^{-asws} said: 'Do you not know that your deeds are presented him^{-saww}. So when he^{-saww} sees disobedience in it, that displeases him^{-saww}. Therefore, do not displease Rasool-Allah^{-saww}, and make him^{-saww} happy'.³⁷

حدثنا يعقوب بن يزيد عن الحسن بن علي الوشاء عن أحمد بن عمير عن أبي الحسن عليه السلام قال سأل عن قول الله عز وجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال ان اعمال العباد تعرض على رسول الله صلى الله عليه وآله كل صباح ابرارها و فجارها فاحذروا.

³⁵ الكافي 1: 171/5.

³⁶ بصائر الدرجات: 1/449.

³⁷ الكافي 1: 171/3.

It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa'a, from Ahmad Bin Umeyr, who has said:

'Abu Al-Hassan^{-asws} said, 'I asked about the Words of Allah^{-azwj} Mighty and Majestic: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, he^{-asws} said that: 'The deeds of the servants get presented to Rasool-Allah^{-saww} every morning, the good ones of it as well as the bad ones of it. So be cautious!'³⁸

On the Day of Judgment

عن يحيى الحلبي، عن أبي عبد الله (عليه السلام)، قلت: حدثني في علي حديثاً؟ فقال: «أشرحه لك أم أجمعه؟». قلت: بل أجمعه.

From Yahya Al Halby,

'From Abu Abdullah^{-asws}. I (the narrator) said, 'Narrate to me a Hadeeth regarding Ali^{-asws}'. So he^{-asws} said: 'Shall I^{-asws} explain it (in detail) for you or summarise it for you?' I said, 'But, summarise it for me'.

فقال: «علي باب الهدى، من تقدمه كان كافراً، و من تخلف عنه كان كافراً».

So, he^{-asws} said: 'Ali^{-asws} is the door of Guidance. The one who precedes him^{-asws} would be a Kafir, and the one who stays behind from him^{-asws} would be a Kafir'.

قلت: زدني. قال: «إذا كان يوم القيامة نصب منبر عن يمين العرش له أربع و عشرون مرقاة، فيأتي علي و بيده اللواء حتى يرتقيه و يركبه، و يعرض الخلق عليه، فمن عرفه دخل الجنة، و من أنكره دخل النار».

I said, 'Increase it for me'. He^{-asws} said: 'When it would be the Day of Judgment, a Pulpit would be established on the right of the Throne, for it being twenty-four stepping stones. Then Ali^{-asws} would come over and in his^{-asws} hand would be the Tablets, until he^{-asws} steps up on them and sits upon it, and the creatures would be presented to him^{-asws}. So the one who recognised him^{-asws} would enter the Paradise, and the one who denies him^{-asws} would enter the Fire'.

قلت: هل فيه آية من كتاب الله؟ قال: «نعم، ما تقول في هذه الآية، يقول تبارك و تعالى: فَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ هُوَ وَ اللَّهُ عَلِي بن أبي طالب (عليه السلام)».

I said, 'Is there with regards to it, any Verse from the Book of Allah^{-azwj}?' He^{-asws} said: 'Yes. What would you say regarding this Verse? The Blessed and Exalted is Saying: **for Allah will See your work and (so will) His Rasool and the Momineen [9:105]**, and he^{-asws} by Allah^{-azwj}, is Ali^{-asws} Bin Abu Talib^{-asws}'.³⁹

³⁸ Basaair Al Darajaat – P 9 Ch 4 H 2

³⁹ تفسير العياشي 2: 121 / 108.

VERSE 11:73

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلِكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنَِّّي إِذَا لَمَنِ الظَّالِمِينَ {11:31}

And I am not saying to you: ‘There are Treasures of Allah with me’, nor do I know the unseen, nor am I saying: ‘I am a king’, nor am I saying to those who are disdaining your eyes, ‘Allah will never Give you any good’ - Allah is more Knowing with what is in their hearts – (if I do) then I would be from the unjust ones’ [11:31]

علي بن إبراهيم عن أبيه عن أحمد بن محمد بن أبي نصر عن أبان بن عثمان عن إسماعيل الجعفي عن أبي جعفر (عليه السلام) قال كانت شريعة نوح (عليه السلام) أن يعبد الله بالتوحيد والإخلاص وخلع الأنداد وهي الفطرة التي فطر الناس عليها وأخذ الله ميثاقه علي نوح (عليه السلام) وعلى النبيين (عليهم السلام) أن يعبدوا الله تبارك وتعالى ولا يشركوا به شيئاً وأمر بالصلاة والأمر بالمعروف والنهي عن المنكر والحلال والحرام ولم يفرض عليه أحكام حدود ولا فرض موارث

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far^{-asws} has said: 'The Law (Sharia) of Noah^{-as} was that they should worship Allah^{-azwj} with the Tawheed, and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah^{-azwj} Took a Covenant with Noah^{-as} and to All the Prophets^{-as} that they^{-as} would worship Allah^{-azwj} and will not associate anything with Him^{-azwj}, and Commanded for the Salat, and the enjoining of the good, and the prohibiting of the bad, and the Permissible(s), and the Prohibitions, and did not Necessitate upon them the rules of the Legal punishments, nor about the necessary inheritance.

فهذه شريعته فلبث فيهم نوح ألف سنة إلا خمسين عاماً يدعوهم سرا وعلانية فلما أبوا وعتوا قال رب أني مغلوب فأنصر فأوحى الله جل وعز إليه أنه لن يؤمن من قومك إلا من قد آمن فلا تبتئس بما كانوا يفعلون [يعملون] فلذلك قال نوح (عليه السلام) و لا يلدوا إلا فاجرا كفارا فأوحى الله عز وجل إليه أن اصنع الفلك.

So, this is His^{-azwj} Law which Noah^{-as} remained upon among them for a thousand years except for fifty years (950 years) calling them secretly and in the open. But when they refused and rebelled, he^{-as} said to his^{-as} Lord^{-azwj}: 'I^{-as} have been overcome, so Help!' So Allah^{-azwj} Revealed unto him^{-as}: "No one else from your^{-as} people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done". So, for that reason Noah^{-as} said: 'They will not give birth to anyone except tyrannous infidels'. Then Allah^{-azwj} Revealed unto him^{-as} to make the ship'.⁴⁰

علي بن إبراهيم عن أبيه عن الحسن بن محبوب عن محمد بن الفضيل عن أبي حمزة عن أبي جعفر (عليه السلام) قال وقد كان آدم (عليه السلام) وصي هبة الله أن يتعاهد هذه الوصية عند رأس كل سنة فيكون يوم عيدهم فيتعاهدون نوحا وزمانه الذي يخرج

⁴⁰ Al Kafi – H 14872

فِيهِ وَكَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِنَّمَا عَرَفُوا نُوحًا بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَى آخِرِ الْآيَةِ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{-asws} having said that: 'And Adam^{-as} had bequeathed to Hibbat-Allah^{-as} that he^{-as} should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah^{-as} and the time of his^{-as} coming out and that is what has come in the will of every Prophet^{-as} until Allah^{-azwj} Sent Muhammad^{-saww}, and they recognised Noah^{-as} by the Knowledge which was in their possession, and these are the Words of Allah^{-azwj} Mighty and Majestic: **And We had Sent Noah to his people [11:25]** - up to the end of the Verse.

وَ كَانَ مِنْ بَيْنِ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لَذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يَسْمَوْا كَمَا سُمِّيَ مِنْ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رَسَلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رَسَلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أَسْمِ الْمُسْتَخْفِينَ كَمَا سُمِّيَتِ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

And there were in between Adam^{-as} and Noah^{-as}, Prophets^{-as} who were in hiding and it is for that reason their^{-as} mention is hidden in the Quran. So they^{-as} have not been named as have been named the proclaimed Prophets^{-as}, greetings be upon all of them^{-as}, and these are the Words of Allah^{-azwj}; **And Rasools We have Mentioned to you before and Rasools We have not Mentioned to you [4:164]**, meaning the hidden ones from the Prophets^{-as} have not been named as the proclaimed ones have been named'.⁴¹

The Knowledge of Allah^{-azwj}:

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ {13:9}

The Knower of the unseen and the seen, the Great, the Most High [13:9]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) اسْتَنْهَضَ النَّاسَ فِي حَرْبٍ مَعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسَ قَامَ خَطِيبًا فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَفَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ خُلِقَ مَا كَانَ قُدْرَةً بَانَ بِهَا مِنَ الْأَشْيَاءِ وَ بَانَ الْأَشْيَاءُ مِنْهُ

Muhammad Bin Abu Abdullah and Muhammad Bin Yahya altogether,

(It has been narrated) raising it to Abu Abdullah^{-asws} that Amir Al-Momineen^{-asws} mobilised the people regarding battling against Mu'awiya for the second time. So, when the people assembled, he^{-asws} stood to address, and he^{-asws} said: 'The Praise is for Allah^{-azwj} the One, the First, the *Samad*, the Individual Who was neither from a thing nor created from a thing. He^{-azwj}

⁴¹ Al Kafi – H 14540 (Extract)

Created what was Determined distinct from the things, and the things are distinct from Him^{-azwj}.

فَلَيْسَتْ لَهُ صِفَةٌ تَنَالُ وَلَا حَدٌّ تَضْرِبُ لَهُ فِيهِ الْأَمْثَالُ كُلُّ دُونَ صِفَاتِهِ تَحْيِيرُ اللَّغَاتِ وَ ضَلَّ هُنَاكَ تَصَارِيفُ الصِّفَاتِ وَ حَارَ فِي مَلَكُوتِهِ عَمِيقَاتُ مَذَاهِبِ التَّفَكِيرِ وَ انْقَطَعَ دُونَ الرُّسُوحِ فِي عِلْمِهِ جَوَامِعُ التَّفْسِيرِ وَ حَالَ دُونَ غَيْبِهِ الْمَكْنُونِ حَجَبٌ مِنَ الْغُيُوبِ تَاهَتْ فِي أَدْنَى أَدَانِيهَا طَامِحَاتُ الْعُقُولِ فِي لَطِيفَاتِ الْأُمُورِ

So, there isn't an attribute for Him^{-azwj} you can attain Him^{-azwj} with, nor a limit wherein you can strike examples for Him^{-azwj}. All are below His^{-azwj} Attributes by the composition of the languages, and over there strayed the declensions of the attributes, with regards to His^{-azwj} Kingdom, the profundities of the doctrines and thoughts are confused, and the comprehensive of the interpretation get cut short before the firmness with regards to His^{-azwj} Knowledge, and the barriers of the unseen prevented the concealed (Secrets). The intellects got lost with regards to the lowest of the low of the subtleties of the matters.

لَمْ يَعْزُبْ عَنْهُ خَفِيَّاتُ غُيُوبِ الْهَوَاءِ وَلَا غَوَامِضُ مَكْنُونِ الظُّلَمِ الدُّجَى وَلَا مَا فِي السَّمَاوَاتِ الْعُلَى إِلَى الْأَرْضِينَ السُّفْلَى

They do not escape from Him^{-azwj}, the unseen secrets of the atmosphere, nor the inner-most mysteries of the dark obscurities, nor whatever is in the high skies to the lowest firmaments.

وَ كُلُّ عَالَمٍ فَمِنْ بَعْدِ جَهْلٍ تَعَلَّمَ وَ اللَّهُ لَمْ يَجْهَلْ وَ لَمْ يَتَعَلَّمْ أَحَاطَ بِالْأَشْيَاءِ عِلْمًا قَبْلَ كَوْنِهَا فَلَمْ يَزِدْ بِكَوْنِهَا عِلْمًا عِلْمَهُ بِهَا قَبْلَ أَنْ يَكُونَهَا كَعِلْمِهِ بَعْدَ تَكْوِينِهَا

And every knower, so he learns from after ignorance but Allah^{-azwj} was not ignorant and did not learn. He^{-azwj} Comprehended the things in Knowledge before their coming into being. So the knowledge of their coming into being did not increase the Knowledge. His^{-azwj} Knowledge of these before their coming into being is the same as His^{-azwj} Knowledge after their coming into being.

بَذَلِكَ أَصِفُ رَبِّي فَلَا إِلَهَ إِلَّا اللَّهُ مِنْ عَظِيمٍ مَا أَعْظَمُهُ وَ مِنْ جَلِيلٍ مَا أَجَلُّهُ وَ مِنْ عَزِيزٍ مَا أَعَزَّهُ وَ تَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا .

With that, I^{-asws} describe my^{-asws} Lord^{-azwj}. So, there is no god except Allah^{-azwj}, more Magnificent than what He^{-azwj} is magnified by, and more Majestic than what He^{-azwj} is Glorified by, and Mightier than what I Revere Him^{-azwj} as, and Exalted is He^{-azwj} from what the unjust ones are saying, the Loftier, the Greater'.⁴²

The Knowledge of Allah^{-azwj} is of two types

وَذَكَرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ {51:55}

⁴² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 1 (Extracts)

And continue to remind, for surely the Zikr benefits the Momineen [51:55]

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن ابن ابي حمزة عن ابي بصير عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى قال لنبيه فتول عنهم فما انت بملوم اراد ان يعذب اهل الارض ثم بدا الله فنزلت الرحمة فقال ذكر يا محمد فان الذكرى تنفع المؤمنين

Ahmad Bin Muhammad Narrated to us, from Al-Hasan Bin Saeed, from Al-Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer, who has said:

Abu Abdullah^{-asws} having said: 'Surely Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **So turn away from them, for you are not with a blame [51:54]**. Allah^{-azwj} Intended to Punish the inhabitants of the Earth, then Allah^{-azwj} Adopted a more kind Approach and Sent down the Mercy, therefore He^{-azwj} Said: **And continue to remind – O Muhammad^{-saww}, for surely the Zikr benefits the Momineen [51:55]**.

فرجعت من قابل فقلت لابي عبد الله عليه السلام جعلت فداك اني حدثت اصحابنا فقالوا بدا الله ما لم يكن في علمه

I returned to the subject. I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}, I narrated to our companions, they said, 'It seems that it was not in Allah^{-azwj}'s Knowledge'.

قال فقال أبو عبد الله عليه السلام ان الله علمين علم عنده لم يطلع عليه احدا من خلقه وعلم نبذه إلى ملائكته ورسله فما نبذه إلى ملائكته فقد انتهى البينا.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'The Knowledge of Allah^{-azwj} is of two types – a Knowledge which is with Him^{-azwj} and none from the creation gets it, and a knowledge He^{-azwj} has Given to His^{-azwj} Angels and His^{-azwj} Rasools^{-as}. He^{-azwj} did not Give it to them but it reached to us^{-asws}'.⁴³

ابن بابويه، قال: حدثنا أبو محمد جعفر بن أحمد بن علي الفقيه (رضي الله عنه) عنه، قال: حدثنا أبو محمد الحسن بن محمد بن علي بن صدقة القمي، قال: حدثني أبو عمرو محمد بن عمرو بن عبد العزيز الأنصاري الكنجي، قال: حدثني من سمع الحسن بن محمد النوفلي يقول: قدم سليمان المروزي متكلم خراسان على المأمون- و ذكر الحديث مع الإمام الرضا (عليه السلام)، و سليمان المروزي- إلى أن قال الرضا (عليه السلام): «رويت عن أبي عبد الله (عليه السلام)، أنه قال: [إن] الله عز و جل علمين، علما مخزوننا مكنونا لا يعلمه إلا هو، من ذلك يكون البداء، و علما علمه ملائكته و رسله، فالعلماء من أهل بيت نبيك يعلمونه».

Ibn Babuwayh said, 'It was narrated to us by Abu Muhammad Ja'far Bin Ahmad Bin Ali, the jurist, from Abu Muhammad Al Hassan Bin Muhammad Bin Ai Bin Sadaqa Al Qummi, from Abu Amro and Muhammad Bin Amro Bin Abdul Aziz Al Ansari Al Kanji, from one who heard Al Hassan Bin Muhammad Al Nowfali saying,

'Suleyman Al-Marouzy, the speaker of Khurasan, proceeded to Al-Mamoun' – and he mentioned the Hadeeth of the Imam Al-Reza^{-asws} with Suleyman Al-Marouzy, until Al-Reza^{-asws}

⁴³ Basaair Al Darajaat – P 2 CH 21 H 4

said: 'It is reported from Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there are two (types of) Knowledge) – a Knowledge treasured, concealed, none Know it except Him^{-azwj}. From that, the Change (of Decision) occurs; and a Knowledge He^{-azwj} Made it known to His^{-azwj} Angels^{-as} and His^{-azwj} Rasools^{-as}, so the knowledgeable ones^{-asws} from the Household of your Prophet^{-saww} are knowing it''.

قال سليمان: أحب أن تنزعه لي من كتاب الله تعالى، قال: قول الله تعالى لنبيه (صلى الله عليه وآله): فتول عنهم فما أنت بملوم، أراد هلاكهم ثم بدا لله تعالى فقال: وَذَكَرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ.

Suleyman said, 'I would love it if you could pull it for me from the Book of Allah^{-azwj} the Exalted'. He^{-asws} said: 'The Words of the Exalted to His^{-azwj} Prophet^{-saww}: ***So turn away from them, for you are not with a blame [51:54]***. He^{-azwj} Wanted to Destroy them. The there was a Change for Allah^{-azwj} the Exalted, so He^{-azwj} Said: ***And continue to remind, for surely the Zikr benefits the Momineen [51:55]***'.⁴⁴

The Knowledge of Unseen is in the Clarifying Book

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالَمِ الْغَيْبِ لَا يُعْزَبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ {34:3}

And those who commit Kufr say, 'The Hour will not come to us'. Say: 'Yes (it will), by my Lord, the Knower of the unseen! It will come to you. Neither is the weight of a particle in the sky hidden from Him nor in the earth, neither anything smaller than that nor bigger, except it is in a Clarifying Book [34:3]

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{-asws} said: 'And as for: ***the Clarifying Book [34:1]***, so it is Amir-Al-Momineen^{-asws}.⁴⁵

Hadith in the explanation of the Hadith about the 'Maid' (where Imam^{-asws} said: I don't know where my maid is!)

There is a Hadith in which it is said that Imam^{-asws} did not know where the maid went – for the Hadith, see Appendix III. We only quote its explanation below:

⁴⁴ عيون أخبار الرضا (عليه السلام) 1: 1/181

⁴⁵ 4. H، الكافي (ط - الإسلامية)، ج 1، ص: 478

أحمد بن محمد عن محمد بن الحسن عن عباد بن سليمان عن محمد بن سليمان عن أبيه عن سدير

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr who said,

قال سدير فلما أن قام من مجلسه و صار في منزله دخلت أنا و أبو بصير و ميسر و قلنا له جعلنا فداك سمعناك و أنت تقول كذا و كذا في أمر جاريتك و نحن نعلم أنك تعلم علما كثيرا و لا ننسبك إلى علم الغيب قال فقال يا سدير ألم تقرأ القرآن قلت بلى قال فهل وجدت فيما قرأت من كتاب الله عز و جل قال الذي عنده علم من الكتاب أنا آتيك به قبل أن يرتد إليك طرفك

Sadeyr (the narrator) said, 'So when he^{-asws} arose from his^{-asws} gathering and went to his^{-asws} house, I and Abu Baseer, and Muyassar went over and said to him^{-asws}, 'May we be sacrificed for you^{-asws}! We heard you^{-asws} and you^{-asws} were saying such and such regarding the matter of your^{-asws} maid, and we know that you^{-asws} have a lot of knowledge, and we are not linking you^{-asws} to the knowledge of the unseen'. So he^{-asws} said: 'O Sadeyr! Do you not read the Quran?' I said, 'Yes (I do)'. He^{-asws} said: 'So did you find in what you read from the Book of Allah^{-azwj} Mighty and Majestic [27:40] *The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye?*

قال قلت جعلت فداك قد قرأته قال فهل عرفت الرجل و هل علمت ما كان عنده من علم الكتاب قال قلت أخبرني به قال قدر قطرة من الماء في البحر الأخضر فما يكون ذلك من علم الكتاب قال قلت جعلت فداك ما أقل هذا فقال يا سدير ما أكثر هذا أن ينسبه الله عز و جل إلى العلم الذي أخبرك به

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! I have read it'. He^{-asws} said: 'So do you recognise the man, and do you know what was with him from the knowledge of the Book?' I said, 'Inform me of it'. He^{-asws} said: 'A measurement of a drop of water from the green ocean, so that is what happened to be from the knowledge of the Book'. I said, 'May I be sacrificed for you^{-asws}! What little this is' So he^{-asws} said: 'O Sadeyr! What a lot this is if you were to link it to Allah^{-azwj} Mighty and Majestic to the Knowledge which I am about to inform you with it.

يا سدير فهل وجدت فيما قرأت من كتاب الله عز و جل أيضا قل كفى بالله شهيدا بيني و بينكم و من عنده علم الكتاب قال قلت قد قرأته جعلت فداك قال أ فمن عنده علم الكتاب كله أفهم أم من عنده علم الكتاب بعضه قلت لا بل من عنده علم الكتاب كله

O Sadeyr! So, did you find in what you read from the Book of Allah^{-azwj} Mighty and Majestic as well, [13:43] *Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book?* I said, 'I have read it, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'So, is the one with whom is the knowledge of the Book, all of it, more understanding,

or the one with whom is knowledge of the Book, part of it?' I said, 'No, but the one with whom is the knowledge of the Book, all of it'.

قَالَ فَأَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ وَقَالَ عَلِمُ الْكِتَابِ وَاللَّهُ كُلُّهُ عِنْدَنَا عَلِمُ الْكِتَابِ وَاللَّهُ كُلُّهُ عِنْدَنَا .

He (the narrator) said, 'So he^{-asws} gestured by his^{-asws} hand towards his^{-asws} chest and said: 'The knowledge of the Book, by Allah^{-azwj}, all of it is with us^{-asws}! The knowledge of the Book, by Allah^{-azwj}, all of it is with us^{-asws}!'⁴⁶

The Withheld Knowledge:

وعن أحمد بن محمد بن يحيى ، عن أبيه ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن داود بن فرقد ، عن أبي الحسن زكريا بن يحيى ، عن أبي عبد الله (عليه السلام) ، قال : ما حجب الله علمه عن العباد ، فهو موضوع عنهم .

And from Ahmad Bin Muhammad Bin Yahya, from his father, from Ahmad Bin Muhammad Bin Isa, from Ibn Sazaal, from Dawood Bin Farqad, from Abu Al Hassan Zakariya Bin Yahya who says:

Abu Abdullah^{-asws} said: 'The knowledge that Allah^{-azwj} has withheld from the servant is that which is not for them'.⁴⁷

Additional Quranic Verses on the topic of Knowledge of the hidden are cited in Appendix I and example Ahadith citing the prophecies are included in Appendix II.

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 3

⁴⁷ Wasial ul Shia, H. 33496.

APPENDIX I: Quranic Verses on the Knowledge of Unforeseen**VERSE 49:18**

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {49:18}

Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]

VERSE 5:109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {5:109}

On the Day Allah would Gather the Rasools and He would be Saying: "What is that you were answered with?" They would say: 'There is no knowledge for us. You are the Knower of the hidden matters [5:109]

VERSE 5:116

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتَ قُلْتَهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {5:116}

And when Allah Said: "O Isa son of Maryam! Did you say to the people: 'Take me and my mother as two gods from besides Allah?'" He said: 'Glory be to You! It cannot happen for me that I should be saying what isn't right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]

VERSES 9:94

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهَ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {9:94}

They will be making excuses to you when you return to them. Say: 'Do not make excuses. We will never believe you. Allah has Informed us of your news, and Allah and His Rasool would be seeing your deeds, then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing [9:94]

VERSE 23:92

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ {23:92}

Knower of the unseen and the seen, so Exalted is He from what they are associating [23:92]

VERSE 32:6

ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ {32:6}

That is the Knower of the unseen and the seen, the Mighty the Merciful [32:6]

VERSES 34:48

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمِ الْغُيُوبِ {34:48}

Say: 'Surely, my Lord Casts the Truth, being Knower of the unseen [34:48]

VERSE 34:49

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ {34:49}

Say: 'The Truth came and what the falsehood started, will not be restored' [34:49]

VERSE 39:46

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ {39:46}

Say: 'O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in' [39:46]

VERSE 53:35

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهوَ يَرَىٰ {53:35}

Is there with him knowledge of the unseen, so he can see? [53:35]

VERSES 59:22

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ {59:22}

He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]

VERSE 62:8

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {62:8}

Say: 'Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8]

VERSE 64:18

{64:18} عَالَمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

The Knower of the unseen and the seen, the Mighty, the Wise [64:18]

APPENDIX II: Some examples of Ahadith citing Prophecies

نَصُّ، كِفَايَةِ الْأَثَرِ أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ الرَّيَّاتِ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ الْوَاقِدِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ لَنَا مَشْرَبَةٌ وَكَانَ النَّبِيُّ إِذَا أَرَادَ لِقَاءَ جِبْرِئِيلَ عَلَيْهِ السَّلَامُ لَقِيَهِ فِيهَا فَلَقِيَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآمَرَنِي أَنْ لَا يَصْعَدَ إِلَيْهِ أَحَدٌ

(The book) 'Kifayat Al Aser' – Abu Al Mufazzal Al Shaybani, from Abdullah Bin Ja'far Bin Muhammad, from Abdullah Bin Umar Bin Al Khattab Al Zayyat, from Al Haris Bin Muhammad, from Muhammad Bin Sa'ad Al Wasiqy, from Muhammad Bin Umar, from Musa Bin Muhammad Bin Ibrahim, from his father, from Abu Salamah, from Ayesha (well-known fabricatress) said,

'There was a drinking place for us, and whenever the Prophet^{-sawww} wanted to meet Jibraeel^{-as}, would meet him^{-as} in it. Once Rasool-Allah^{-sawww} met him^{-as} in it and instructed me not to let anyone ascend to him^{-sawww}.

فَدَخَلَ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ عَ وَ لَمْ نَعْلَمْ حَتَّى غَشَاهَا - فَقَالَ جِبْرِئِيلُ مِنْ هَذَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَهُ عَلَى فَخْذِهِ

Al-Husayn^{-asws} Bin Ali^{-asws} entered to see him^{-sawww} and we did not know until he^{-asws} was with him^{-sawww}. Jibraeel^{-as} said: 'Who is this?' Rasool-Allah^{-sawww} said: 'My^{-sawww} (grand) son^{-asws}'. The Prophet^{-sawww} took him^{-asws} and seated him^{-asws} upon his^{-sawww} thigh.

فَقَالَ جِبْرِئِيلُ أَمَا إِنَّهُ سَيُقْتَلُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ يَقْتُلُهُ قَالَ أُمَّتُكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ إِنْ شِئْتَ أَخْبَرْتُكَ بِالْأَرْضِ الَّتِي يَقْتُلُ فِيهَا

Jibraeel^{-as} said: 'As for him^{-asws}, he^{-asws} will be killed'. Rasool-Allah^{-sawww} said: 'And who will kill him^{-asws}?'. He^{-as} said: 'Your^{-sawww} community'. Rasool-Allah^{-sawww} said: 'My^{-sawww} community will kill him^{-asws}?'. He^{-as} said: 'Yes, and if you^{-sawww} like, I^{-as} can inform you^{-sawww} of the land he^{-asws} would be killed in'.

فَأَشَارَ جِبْرِئِيلُ إِلَى الطِّفِّ بِالْعِرَاقِ وَ أَخَذَ عَنْهُ تَرَابَ حِمْرَاءَ فَأَرَاهَا فَقَالَ هَذِهِ مِنْ تَرَابِ مَصْرِعِهِ فَبَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ جِبْرِئِيلُ - لَا تَبْكُ فَسَوْفَ يَنْتَقِمَ اللَّهُ مِنْهُمْ بِقَائِمِكُمْ أَهْلَ الْبَيْتِ

Jibraeel^{-as} indicated to 'Al-Taffi' (Karbala) at Al-Iraq, and took some red soil from it and showed it to him^{-sawww}. He^{-as} said: 'This is from the soil of his^{-asws} killing place'. Rasool-Allah^{-sawww} cried. Jibraeel^{-as} said to him^{-sawww}: 'Do not cry, for soon Allah^{-azwj} will Take revenge from them by your^{-sawww} Qaim^{-asws} of People^{-asws} of the Household'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَبِيبِي جِبْرِئِيلُ وَمِنْ قَائِمِنَا أَهْلُ الْبَيْتِ قَالَ هُوَ التَّاسِعُ مِنْ وَلَدِ الْحُسَيْنِ عَ كَذَا أَخْبَرَنِي رَبِّي جَلَّ جَلَالُهُ أَنَّهُ سَيَخْلُقُ مِنْ صُلْبِ الْحُسَيْنِ وَلَدًا وَ سَمَّاهُ عَنْدَهُ عَلِيًّا خَاضِعٌ لِلَّهِ خَاشِعٌ

Rasool-Allah^{-sawww} said: 'My^{-sawww} beloved Jibraeel^{-as}! And who is our^{-asws} Qaim^{-asws}, of People^{-asws} of the Household?' He^{-as} said: 'He^{-asws} is the ninth from the sons^{-asws} of Al-Husayn^{-asws}. Like that

my^{-as} Lord^{-azwj}, Majestic is His^{-azwj} Majesty Informed me^{-as} that a son^{-asws} would be Created from the Sulb of Al-Husayn^{-asws}, and He^{-azwj} has Name him^{-asws} as 'Ali' with Him^{-azwj}, humble to Allah^{-azwj}, fearful.

ثُمَّ يُخْرِجُ مِنْ صُلْبِ عَلِيِّ ابْنِهِ وَ سَمَّاهُ عِنْدَهُ مُحَمَّدًا قَانِتًا لِلَّهِ سَاجِدًا ثُمَّ يُخْرِجُ مِنْ صُلْبِ مُحَمَّدٍ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ جَعْفَرًا نَاطِقًا عَنِ اللَّهِ
صَادِقٌ فِي اللَّهِ

Then there shall emerge from the Sulb of Ali^{-asws}, his^{-asws} son^{-asws}, and He^{-azwj} Named him^{-asws} as 'Muhammad' with Him^{-azwj}. Submissive to Allah^{-azwj}, prostrating. Then there shall emerge from the Sulb of Ali^{-asws}, his^{-asws} son^{-asws}, and He^{-azwj} Named him^{-asws} as 'Muhammad' with Him^{-azwj}. obedient to Allah^{-azwj}, prostrating. Then there shall emerge from the Sulb of Muhammad^{-asws}, his^{-asws} son^{-asws}, and He^{-azwj} Named him^{-asws} with Him^{-azwj} as 'Ja'far', speaking on behalf of Allah^{-azwj}, truthful regarding Allah^{-azwj}.

وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ مُوسَى وَاثِقٌ بِاللَّهِ مُحِبٌّ فِي اللَّهِ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ عَلِيًّا الرَّاضِي بِاللَّهِ وَ الدَّاعِي إِلَى اللَّهِ عَزَّ وَ جَلَّ

And Allah^{-azwj} will Extract from his^{-asws} Sulb, his^{-asws} son^{-asws} and Name him^{-asws} as 'Musa^{-asws}' with Him^{-azwj}, and trustworthy with Allah^{-azwj}, loving for the Sake of Allah^{-azwj}. And Allah^{-azwj} will Extract from his^{-asws} Sulb, his^{-asws} son^{-asws}, and Name him^{-asws} with Him^{-azwj} as 'Ali', the pleased with Allah^{-azwj} and the caller to Allah^{-azwj} Mighty and Majestic.

وَ يُخْرِجُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ مُحَمَّدًا الْمُرْغَبُ فِي اللَّهِ وَ الدَّابَّ عَنْ حَرَمِ اللَّهِ وَ يُخْرِجُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ عِنْدَهُ عَلِيًّا الْمَكْتَفَى بِاللَّهِ وَ الْوَلِيُّ لِلَّهِ

And there will emerge from his^{-asws} Sulb, his^{-asws} son^{-asws}, and He^{-azwj} is Named with Him^{-azwj} as 'Muhammad', the desirer for the Sake of Allah^{-azwj}, and the remover from the Prohibitions of Allah^{-azwj}. And He^{-azwj} will Extract from his^{-asws} Sulb, his^{-asws} son^{-asws} and Name him^{-asws} as 'Ali' with Him^{-azwj}, the sufficing with Allah^{-azwj} and the friend of Allah^{-azwj}.

ثُمَّ يُخْرِجُ مِنْ صُلْبِهِ ابْنَهُ وَ سَمَّاهُ الْحَسَنَ مُؤْمِنٌ بِاللَّهِ مُرْشِدٌ إِلَى اللَّهِ وَ يُخْرِجُ مِنْ صُلْبِهِ كَلِمَةَ الْحَقِّ وَ لِسَانَ الصِّدْقِ وَ مَظْهَرَ الْحَقِّ حُجَّةً اللَّهِ عَلَى بَرِيَّتِهِ لَهُ غِيبةٌ طَوِيلَةٌ يَظْهَرُ اللَّهُ تَعَالَى بِهِ الْإِسْلَامَ وَ أَهْلَهُ وَ يُخَسِفُ بِهِ الْكُفْرَ وَ أَهْلَهُ.

Then He^{-azwj} will Extract from his^{-asws} Sulb, his^{-asws} son^{-asws}, and Name him^{-asws} as 'Al-Hassan' with Him^{-azwj}, a believer in Allah^{-azwj}, rightly guiding to Allah^{-azwj}. And He^{-azwj} will Extract from his^{-asws} Sulb, his^{-asws} son^{-asws}, the word of truth, and the truthful tongue, and revealing of the truth, a Divine Authority of Allah^{-azwj} upon His^{-azwj} citizens. There would be a long occultation for him^{-asws}. Allah^{-azwj} the Exalted will Cause Al-Islam and its people to prevail by him^{-asws}, and eclipse the Kufr and its people by him^{-asws}.⁴⁸

⁴⁸ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 41 H 218 a

الأُمَامِي لِلصَّدُوقِ ابْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدٍ الْعَطَّارِ مَعَا عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ ابْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ عَتَبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: بَيْنَا أَنَا وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ تَفَتَّ إِلَيْنَا فَبَكَى فَقُلْتُ مَا يَبْكِيكَ يَا رَسُولَ اللَّهِ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ahmad Bin Idrees, and Muhammad Al Attar, both together from Al Ash'ary, from Abu Abdullah Al Razy, from Ibn Al Batainy, from Ibn Amerya, from Muhammad Bin Utba, from Muhammad Bin Abdul Rahman, from his father,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'While I^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} were in the presence of Rasool-Allah^{-saww}, when he^{-saww} turned towards us^{-asws} and wept. I^{-asws} said, 'What makes you^{-saww} cry, O Rasool-Allah^{-saww}?'

فَقَالَ أَبْكِي مِمَّا يُصْنَعُ بِكُمْ بَعْدِي فَقُلْتُ وَ مَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ أَبْكِي مِنْ ضَرْبَتِكَ عَلَى الْقَرْنِ وَ لَطَمِ فَاطِمَةَ خَدَّهَا وَ طَعَنَةِ الْحَسَنِ فِي الْفَخْذِ وَ السِّمِّ الَّذِي يَسْقَى وَ قَتَلَ الْحُسَيْنِ

He^{-saww} said: 'I^{-saww} am crying from what would be done with you^{-asws} all after me^{-saww}'. I^{-asws} said, 'And what is that, O Rasool-Allah^{-saww}?' He^{-saww} said: 'I^{-saww} am crying from you^{-asws} being struck upon the forehead, and Fatima^{-asws} being slapped upon her^{-asws} cheek, and Al-Hassan^{-asws} being stabbed in the thigh and the poison he^{-asws} would be quenched, and Al-Husayn^{-asws} being killed'.

قَالَ فَبَكَى أَهْلَ الْبَيْتِ جَمِيعًا فَقُلْتُ يَا رَسُولَ اللَّهِ مَا خَلَقْنَا رَبَّنَا إِلَّا لِلْبَلَاءِ قَالَ أَبْشِرْ يَا عَلِيُّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ عَاهَدَ إِلَيَّ أَنَّهُ لَا يُجْبُكَ إِلَّا مُؤْمِنٌ وَ لَا يَبْغِضُكَ إِلَّا مُنَافِقٌ.

He^{-asws} said: 'The People^{-asws} of the Household wept altogether. I^{-asws} said, 'O Rasool-Allah^{-saww}! Allah^{-azwj} has not Created us^{-asws} except for the afflictions'. He^{-saww} said: 'Receive glad tidings, O Ali^{-asws}, for Allah^{-azwj} Mighty and Majestic had Pacted to me^{-saww} that no one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite'.⁴⁹

إِكْمَالُ الدِّينِ ابْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ وَ إِبْرَاهِيمَ بْنِ عَمْرِو الْيَمَانِيِّ عَنْ سَلِيمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص فِي مَرَضَتِهِ الَّتِي قَبِضَ فِيهَا فَدَخَلَتْ فَاطِمَةُ ع فَلَمَّا رَأَتْ مَا بِأَيِّهَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ مِنَ الضَّعْفِ بَكَتُ حَتَّى جَرَتْ دُمُوعُهَا عَلَى خَدَّيْهَا

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, and Ibrahim Bin Umar Aal Yamani, from Suleym Bin Qays al Hilali who said,

'I was seated in front of Rasool-Allah^{-saww} during his^{-saww} illness in which he^{-saww} passed away, and (Syeda) Fatima^{-asws} entered. When she^{-asws} saw what was from the weakness with her^{-asws} father^{-saww}, she^{-asws} cried until her^{-asws} tears flowed upon her cheeks.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يَبْكِيكَ يَا فَاطِمَةُ قَالَتْ يَا رَسُولَ اللَّهِ أَخْشَى الضَّيْعَةَ عَلَى نَفْسِي وَ وَلَدِي بَعْدَكَ

⁴⁹ Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 2 H 20

Rasool-Allah^{-saww} said to her^{-asws}: 'What makes you^{-asws} cry, O Fatima^{-asws}?' She^{-asws} said: 'I^{-asws} fear the loss upon myself^{-asws} and my^{-asws} children after you^{-saww}'.

فَاغْرَوْقَتْ عَيْنَا رَسُولَ اللَّهِ ص بِالْبُكَاءِ ثُمَّ قَالَ يَا فَاطِمَةُ أَمَا عَلِمْتَ أَنَّ أَهْلَ بَيْتِ إِبْرَاهِيمَ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَأَنَّهُ حَتَمَ الْفَنَاءِ عَلَيَّ جَمِيعَ خَلْقِهِ وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَطَّلَعَ إِلَى الْأَرْضِ إِطْلَاعَةً فَاخْتَارَنِي مِنْهُمْ وَجَعَلَنِي نَبِيًّا وَأَطَّلَعَ إِلَى الْأَرْضِ إِطْلَاعَةً ثَانِيَةً فَاخْتَارَ مِنْهَا زَوْجَكَ

The eyes of Rasool-Allah^{-saww} sunk with the crying, then he^{-saww} said: 'O Fatima^{-asws}! Do you^{-asws} not know that we^{-asws}, People^{-asws} of the Household, Allah^{-azwj} has Chosen the Hereafter for us^{-asws} over the world, and He^{-azwj} has Pre-destined the perishing upon the entirety of His^{-azwj} creatures, and that Blessed and Exalted Considered the earth with a Consideration and Chose me^{-saww} from them and Made me^{-saww} a Prophet^{-saww}, and Considered a second Consideration and Chose your^{-asws} husband from it.

فَأَوْحَى اللَّهُ إِلَيَّ أَنْ أَزُوجَكَ إِلَيْهِ وَأَنْ أَتَّخِذَهُ وَلِيًّا وَزَيْرًا وَأَنْ أَجْعَلَهُ خَلِيفَتِي فِي أُمَّتِي فَأَبُوكَ خَيْرُ أَنْبِيَاءِ اللَّهِ وَرَسُولِهِ وَبَعْلُكَ خَيْرُ الْأَوْصِيَاءِ وَأَنْتَ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِي

Then Allah^{-azwj} Revealed to me^{-saww} that I^{-saww} get you^{-asws} married to him^{-asws} and that I^{-saww} should take him^{-asws} as a guardian, and a Vizier, and make him^{-asws} to be my^{-saww} caliph in my^{-saww} community. Thus, your^{-asws} father^{-saww} is the best of the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Messengers^{-as}, and your^{-asws} husband is the best of the successors^{-asws}, and you^{-asws} will be the first one from my^{-saww} family to join up with me^{-saww}.

ثُمَّ أَطَّلَعَ إِلَى الْأَرْضِ إِطْلَاعَةً ثَالِثَةً فَاخْتَارَكَ وَوَلَدَكَ وَأَنْتَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَابْنُكَ حَسَنٌ وَحُسَيْنٌ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَبْنَاؤُكَ بَعْلُكَ وَأَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ كُلُّهُمْ هَادُونَ مُهْدِيُونَ

Then He^{-azwj} Considered the earth with a third Consideration and Chose you^{-asws} and your^{-asws} children, and you^{-asws} are the chieftess of the women of the people of the Paradise, and your^{-asws} two sons^{-asws}, Hassan^{-asws} and Husayn^{-asws}, are chiefs of the youths of the people of Paradise, and sons^{-asws} of your^{-asws} husband^{-asws} are my^{-saww} successors^{-asws} up to the Day of Qiyamah, all of them^{-asws} being guides, Guided.

وَالْأَوْصِيَاءُ بَعْدِي أَخِي عَلِيُّ ثُمَّ حَسَنٌ وَحُسَيْنٌ ثُمَّ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ فِي دَرَجَتِي وَلَيْسَ فِي الْجَنَّةِ دَرَجَةٌ أَقْرَبُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ دَرَجَتِي وَدَرَجَةُ أَوْصِيَائِي وَآبِي إِبْرَاهِيمَ

And the successors^{-asws} from after me^{-saww} are my^{-saww} brother^{-asws} Ali^{-asws}, then Hassan^{-asws}, then Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws}, they^{-asws} would be in my^{-saww} level, and there isn't any level in the Paradise closer to Allah^{-azwj} Mighty and Majestic than my^{-saww} level, and level of my^{-saww} successors^{-asws}, and of my^{-saww} father^{-as} Ibrahim^{-as}.

أَمَا تَعْلَمِينَ يَا بَنِيَّةُ أَنَّ مِنْ كَرَامَةِ اللَّهِ عَزَّ وَجَلَّ إِلَيْكَ زَوْجَكَ خَيْرُ أُمَّتِي وَخَيْرُ أَهْلِ بَيْتِي أَقْدَمُهُمْ سَلْمًا وَأَعْظَمُهُمْ حِلْمًا وَأَكْثَرُهُمْ عِلْمًا

Do you^{-asws} not know, O daughter^{-asws}, that from the Honours of Allah^{-azwj} Mighty and Majestic to you^{-asws} is that your^{-asws} husband is the best of my^{-saww} community, and best of People^{-asws} of my^{-saww} Household, the most advanced of them in submission, and greatest of them in forbearance, and most abundance of them in knowledge?’

فَاسْتَبَشَّرَتْ فَاطِمَةُ ع وَفَرِحَتْ بِمَا قَالَ لَهَا رَسُولُ اللَّهِ ص ثُمَّ قَالَ لَهَا يَا بِنْتِي إِنَّ لَبَعْلِكَ مَنَاقِبَ إِيمَانِهِ بِاللَّهِ وَرَسُولِهِ قَبْلَ كُلِّ أَحَدٍ لَمْ يَسْبِقْهُ إِلَى ذَلِكَ أَحَدٌ مِنْ أُمَّتِي وَعِلْمُهُ بَكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَسُنَّتِي

Fatima^{-asws} cheered up and was happy with what Rasool-Allah^{-saww} had said to her^{-asws}. Then he^{-saww} said to her^{-asws}: ‘O daughter! There are virtues for your^{-asws} husband. His^{-asws} Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-saww} is before everyone else. No one from my^{-saww} community preceded him^{-asws} to that, and his^{-asws} knowledge with the Book of Allah^{-azwj} Mighty and Majestic and my^{-saww} Sunnah.

وَلَيْسَ أَحَدٌ مِنْ أُمَّتِي يَعْلَمُ جَمِيعَ عِلْمِي غَيْرَ عَلِيٍّ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ عَلَّمَنِي عِلْمًا لَا يَعْلَمُهُ غَيْرِي وَعِلْمٌ مَلَائِكَتُهُ وَرُسُلُهُ عِلْمًا وَكُلُّ مَا عَلَّمَهُ مَلَائِكَتُهُ وَرُسُلُهُ فَأَنَا أَعْلَمُ بِهِ

And there isn't anyone from my^{-saww} community who knows the entirety of my^{-saww} knowledge apart from Ali^{-asws}. Allah^{-azwj} Mighty and Majestic Taught me^{-asws} knowledge He^{-azwj} did not Teach it to anyone apart from me^{-saww}, and Taught His^{-azwj} Angels and His^{-azwj} Messengers^{-as} knowledge, and all what He^{-azwj} Taught His^{-azwj} Angels and His^{-azwj} Messengers^{-as}, so I^{-saww} know of it.

وَأَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أُعَلِّمَهُ إِيَّاهُ فَفَعَلْتُ فَلَيْسَ أَحَدٌ مِنْ أُمَّتِي يَعْلَمُ جَمِيعَ عِلْمِي وَفَهْمِي وَحَكْمِي غَيْرِهِ

And Allah^{-azwj} Mighty and Majestic Commanded me^{-saww} to teach it to him^{-asws}. So, I^{-saww} did. Thus, there isn't anyone from my^{-saww} community who knows the entirety of my^{-saww} knowledge, and my^{-saww} understanding, and my^{-saww} wisdom apart from him^{-asws}.

وَإِنَّكَ يَا بِنْتِي زَوْجَتَهُ وَابْنَاهُ سَبْطَايَ حَسَنَ وَحُسَيْنَ وَهُمَا سَبْطَا أُمَّتِي وَأَمْرُهُ بِالْمَعْرُوفِ وَنَهْيُهُ عَنِ الْمُنْكَرِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ آتَاهُ الْحِكْمَةَ وَفَصَلَ الْخُطَابِ

And you^{-asws}, O daughter^{-asws}, are his^{-asws} wife, and his^{-asws} two sons^{-asws} Hassan^{-asws} and Husayn^{-asws} are my^{-saww} grandsons, then they^{-asws} are both grandsons^{-asws} of my^{-saww} community, and I^{-saww} instructed him^{-asws} with the good and forbade him^{-asws} from the evil, and Allah^{-azwj} Mighty and Majestic Gave him^{-asws} the wisdom and the decisive address.

يَا بِنْتِي إِنَّا أَهْلَ بَيْتِ أَعْطَانَا اللَّهُ عَزَّ وَجَلَّ سَبْعَ خِصَالٍ لَمْ يُعْطِهَا أَحَدًا مِنَ الْأَوَّلِينَ كَانَ قَبْلَكُمْ وَلَا يُعْطِهَا أَحَدًا مِنَ الْآخِرِينَ غَيْرَنَا

O daughter^{-asws}! We^{-asws}, People^{-asws} of the Household, Allah^{-azwj} has Given us seven qualities He^{-azwj} did not Give these to anyone from the former ones who were before you^{-asws} nor will He^{-azwj} be Giving it to anyone from the latter ones apart from us^{-asws}.

نَبِيْنَا سَيِّدُ الْمُرْسَلِينَ وَهُوَ أَبُوكَ وَوَصِيْنَا سَيِّدُ الْأَوْصِيَاءِ وَهُوَ بَعْلُكَ وَشَهِيدُنَا سَيِّدُ الشُّهَدَاءِ وَهُوَ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَهُوَ
عَمُّ أَبِيكَ

Our^{-asws} Prophet^{-saww} is the chief of the Messengers^{-as}, and he^{-saww} is your^{-asws} father^{-saww}, and our^{-asws} successor^{-asws} is the chief of the successors^{-asws}, and he^{-asws} is your^{-asws} husband; and our^{-asws} martyr is chief of the martyrs, and he^{-asws} is Hamza^{-asws} Bin Abdul Muttalib^{-asws} and he^{-asws} is uncle^{-asws} of your^{-asws} father^{-saww}.

قَالَتْ يَا رَسُولَ اللَّهِ وَهُوَ سَيِّدُ الشُّهَدَاءِ الَّذِينَ قُتِلُوا مَعَكَ قَالَ لَا بَلْ سَيِّدُ شُهَدَاءِ الْأَوَّلِينَ وَالْآخِرِينَ مَا خَلَا الْأَنْبِيَاءَ وَالْأَوْصِيَاءَ

She^{-asws} said, 'O Rasool-Allah^{-saww}! And he^{-asws} is chief of the martyrs, those who were killed with you^{-saww}?' He^{-saww} said: 'No, but chief of the martyrs of the former ones and the latter ones, apart from the Prophets^{-as}, and the successors^{-as}.

وَجَعْفَرُ بْنُ أَبِي طَالِبٍ ذُو الْجَنَاحَيْنِ الطَّيَّارِ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ وَابْنُكَ حَسَنٌ وَحُسَيْنٌ سَبَطَا أُمِّي وَسَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

And Ja'far^{-asws} Bin Abu Talib^{-asws} is with the two wings, the flier in the Paradise along with the Angels, and your^{-asws} two sons^{-asws}, Hassan^{-asws} and Husayn^{-asws} are two grandsons^{-asws} of my^{-saww} community, and chiefs of the youths of the people of Paradise.

وَمَنْ أَوَّلَ الَّذِي نَفْسِي بِيَدِهِ مَهْدِيُّ هَذِهِ الْأُمَّةِ الَّذِي يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا

And from us^{-asws}, by the One^{-azwj} is Whose Hand is my^{-saww} soul, is Mahdi^{-asws} of the community who will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny'.

قَالَتْ فَأَيُّ هَؤُلَاءِ الَّذِينَ سَمَّيْتَ أَفْضَلَ

She^{-asws} said: 'So which of them^{-asws} can be named as the most superior?'

قَالَ عَلِيٌّ بَعْدِي أَفْضَلُ أُمِّي وَحَمْرَةُ وَجَعْفَرُ أَفْضَلُ أَهْلِ بَيْتِي بَعْدَ عَلِيٍّ ع وَبَعْدُكَ وَبَعْدَ ابْنِي وَبَعْدُ سَبْطِي حَسَنٌ وَحُسَيْنٌ وَبَعْدَ الْأَوْصِيَاءِ مَنْ وَلَدَ ابْنِي هَذَا وَأَشَارَ إِلَى الْحُسَيْنِ وَ مِنْهُمْ الْمَهْدِيُّ إِنَّا أَهْلَ بَيْتِ اخْتَارَ اللَّهُ عَزَّ وَجَلَّ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا

He^{-saww} said: 'After me^{-saww}, Ali^{-asws} is the superior of my^{-saww} community, and Hamza^{-asws} and Ja'far^{-asws} are superior of People^{-asws} of my^{-saww} Household after Ali^{-asws} and after you^{-asws} and after two of my^{-saww} sons^{-as} and my^{-saww} grandsons^{-asws} Hassan^{-asws} and Husayn^{-asws}, and after the successors^{-asws} from sons of this son^{-asws} of mine^{-saww} – and gestured towards Al-Husayn^{-asws} – 'And from them^{-asws} is the Mahdi^{-asws}. We^{-asws}, People^{-asws} of the Household, Allah^{-azwj} Mighty and Majestic Chose the Hereafter for us^{-asws} over the world'.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ ص إِلَيْهَا وَ إِلَى بَعْلِهَا وَ إِلَى ابْنَيْهَا فَقَالَ يَا سَلْمَانَ أَشْهَدُ اللَّهَ أَنِّي سَلِّمٌ لِمَنْ سَالَمَهُمْ وَ حَرْبٌ لِمَنْ حَارَبَهُمْ أَمَا إِنَّهُمْ مَعِيَ فِي الْجَنَّةِ

Then Rasool-Allah^{-saww} looked at her^{-asws} and at her^{-asws} husband and towards her^{-asws} two sons^{-asws} and said: 'O Salman^{-ra}! Allah^{-azwj} is a Witness that I^{-saww} am at peace to the one who is at peace with them^{-asws}, and at war with the one who battles them^{-asws}. But, they^{-asws} will be with me^{-saww} in the Paradise'.

ثُمَّ أَقْبَلَ عَلَيَّ عَلِيٌّ فَقَالَ يَا أَخِي إِنَّكَ سَتَبْقَى بَعْدِي وَ سَتَلْقَى مِنْ قُرَيْشٍ شِدَّةً مِنْ تَظَاهِرِهِمْ عَلَيْكَ وَ ظُلْمِهِمْ لَكَ فَإِنْ وَجَدْتَ عَلَيْهِمْ أَعْوَانًا فَقَاتِلْ مِنْ خَالَفَكَ مِنْ وَاقِفَكَ وَ إِنْ لَمْ تَجِدْ أَعْوَانًا فَاصْبِرْ وَ كَفَّ يَدَكَ وَ لَا تَلْقَ بِهَا إِلَى التَّهْلُكَةِ

Then he^{-saww} turned towards Ali^{-asws} and said: 'O my^{-saww} brother^{-asws}! You^{-asws} shall remain after me^{-saww} and face difficulties from Quraysh, of their backing each other against you^{-asws}, and their injustices to you^{-asws}. So, if you^{-asws} were to find supporters against them, then fight the ones who oppose you^{-asws} with the ones loyal to you^{-asws}, and if you^{-asws} do not find supporters, then be patient and restrain your^{-asws} hand and do not be free with it to the destruction.

فَإِنَّكَ مِنْ بَنِي هَارُونَ مِنْ مُوسَى وَ لَكَ بِهَارُونَ أُسْوَةٌ حَسَنَةٌ إِذْ اسْتَضَعَفَهُ قَوْمُهُ وَ كَادُوا يَقْتُلُونَهُ فَاصْبِرْ لظُلْمِ قُرَيْشٍ إِيَّاكَ وَ تَظَاهِرِهِمْ عَلَيْكَ فَإِنَّكَ مِنْ بَنِي هَارُونَ مِنْ مُوسَى وَ مِنْ أَتْبَعِهِ وَ هُمْ مِنْ بَنِي الْعَجَلِ وَ مِنْ أَتْبَعِهِ

You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, and for you^{-asws} there is a good example with Haroun^{-as} when his^{-as} people weakened him^{-as} and they almost killed him^{-as}. Therefore, be patient upon the injustices of Quraysh to you^{-asws} and their backing each other against you^{-asws}, for you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, and the ones who follow, and the ones who follow him (Abu Bakr) are at the status of the calf and the ones who followed it.

يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ قَضَى الْفُرْقَةَ وَ الْاِخْتِلَافَ عَلَى هَذِهِ الْأُمَّةِ وَ لَوْ شَاءَ لَجَمَعَهُمْ عَلَى الْهُدَى حَتَّى لَا يَخْتَلِفَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ وَ لَا يَنَازِعَ فِي شَيْءٍ مِنْ أَمْرِهِ وَ لَا يَجِدَ الْمَفْضُولُ ذَا الْفَضْلِ فَضْلَهُ

O Ali^{-asws}! Allah^{-azwj} Blessed and Exalted has Decreed the sects and the differing upon this community, and had He^{-azwj} so Desired, would have United them upon the guidance until no two from this community would have differed, no one would have disputed regarding anything of his matters, nor would the inferior have rejected the superior of his merits.

وَ لَوْ شَاءَ لَعَجَّلَ النَّقْمَةَ وَ التَّغْيِيرَ حَتَّى يُكَذِّبَ الظَّالِمُ وَ يَعْلَمَ الْحَقُّ أَيْنَ مَصِيرُهُ وَ لَكِنَّهُ جَعَلَ الدُّنْيَا دَارَ الْأَعْمَالِ وَ جَعَلَ الْآخِرَةَ دَارَ الْقَرَارِ لِيَجْزِيَ الَّذِينَ أَسَاؤًا بِمَا عَمِلُوا وَ يُجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And had He^{-azwj} so Desired, He^{-azwj} would have Hastened the vengeance and the change until the oppressor would have been belied and the truth would be known where it is destined. But, the world has been Made to be a house for the deeds, and the Hereafter has been Made to be a house for the tranquillity, **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]**'.

فَقَالَ عَلِيُّ ع الْحَمْدُ لِلَّهِ شُكْرًا عَلَى نِعَمَائِهِ وَ صَبْرًا عَلَى بَلَائِهِ

Ali^{-asws} said: 'The Praise is for Allah^{-azwj} as thanks upon His^{-azwj} bounties, and I^{-asws} shall be patient upon His^{-azwj} afflictions".⁵⁰

22- أَقُولُ وَجَدْتُ فِي أَصْلِ كِتَابِ الْهَلَالِيِّ، مِثْلَهُ إِلَى قَوْلِهِ وَلَكَ بِهَارُونَ أُسْوَةٌ حَسَنَةٌ إِذْ قَالَ لِأَخِيهِ مُوسَى إِنَّ الْقَوْمَ اسْتَضَعْفُونِي وَكَادُوا يَقْتُلُونَنِي قَالَ سَلِيمٌ

I (Majlisi) am saying, 'I found in the original book of Al Hilali, similar to it up to his^{-saww} words: 'And for you^{-asws} there is a good example with Haroun^{-as} when he^{-as} said to his^{-as} brother^{-as} Musa^{-as}: ***Son of my mother! Surely the people weakened me and they almost killed me [7:150]*** – Suleym said,

وَحَدَّثَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ص فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَأَتَيْنَا عَلَى حَدِيقَةٍ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَحْسَنَهَا مِنْ حَدِيقَةٍ قَالَ ص مَا أَحْسَنَهَا وَلَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا

'And Ali^{-asws} Bin Abu Talib^{-asws} narrated to me saying: 'I^{-asws} was walking with the Rasool-Allah^{-saww} in one of the roads of Al-Medina. We^{-asws} came to a garden. I^{-asws} said: 'O Rasool-Allah^{-saww}, what a beautiful garden it is'. He^{-saww} said: 'What a beauty it is, and for you^{-asws} in the Paradise is better than it'.

ثُمَّ أَتَيْنَا عَلَى حَدِيقَةٍ أُخْرَى فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَحْسَنَهَا مِنْ حَدِيقَةٍ قَالَ ص مَا أَحْسَنَهَا وَلَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا حَتَّى أَتَيْنَا عَلَى سَبْعِ حَدَائِقَ أَقُولُ يَا رَسُولَ اللَّهِ ص مَا أَحْسَنَهَا وَيَقُولُ لَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا

Then we^{-asws} came to another garden. I^{-asws} said: "O Rasool-Allah^{-saww}, what a beautiful garden it is'. He^{-saww} said: 'What a beauty it is, and for you^{-asws} in the Paradise is better than it'. To the extent that we^{-asws} came across seven gardens. I^{-asws} kept saying: 'What a beauty it is', and he^{-saww} kept saying: 'For you^{-asws}, in the Paradise, is better than it'.

فَلَمَّا خَلَا لَهُ الطَّرِيقَ اعْتَنَقَنِي ثُمَّ أَجْهَشَ بَاكِيًا وَقَالَ بِأَبِي الْوَحِيدِ الشَّهِيدِ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يَبْكِيكَ فَقَالَ ضَغَائِنٌ فِي صَدْرِ أَقْوَامٍ لَا يَبْدُوهُمْ لَكَ إِلَّا مِنْ بَعْدِي أَحْقَادُ بَدْرٍ وَتَرَاتٍ أَحَدُ قُلْتُ فِي سَلَامَةٍ مِنْ دِينِي قَالَ فِي سَلَامَةٍ مِنْ دِينِكَ

When we^{-asws} left the road, he^{-saww} embraced me^{-asws}, he^{-saww} began crying. He^{-saww} said: 'May my^{-saww} father^{-as} be sacrificed for the lonely martyr'. I^{-asws} said: 'O Messenger^{-saww} of Allah^{-azwj}, what makes you^{-saww} cry?' He^{-saww} said: 'There are grudges in the chests of the people that will not be manifested to you^{-asws} except after me^{-saww}, malice of Badr and enmity of Ohad'. I^{-asws} said: 'Will my^{-asws} Religion be intact?' He^{-saww} said: 'Your^{-asws} Religion will be intact'.

فَأَبْشُرْ يَا عَلِيُّ فَإِنَّ حَيَاتِكَ وَمَوْتِكَ مَعِي وَأَنْتَ أَخِي وَأَنْتَ وَصِيِّي وَأَنْتَ صَفِيِّي وَوَزِيرِي وَوَارِثِي وَالْمُؤَدِّي عَنِّي وَأَنْتَ تَقْضِي دِينِي وَتَنْجِزُ عِدَاتِي عَنِّي وَأَنْتَ تَبْرِئُ ذِمَّتِي وَتُؤَدِّي أَمَانَتِي

⁵⁰ Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 2 H 21

Receive glad tidings, O Ali-asws, your-asws life and your-asws death is with me-saww, and you-asws are my-saww brother, and you-asws are my-saww successor-asws, and my-saww choice, and my-saww vizier, and my-saww inheritor, and my-saww caller from me-saww, and you-asws are the fulfiller of my-saww debts, and the fulfiller of my-saww promises, and you-asws completer of my-saww responsibilities, and the returner of my-saww trusts;

وَتَقَاتِلْ عَلَى سُنَّتِي النَّكَاتِينَ مِنْ أُمَّتِي وَالْقَاسِطِينَ وَالْمَارِقِينَ وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَلَكَ بِهَارُونَ أُسْوَةٌ حَسَنَةٌ إِذَا اسْتَضَعَفَهُ قَوْمُهُ وَكَادُوا يَقْتُلُونَهُ

And you-asws are the fighter on my-saww Sunnah against the breakers (of the covenant) of my-saww community, the unjust and the renegades, and you-asws are of the status with me-saww as Haroun-as had with Musa-as, and for you-asws are the best example of Haroun-as when his-as people considered him-as to be weak and were very close to killing him-as'.

فَاصْبِرْ لظُلْمِ قُرَيْشٍ إِيَّاكَ وَتَظَاهَرُهُمْ عَلَيْكَ فَإِنَّكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَمَنْ تَبِعَهُ وَهُمْ بِمَنْزِلَةِ الْعِجْلِ وَمَنْ تَبِعَهُ وَإِنَّ مُوسَى أَمَرَ هَارُونَ حِينَ اسْتَخْلَفَهُ عَلَيْهِمْ أَنْ ضَلُّوا فَوَجَدَ أَعْوَانًا أَنْ يَجَاهِدَهُمْ بِهِمْ وَإِنْ لَمْ يَجِدْ أَعْوَانًا أَنْ يَكْفِ يَدَهُ وَيَحْتَنِ دَمَهُ وَلَا يَفْرُقَ بَيْنَهُمْ

So, observe patience on the injustices of the Quraysh upon you-asws and their protests against you-asws, for you-asws are of the status, which Haroun-as had with Musa-as, and those that follow them (your-asws opponents) are of the status of the one who followed the calf. And Musa-as ordered Haroun-as to be the Caliph to them saying that if they were to stray, and if he-as should find 'Al-Ansar' he-as should fight against them, and if he-as does not find the helpers, he-as should withhold his-as hand and save his-as blood, and not create differences between them.

يَا عَلِيُّ مَا بَعَثَ اللَّهُ رَسُولًا إِلَّا وَاسْلَمَ مَعَهُ قَوْمُهُ طَوْعًا وَ قَوْمٌ آخَرُونَ كَرِهًا فَسَلَّطَ اللَّهُ الَّذِينَ اسْلَمُوا كَرِهًا عَلَى الَّذِينَ اسْلَمُوا طَوْعًا فَفَقْتَلُوهُمْ لِيَكُونَ أَعْظَمَ لِلْجَوْرِهِمْ

The differences, which are in the nation, are a Test of Allah-azwj. O Ali-asws! Allah-azwj did not Send any Messenger-as (to a nation) except that a group submitted (to him-as) willingly and another group submitted (to him-as) reluctantly. Allah-azwj Made the reluctant group to overcome the willing group. They killed them and their (the willing group's) Rewards were magnified.

يَا عَلِيُّ إِنَّهُ مَا اخْتَلَفَتْ أُمَّةٌ بَعْدَ نَبِيِّهَا إِلَّا ظَهَرَ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا وَإِنَّ اللَّهَ قَضَى الْفِرْقَةَ وَالْاِخْتِلَافَ عَلَى هَذِهِ الْأُمَّةِ وَ سَاقَ الْخَبَرَ إِلَى قَوْلِهِ وَ صَبِرًا عَلَى بَلَائِهِ وَ تَسْلِيمًا وَ رِضًا بِقَضَائِهِ.

O Ali-asws, no community differed after its Prophet-as except that the people of falsehood overcame the people of the truth, and Allah-azwj has Ordained sects and differences on this

community’ – and continued the Hadeeth up to his^{-asws} words: ‘I^{-asws} shall be patient upon His^{-azwj} afflictions, and submit and am pleased with His^{-azwj} Judgment’⁵¹.

كامل الزيارات عبيد الله بن الفضل بن محمد بن هلال عن سعيد بن محمد بن محمد بن سلام الكوفي عن أحمد بن محمد الواسطي عن عيسى بن أبي شيبه القاضي عن نوح بن دراج عن قدامة بن زائدة عن أبيه قال قال علي بن الحسين ع بلغني يا زائدة أنك تزور قبر أبي عبد الله ع أحيانا فقلت إن ذلك لكما بلغك

(The book) ‘Kaamil Al-Ziyaraat’ – Ubeydullah Bin Al Fazl Bin Muhammad Bin Hllal, from Saeed Bin Muhammad, from Muhammad Bin Sallam Al Kufy, from Ahmad Bin Muhammad Al Wasity, from Isa Bin Abu Shayba the judge, from Nuh Bin Darraj, from Qudama Bin Zaida, from his father who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘It has reached me^{-asws}, O Zaida that you are visiting the grave of Abu Abdullah^{-asws} occasionally?’ I said, ‘That is as it has reached you^{-asws}’.

فقال لي فلما ذا تفعل ذلك و لك مكان عند سلطانك الذي لا يحتمل أحدا على محبتنا و تفضيلنا و ذكر فضائلنا و الواجب على هذه الأمة من حقنا

He^{-asws} said to me: ‘When you do that and for you there is a position in the presence of your ruler who does not tolerate anyone upon loving us^{-asws} and our^{-asws} merits and mention of our^{-asws} merits, and the obligation upon this community of our^{-asws} rights?’

فقلت و الله ما أريد بذلك إلا الله و رسوله و لا أحفل بسخط من سخط و لا يكبر في صدري مكروه ينالني بسببه فقال و الله إن ذلك لكذلك يقولها ثلاثا و أقولها ثلاثا

I said, ‘By Allah^{-azwj}! I do not intend with that except Allah^{-azwj} and His^{-azwj} Rasool^{-saww} nor do I care of the wrath of the one who is wrathful, nor is his abhorrence grievous in my chest, for its reason (of Ziyarat)’. He^{-asws} said: ‘By Allah^{-azwj}! Is that like that?’ – saying it thrice, and I said it thrice.

فقال أبشر ثم أبشر ثم أبشر فلاخبرتك بخبر كان عندي في النخب المخزونة إنه لما أصابنا بالطف ما أصابنا و قتل أبي ع و قتل من كان معه من ولده و إخوته و سائر أهله و حملت حرمه و نساؤه على الأقتاب يراد بنا الكوفة

He^{-asws} said: ‘Receive glad tidings! Receive glad tidings, for I^{-asws} shall inform you with a Hadeeth which has been with me^{-asws} in the choicest treasures. Surely, when it afflicted us^{-asws} at Al-Taff (Karbala) what afflicted us^{-asws}, and my^{-asws} father^{-asws} was killed, and there were killed with him^{-asws} the ones who were with him^{-asws} from his^{-asws} children, and his^{-asws} brothers,

⁵¹ Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 2 H 22

and rest of his^{-asws} family, and his^{-asws} sanctimonious ones and his^{-asws} womenfolk were carry upon the camel loaders intending Al-Kufa with us^{-asws}.

فَجَعَلْتُ أَنْظُرَ إِلَيْهِمْ صَرَخِي وَلَمْ يَوَارُوا فَيَعْظُمَ ذَلِكَ فِي صَدْرِي وَبَشْتَدُّ لَمَّا أَرَى مِنْهُمْ قَلْقِي فَكَادَتْ نَفْسِي تَخْرُجُ وَتَبَيَّنَتْ ذَلِكَ مِنِّي عَمِّي زَيْنَبُ بِنْتُ عَلِيٍّ الْكُبْرَى فَقَالَتْ مَا لِي أَرَاكَ تَجُودُ بِنَفْسِكَ يَا بَقِيَّةَ جَدِّي وَأَبِي وَإِخْوَتِي

I^{-asws} went on looking at them having fallen and not been covered (buried), so that was grievous in my^{-asws} chest and my^{-asws} worries intensified due to what I^{-asws} saw from them, and my^{-asws} soul almost came out, and that appeared from me^{-asws} to my^{-asws} aunt Zainab^{-asws} Bin Ali^{-asws}, the elder. She^{-asws} said: 'What is the matter I^{-asws} see you^{-asws} trying to find your^{-asws} breath, O remaining one of my^{-asws} grandfather^{-asws}, and my^{-asws} father^{-asws}, and my^{-asws} brothers^{-asws}?'

فَقُلْتُ وَكَيْفَ لَا أَجْزَعُ وَلَا أَهْلَعُ وَقَدْ أَرَى سَيِّدِي وَإِخْوَتِي وَعُمُومَتِي وَوَلَدَ عَمِّي وَأَهْلِي مُصْرَعِينَ بِدُمَائِهِمْ مَرْمَلِينَ بِالْعَرَاءِ مُسْتَبِينَ لَا يَكْفَنُونَ وَلَا يَوَارُونَ وَلَا يَعْرِجُ عَلَيْهِمْ أَحَدٌ وَلَا يَقْرَبُهُمْ بَشَرٌ كَأَنَّهُمْ أَهْلُ بَيْتٍ مِنَ الدَّيْلَمِ وَالْخَزَرِ

I^{-asws} said: 'And how can I^{-asws} not be alarmed and be scared, and I^{-asws} can see my^{-asws} master^{-asws}, and my^{-asws} brothers, and my^{-asws} uncles, and children of my^{-asws} uncle, and my^{-asws} family members to have fallen in their blood, in the sand (of the desert) in the open, looted, not being shrouded, nor covered, and no one is calling to them nor any mortal coming near them. It is as if they are people of the household from Al-Daylam and Al-Khazr'.

فَقَالَتْ لَا يَجْزِعَنَّكَ مَا تَرَى فَوَ اللَّهِ إِنَّ ذَلِكَ لَعَهْدٌ مِنْ رَسُولِ اللَّهِ صَلَّى إِلَى جَدِّكَ وَأَبِيكَ وَعَمِّكَ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ أَنْاسٍ مِنْ هَذِهِ الْأُمَّةِ لَا تَعْرِفُهُمْ فِرَاعِنَةَ هَذِهِ الْأَرْضِ وَهُمْ مَعْرُوفُونَ فِي أَهْلِ السَّمَاوَاتِ أَنَّهُمْ يَجْمَعُونَ هَذِهِ الْأَعْضَاءَ الْمَتَفَرِّقَةَ فَيَوَارُونَهَا وَهَذِهِ الْجَسُومَ الْمَضْرُجَةَ

She^{-asws} said: 'Do not let it alarm you^{-asws} what you^{-asws} see, for by Allah^{-azwj} that is due to a pact from Rasool-Allah^{-saww} to your^{-asws} grandfather^{-asws}, and your^{-asws} father^{-asws}, and your^{-asws} uncle^{-asws}; and Allah^{-azwj} has Taken a covenant of some people from this community, pharaohs of this earth do not recognise them, and they are well-known among the inhabitants of the skies. They will gather these scattered limbs and cover (bury) these, and these stained bodies.

وَيَنْصُبُونَ لِهَذَا الطُّفِّ عِلْمًا لِقَبْرِ أَبِيكَ سَيِّدِ الشُّهَدَاءِ لَا يَدْرُسُ أَثَرُهُ وَلَا يَغْفُو رِسْمُهُ عَلَى كُرُورِ اللَّيَالِي وَالْأَيَّامِ وَلَيَجْتَهِدَنَّ أُمَّةُ الْكُفْرِ وَأَشْيَاعُ الضَّلَالَةِ فِي حَوْهِ وَتَطْمِيسِهِ فَلَا يَزِدُّدُ أَثَرُهُ إِلَّا ظُهُورًا وَأَمْرُهُ إِلَّا عُلُوًّا

And they will install a flag for this 'Al-Taff (Karbala) for the grave of your^{-asws} father^{-asws}, chief of the martyrs. Its impact will not be understood, nor would its ritual go away upon the rotation of the nights and the days, and the leaders of Kufr and the adherents of the straying

will struggle in obliterating it and covering it up, but its impact will not increase except in appearing more, and its matter (will only increase in) loftiness’.

فَقُلْتُ وَ مَا هَذَا الْعَهْدُ وَ مَا هَذَا الْخَبْرُ فَقَالَتْ حَدَّثَنِي أُمُّ أَيْمَنَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَارَ مَنْزِلَ فَاطِمَةَ عَ فِي يَوْمٍ مِنَ الْأَيَّامِ فَعَمَلَتْ لَهُ حَرِيرَةً صَلَّى اللَّهُ عَلَيْهِمَا وَ أَتَاهُ عَلِيٌّ عَ بِطَبَقٍ فِيهِ تَمْرٌ

I^{-asws} said: ‘And what is this pact, and what is this Hadeeth?’ She^{-asws} said: ‘It is narrated to me^{-asws} by Umm Ayman that Rasool-Allah^{-saww} visited the house of (Syeda) Fatima^{-asws} during a day from the days and made Hareer (meat soup) for him^{-saww}, and Ali^{-asws} came to him^{-saww} with a tray in which were dates.

ثُمَّ قَالَتْ أُمُّ أَيْمَنَ فَأَتَيْتُهُمْ بَعْضٌ فِيهِ لَبَنٌ وَ زَيْدٌ فَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحَسَنُ عَ مِنْ تِلْكَ الْحَرِيرَةِ وَ شَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ اللَّبَنِ ثُمَّ أَكَلَ وَ أَكَلُوا مِنْ ذَلِكَ التَّمْرِ وَ الزَّيْدِ ثُمَّ غَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ وَ عَلِيٌّ عَ يَصُبُّ عَلَيْهِ الْمَاءَ

Then Umm Ayman said, ‘I came to them^{-asws} with a bowl wherein was milk and butter. Rasool-Allah^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} ate from the Hareer, and Rasool-Allah^{-saww} drank, and they^{-asws} drank from that milk. Then he^{-saww} ate and they^{-asws} ate from those dates and butter. Then Rasool-Allah^{-saww} washed his^{-saww} hands and Ali^{-asws} poured the water upon him (his^{-saww} hands).

فَلَمَّا فَرَغَ مِنْ غَسْلِ يَدِهِ مَسَحَ وَجْهَهُ ثُمَّ نَظَرَ إِلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ عَ نَظَرًا عَرَفْنَا فِيهِ السُّرُورَ فِي وَجْهِهِ ثُمَّ رَمَقَ بِطَرْفِهِ نَحْوَ السَّمَاءِ مَلِيًّا ثُمَّ وَجَّهَ وَجْهَهُ نَحْوَ الْقِبْلَةِ وَ بَسَطَ يَدَيْهِ وَ دَعَا ثُمَّ خَرَّ سَاجِدًا وَ هُوَ يَنْشِجُ فَأَطَالَ التُّشُوجَ وَ عَلَا نَحْيِيهِ وَ جَرَتْ دُمُوعُهُ

When he^{-saww} was free from washing his^{-saww} hands, he^{-saww} wiped his^{-saww} face, then looked at Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} with such a look, the cheerfulness was recognised in his^{-saww} face. Then he^{-saww} surveyed around the sky for a while, then turned his^{-saww} face towards the Qiblah and spread out his^{-saww} hands and supplicated, then fell into Sajdah and he^{-saww} sobbed. The sobbing was prolonged and his^{-saww} whispering was high (loud), and his^{-saww} tears flowed.

ثُمَّ رَفَعَ رَأْسَهُ وَ أَطْرَقَ إِلَى الْأَرْضِ وَ دُمُوعُهُ تَقْطُرُ كَأَنَّهَا صُوبُ الْمَطَرِ فَحَزِنَتْ فَاطِمَةُ وَ عَلِيٌّ وَ الْحُسَيْنُ وَ الْحَسَنُ وَ حَزِنَتْ مَعَهُمْ لَمَّا رَأَيْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ هِينَاهُ أَنْ نَسْأَلُهُ حَتَّى إِذَا طَالَ ذَلِكَ قَالَ لَهُ عَلِيٌّ وَ قَالَتْ لَهُ فَاطِمَةُ مَا يَبْكِيكَ يَا رَسُولَ اللَّهِ لَا أَبْكِي اللَّهُ عَيْنِيكَ فَقَدْ أَقْرَحَ قُلُوبُنَا مَا نَرَى مِنْ حَالِكَ

Then he^{-saww} raised his^{-saww} head and lowered it to the ground and his^{-saww} tears were flowing as if the rain had poured. So, (Syeda) Fatima^{-asws}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-

Husayn^{-asws} were saddened, and I was saddened along with them^{-asws} due to what we saw from Rasool-Allah^{-saww}, and we were awed from asking him^{-saww} until when that was prolong, Ali^{-asws} said to him^{-saww}, and (Syeda) Fatima^{-asws} said to him^{-saww}: 'What makes you^{-saww} cry, O Rasool-Allah^{-saww}? May Allah^{-azwj} not Make your^{-saww} eyes cry, for our hearts are injured by what we see of your^{-saww} state'.

فَقَالَ يَا أَخِي سَرَّتْ بَكُمْ سُرُورًا مَا سَرَّتْ مِثْلَهُ قَطُّ وَإِنِّي لَأَنْظُرُ إِلَيْكُمْ وَأُحْمَدُ اللَّهَ عَلَى نِعْمَتِهِ عَلَيَّ فَيَكُمُ إِذْ هَبَطَ عَلَيَّ جِبْرِئِيلُ
فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَطَّلَعَ عَلَى مَا فِي نَفْسِكَ وَعَرَفَ سُرُورَكَ بِأَخِيكَ وَابْتَنَكَ وَسَبْطِيكَ

He^{-saww} said: 'O my^{-saww} brother^{-asws}! I^{-saww} was joyful with such joy I^{-saww} had not been joyful the like of it at all, and I^{-saww} looked at you^{-asws} all and praised Allah^{-azwj} upon His^{-azwj} Favours upon me^{-saww} regarding you^{-asws}, when Jibraeel^{-as} descended unto me^{-saww} and said: 'O Muhammad^{-saww}! Allah^{-azwj} Blessed and Exalted Noticed upon what is within yourself^{-saww} and Recognised your^{-saww} joy with your^{-saww} brother^{-asws}, and your^{-saww} daughter^{-asws}, and your^{-saww} grandsons^{-asws}.

فَأَكْمَلَ لَكَ النِّعْمَةَ وَهَنَّاكَ الْعَطِيَّةَ بِأَنْ جَعَلَهُمْ وَذُرِّيَّاتَهُمْ وَحُبِّيهِمْ وَشِعْتَهُمْ مَعَكَ فِي الْجَنَّةِ لَا يَفْرَقُ بَيْنَكَ وَبَيْنَهُمْ يَحْبُونَ كَمَا تُحِبُّ
وَيُعْطُونَ كَمَا تُعْطَى حَتَّى تَرْضَى

He^{-azwj} Perfected the Favour for you^{-asws} and Congratulates you^{-saww} of the Gift by His^{-azwj} Making them^{-asws} as your^{-saww} offspring, and ones who love them^{-asws} and their^{-asws} Shias to be with you^{-saww} in the Paradise. There is no difference between you^{-saww} and them^{-asws} loving just as you^{-saww} love Me^{-azwj}, and they^{-asws} will be Given just as you^{-saww} are Given until you^{-saww} are pleased.

وَفَوْقَ الرِّضَا عَلَى بُلُوَى كَثِيرَةٍ تَنَالُهُمْ فِي الدُّنْيَا وَمَكَارِهِ تَصِيْبُهُمْ بِأَيْدِي أَنْاسٍ يَنْتَحِلُونَ مِثْلَكَ وَيَزْعُمُونَ أَنَّهُمْ مِنْ أُمَّتِكَ بَرَاءً مِنَ اللَّهِ
وَمِنْكَ خَبَطًا خَبَطًا وَقَتْلًا قَتْلًا شَتَّى مَصَارِعَهُمْ نَائِيَةً قُبُورَهُمْ خَيْرَةٌ مِنَ اللَّهِ لَهُمْ وَلَكَ فِيهِمْ

And above the pleasure there are many misfortunes coming to them^{-asws} in the world, and its abhorrence hitting them^{-asws} by the hands of the people arrogating to be of your^{-saww} nation and claiming that they are from your^{-saww} community. They are disavowed from Allah^{-azwj} and from you^{-saww}, strike by strike and killing by killing. Their^{-asws} resting places would be various, their^{-asws} graves being remote (from each other), as a Choice from Allah^{-azwj} for them^{-asws}, and for you^{-saww} among them^{-asws}.

فَأَحْمَدُ اللَّهَ جَلَّ وَعَزَّ عَلَى خَيْرَتِهِ وَارْضَ بِقَضَائِهِ فَحَمِدَتِ اللَّهُ وَرَضِيَتْ بِقَضَائِهِ بِمَا اخْتَارَهُ لَكُمْ

Therefore, praise Allah^{-azwj} Majestic and Mighty upon His^{-azwj} Choice and be pleased with His^{-azwj} Judgment'. I^{-saww} praised Allah^{-azwj} and was pleased with His^{-azwj} Judgment with what He^{-azwj} had Chosen for you^{-asws} all.

ثُمَّ قَالَ جِبْرِئِيلُ يَا مُحَمَّدُ إِنَّ أَخَاكَ مُضْطَهَدٌ بَعْدَكَ مَغْلُوبٌ عَلَى أُمَّتِكَ مَتَعُوبٌ مِنْ أَعْدَائِكَ ثُمَّ مَقْتُولٌ بَعْدَكَ يَقْتُلُهُ أَشْرُ الْخَلْقِ وَالْخَلِيقَةِ وَأَشَقَى الْبَرِيَّةِ نَظِيرَ عَاقِرِ النَّاقَةِ بِلَدٍ تَكُونُ إِلَيْهِ هَجْرَتُهُ وَهُوَ مَغْرَسٌ شَبِيعَتُهُ وَشَبِيعَةُ وَلَدِهِ وَفِيهِ عَلَى كُلِّ حَالٍ يَكْثُرُ بُلُوَاهُمْ وَيَعْظُمُ مَصَابِهِمْ

Then Jibraeel^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} brother^{-asws} would be persecuted after you^{-saww}, overcome upon by your^{-saww} community, fatigued from your^{-saww} enemies, then he^{-asws} will be killed after you^{-saww}. The vilest of the male and female creatures would kill him^{-asws}, and the most wretched of the created beings, a peer of the slayer of the she-camel (of Prophet Salih^{-as}), at a city where his^{-asws} emigration will happen to be, and it is a plantation of his^{-asws} Shias and Shias of his^{-asws} sons^{-asws}, and in it, upon every state, their^{-asws} afflictions would be numerous, and their difficulties would be mighty.

وَإِنَّ سَيْطَكَ هَذَا وَأَوْمًا بِيَدِهِ إِلَى الْحُسَيْنِ عَ مَقْتُولٌ فِي عَصَابَةٍ مِنْ ذُرِّيَّتِكَ وَأَهْلِ بَيْتِكَ وَأَخْيَارٍ مِنْ أُمَّتِكَ بَضْعَةُ الْفَرَاتِ بِأَرْضٍ تَدْعَى كَرْبَلَاءَ مِنْ أَجْلِهَا يَكْثُرُ الْكَرْبُ وَالْبَلَاءُ عَلَى أَعْدَائِكَ وَأَعْدَاءِ ذُرِّيَّتِكَ فِي الْيَوْمِ الَّذِي لَا يَنْقُضِي كَرْبَهُ وَلَا تَفْنَى حَسْرَتُهُ وَهِيَ أَطْهَرُ بَقَاعِ الْأَرْضِ وَأَعْظَمُهَا حَرَمَةً وَإِنَّمَا لِمَنْ بَطَحَاءَ الْجَنَّةِ

And this grandson^{-asws} of yours^{-saww} – and he^{-as} gestured by his^{-as} hand towards Al-Husayn^{-asws}, would be killed among a group from your^{-saww} offspring and People^{-asws} your^{-saww} Household, and good ones from your^{-saww} community by the banks of the Euphrates in a land called Karbala from its reason there will be numerous distresses and afflictions upon your^{-saww} enemies and enemies of your^{-saww} offspring during a day during which there will be no termination of its distresses nor will its regret come to an end, and it is the cleanest of the spots of the earth, and its greatest of sanctity, and it is from the valleys of the Paradise.

فَإِذَا كَانَ ذَلِكَ الْيَوْمَ الَّذِي يَقْتُلُ فِيهِ سَيْطُكَ وَأَهْلُهُ وَأَحَاطَتْ بِهِمْ كَتَائِبُ أَهْلِ الْكُفْرِ وَاللَّعْنَةُ تَزَعِزَعُ الْأَرْضُ مِنْ أَقْطَارِهَا وَمَادَتِ الْجِبَالُ وَكَثُرَ اضْطِرَابُهَا وَاصْطَفَقَتِ الْبِحَارُ بِأَمْوَاجِهَا وَمَا جَتِ السَّمَاوَاتُ بِأَهْلِهَا غَضَبًا لَكَ

So, when it will be that day in which your^{-saww} grandson^{-asws} and his^{-asws} family would be killed and battalions of Kufr will surround them, and the curses will shake the earth from its horizons, and the mountains will tremble, and its restlessness will be a lot, and the oceans will be turbulent with its waves, and the skies will agitate with its inhabitants in anger for your^{-saww} sake.

يَا مُحَمَّدُ وَلَدُ رَبِّكَ وَاسْتَعْظَامًا لِمَا يَنْتَهَكُ مِنْ حَرَمَتِكَ وَلِشَرِّ مَا تُكَافِي بِهِ فِي ذُرِّيَّتِكَ وَعَتْرَتِكَ وَلَا يَبْقَى شَيْءٌ مِنْ ذَلِكَ إِلَّا
اِسْتِأْذَنَ اللَّهُ عَزَّ وَجَلَّ فِي نَصْرَةِ أَهْلِكَ الْمُسْتَضْعَفِينَ الْمَظْلُومِينَ الَّذِينَ هُمْ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ بَعْدَكَ

O Muhammad-saww! And for your-saww offspring and reverence to what would be violated from your-saww sanctity, and for evil of what would suffice your-saww offspring and your-saww family with, and there will not remain anything from that except Allah-azwj Mighty and Majestic would Permit it in helping your-saww family, the weakened, the oppressed, those who are the Divine Authorities of Allah-azwj upon His-azwj creatures after you-saww.

فَيُوحِي اللَّهُ إِلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَالْبَحَارِ وَمَنْ فِيهِنَّ أَنِّي أَنَا اللَّهُ الْمَلِكُ الْقَادِرُ الَّذِي لَا يَفُوتُهُ هَارِبٌ وَلَا يَعْجِزُهُ مُمْتَنِعٌ
وَأَنَا أَقْدَرُ فِيهِ عَلَى الْإِنْتِقَامِ وَغَزِّي وَجَلَالِي لِأَعْدَائِهِ مِنْ وَتَرِ رَسُولِي وَصَفِيِّي وَانْتَهَكِ حَرَمَتِهِ وَكَتَلَ عَتْرَتَهُ وَنَبَذَ
عَهْدَهُ وَظَلَمَ أَهْلَهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

Allah-azwj will Reveal to the skies and the earth, and the mountains and the oceans and the ones in these: "Surely I-azwj am Allah-azwj, the King, the Powerful, the One-azwj neither a fleer can escape Him-azwj nor can a preventer frustrate Him-azwj, and I-azwj am Able upon the helping, and the avenging. By My-azwj Mighty and My-azwj Majesty! I-azwj will Punish the one who wrongs My-azwj Rasool-saww, and My-azwj Elite, and violates his-saww sanctity, and kills his-saww family, and discards his-saww pact, and is unjust to his-saww family: **I will Punish him with such a Punishment I have not Punished anyone from the worlds!" [5:115]!"**

فَعِنْدَ ذَلِكَ يَضْحَكُ كُلُّ شَيْءٍ فِي السَّمَاوَاتِ وَالْأَرْضِينَ بَعَيْنٍ مِنْ ظِلْمِ عَتْرَتِكَ وَاسْتَحْلَ حَرَمَتِكَ فَإِذَا بَرَزَتْ تِلْكَ الْعَصَابَةُ إِلَى مُضَاجِعِهَا
تَوَلَّى اللَّهُ جَلَّ وَعَزَّ قَبْضَ أَرْوَاحِهَا بِيَدِهِ وَهَبَطَ إِلَى الْأَرْضِ مَلَائِكَةٌ مِنَ السَّمَاءِ السَّابِعَةِ مَعَهُمْ آتِيَةٌ مِنَ الْيَاقُوتِ وَالزُّمُرَدِ مَمْلُوءَةٌ مِنْ
مَاءِ الْحَيَاةِ وَحُلٍّ مِنْ حُلْلِ الْجَنَّةِ وَطِيبٍ مِنْ طِيبِ الْجَنَّةِ

During that will clamour all things in the skies and the earths by cursing the ones who oppress your-saww family, and violate your-saww sanctity. When that group goes out to their resting places, Allah-azwj Majestic and Mighty will Take charge of capturing their souls by His-azwj Hands, and Angels from the seven skies would descend to the earth having containers of rubies and emeralds filled from water of life, and garments from the garments of Paradise, and perfumes from the perfumes of paradise.

افْغَسَلُوا جَسَدَهُمْ بِذَلِكَ الْمَاءِ وَأَلْبَسُوهُمُ الْحُلَّ وَحَنَطُوا بِذَلِكَ الطِّيبِ وَصَلَّى الْمَلَائِكَةُ صَفَاً صَفَاً عَلَيْهِمْ ثُمَّ يَبْعَثُ اللَّهُ قَوْمًا مِنْ
أُمَّتِكَ لَا يَعْرِفُهُمُ الْكُفَّارُ لَمْ يَشْرِكُوا فِي تِلْكَ الدِّمَاءِ بِقَوْلٍ وَلَا فِعْلٍ وَلَا نِيَّةٍ فَيُؤَارُونَ أَجْسَامَهُمْ وَيَقِيمُونَ رِسْمًا لِقَبْرِ سَيِّدِ الشُّهَدَاءِ
بِتِلْكَ الْبَطْطَحَاءِ يَكُونُ عَلَمًا لِأَهْلِ الْحَقِّ وَسَبَبًا لِلْمُؤْمِنِينَ إِلَى الْفَوْزِ

Their bodies would be washed with that water and they would be clothed with the garments, and embalmed with that perfume, and the Angels would pray Salat upon them in rows and rows. Then Allah-azwj would Send a people from your-saww community the Kafirs will not recognise them. They would not have participated in (shedding of) that blood, neither by words nor deeds, nor intentions. They will bury their bodies and establish the rituals of the

grave of the chief of martyrs in that valley, becoming a flag for the people of truth, and a cause for the Momineen to the success.

وَنَحْنُ مَلَائِكَةٌ مِنْ كُلِّ سَّمَاءٍ مِائَةِ أَلْفٍ مَلَكٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَيُصَلُّونَ عَلَيْهِ وَيَسْبِحُونَ اللَّهَ عِنْدَهُ وَيَسْتَغْفِرُونَ اللَّهَ لِرُؤُوسِهِ وَيَكْتُبُونَ أَسْمَاءَ مَنْ يَأْتِيهِ زَائِرًا مِنْ أُمَّتِكَ مُتَقَرِّبًا إِلَى اللَّهِ وَإِلَيْكَ بِذَلِكَ وَأَسْمَاءَ آبَائِهِمْ وَعَشَائِرِهِمْ وَبِلَدَائِهِمْ وَيَسْمُونَ فِي وَجْهِهِمْ بِمِيسْمِ نُورِ عَرْشِ اللَّهِ هَذَا زَائِرٌ قَبْرِ خَيْرِ الشُّهَدَاءِ وَابْنِ خَيْرِ الْأَنْبِيَاءِ

The Angels from every sky would circle it, one hundred thousand Angels during every day and night, and they will be praying Salat upon him^{-asws}, and glorifying Allah^{-azwj} in his^{-asws} presence and seeking Forgiveness of Allah^{-azwj} for his^{-asws} visitors, and writing down the names of the ones from your^{-saww} community who come to him^{-asws} as visitors, drawing closer to Allah^{-azwj} and to you^{-saww} with that, and names of their fathers, and their tribes, and their cities, and they will be branded in their faces by a branding of light of the Throne of Allah^{-azwj}: "This is a visitor of the grave of the best of the martyrs, and son^{-asws} of the best of the Prophets^{-as}"

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ سَطَعَ فِي وَجْهِهِمْ مِنْ أَثَرِ ذَلِكَ الْمِيسْمِ نُورٌ تَغْشَى مِنْهُ الْأَبْصَارُ يَدُلُّ عَلَيْهِمْ وَيَعْرِفُونَ بِهِ وَكَأَنِّي بِكَ يَا مُحَمَّدُ بَيْنِي وَبَيْنَ مِيكَائِيلَ وَعَلِيٍّ أَمَانًا وَمَعْنًا مِنْ مَلَائِكَةِ اللَّهِ مَا لَا يَحْصِي عَدَدُهُ وَنَحْنُ نَلْتَقِطُ مِنْ ذَلِكَ الْمِيسْمِ فِي وَجْهِهِ مِنْ بَيْنِ الْخَلَائِقِ حَتَّى يَنْجِيَهُمُ اللَّهُ مِنْ هَوْلِ ذَلِكَ الْيَوْمِ وَشِدَائِهِ

When it will be the Day of Qiyamah, such light would shine in their faces from the impact of that branding, the sights would be overwhelmed from it, pointing upon them and they would be recognised by it, and it is as if I^{-as} with you^{-saww}, O Muhammad^{-saww}, between me^{-as} and Mikaeel^{-as}, and Ali^{-asws} is in front of us^{-as}, and there will be with us^{-as}, from the Angels of Allah^{-azwj}, what its number cannot be counted, and we would pick up the ones having that branding in his face, from between the creatures, until Allah^{-azwj} Rescues them from the horror of that Day and its difficulties.

وَذَلِكَ حُكْمُ اللَّهِ وَعَطَاؤُهُ لِمَنْ زَارَ قَبْرَكَ يَا مُحَمَّدُ أَوْ قَبْرَ أَخِيكَ أَوْ قَبْرَ سَبْطِيكَ لَا يَرِيدُ بِهِ غَيْرَ اللَّهِ جَلٍّ وَعِزٍّ وَسَيَجِدُ أَنْاسٌ حَقَّتْ عَلَيْهِمْ مِنَ اللَّهِ اللَّعْنَةُ وَالسَّخَطُ أَنْ يَغْفُوا رِسْمَ ذَلِكَ الْقَبْرِ وَيَمْحُوا أَثَرَهُ فَلَا يَجْعَلُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُمْ إِلَى ذَلِكَ سَبِيلًا

And that is the Judgment of Allah^{-azwj} and His^{-azwj} Grant for the one who visits your^{-saww} grave, O Muhammad^{-saww}, or grave of your^{-saww} grandson^{-asws}, not intending other than Allah^{-azwj} Majestic and Mighty with it. And some people will find that the Curse of Allah^{-azwj} and the Wrath is deserving upon them if they were to cover-up the ritual of that grave, and obliterate its traces, and Allah^{-azwj} Blessed and Exalted will not Make a way to be for them to that'.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ فَهَذَا أَبُكَائِي وَأَجْزَنِي قَالَتْ زَيْنَبُ فَلَمَّا ضَرَبَ ابْنُ مُلْجَمٍ لَعْنَهُ اللَّهُ أَبِي عَ وَرَأَيْتُ أَثَرَ الْمَوْتِ مِنْهُ قُلْتُ لَهُ يَا أَبَا حَدَّثْتَنِي أُمُّ أَيْمَنَ بِكَذَا وَكَذَا وَقَدْ أَحْبَبْتُ أَنْ أَسْمِعَهُ مِنْكَ

Then Rasool-Allah^{-saww} said: 'So this is what made me^{-saww} cry and saddened me^{-saww}'. (Syeda) Zainab^{-asws} said: 'When Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, struck my^{-asws} father^{-asws}, and I^{-asws} saw the effects of the death from him^{-asws}, I^{-asws} said to him^{-asws}: 'O father^{-asws}! Umm Ayman narrated to me^{-asws} with such and such, and I^{-asws} would love to hear it from you^{-asws}'.

فَقَالَ يَا بِنْتُ الْحَدِيثِ كَمَا حَدَّثْتِكِ أُمُّ أَيْمَنَ وَكَأَنِّي بِكَ وَبَنَاتِ أَهْلِكَ سَبَايَا بِهَذَا الْبَلَدِ أَذْلَاءَ خَاشِعِينَ تَخَافُونَ أَنْ يَتَخَطَّفَكُمْ النَّاسُ فَصَبْرًا

He^{-asws} said: 'O daughter^{-asws}! The Hadith is as you^{-asws} Umm Ayman narrated to you^{-asws}, and it is as if I^{-asws} am with you^{-asws} and the daughters of your^{-asws} family being captives in the city, humiliated, fearful, **fearing that the people would force you away [8:26]**. So be patient.

فَوَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا لَهِ عَلَى الْأَرْضِ يَوْمَئِذٍ وَلِيٌّ غَيْرُكُمْ وَغَيْرُ مُحِبِّكُمْ وَشَيْعَتُكُمْ وَلَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ص حِينَ أَخْبَرَنَا بِهَذَا الْخَبَرِ أَنَّ إِبْلِيسَ فِي ذَلِكَ الْيَوْمِ يَطِيرُ فَرَحًا فَيَجُولُ الْأَرْضَ كُلَّهَا فِي شَيْطَانِيهِ وَغَفَارِيهِ

By the One^{-azwj} Who Split the seed and Formed the person! There will be not a friend for Allah^{-azwj} upon the earth on that day apart from you all, and the ones who love you^{-asws}, and your^{-asws} Shias; and Rasool-Allah^{-saww} had said to us^{-asws} when he^{-saww} informed us with this Hadeeth that on that day Iblees^{-la} would be flying in joy going around the earth, all of it, among his^{-la} satans^{-la}, and his^{-la} audacious ones.

فَيَقُولُ يَا مَعْشَرَ الشَّيَاطِينِ قَدْ أَدْرَكْنَا مِنْ ذُرِّيَةِ آدَمَ الطُّلُبَةَ وَبَلَّغْنَا فِي هَلَاكِهِمُ الْغَايَةَ وَأَوْثَنَاهُمُ السُّوءَ إِلَّا مَنْ اعْتَصَمَ بِهَذِهِ الْعَصَاةِ فَاجْعَلُوا شُغْلَكُمْ بِتَشْكِيكِ النَّاسِ فِيهِمْ وَحَمْلِهِمْ عَلَى عداوتِهِمْ وَإِغْرَائِهِمْ بِهِمْ وَأُولِيائِهِمْ حَتَّى تَسْتَحْكَمَ ضَلَالَةُ الْخَلْقِ وَكُفْرُهُمْ وَلَا يَنْجُو مِنْهُمْ نَاجٍ

He^{-la} would be saying, 'O community of satans^{-la}! We^{-la} have comes across from the offspring of Adam^{-as}, the sought, and we^{-la} have reached the peak in their destruction, and made them inherit the evil, except one who protects with this group, therefore make your^{-la} pre-occupation to be with the doubts people among them, and carry them upon their enmity, and deceive them and their children until you^{-la} rule upon the straying the creatures, and their Kufr, and not one of them attains salvation'.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ وَهُوَ كَذُوبٌ إِنَّهُ لَا يَنْفَعُ مَعَ عداوتِكُمْ عَمَلٌ صَالِحٌ وَلَا يَضُرُّ مَعَ مُحِبَّتِكُمْ وَموالاتِكُمْ ذَنْبٌ غَيْرُ الْكِبَائِرِ

And Iblees did ratify his conjecture upon them [34:20], and he^{-la} was lying. Surely, a righteous deed cannot benefit along with having your^{-asws} enmity, nor can any sin harm along with having your^{-asws} love and your^{-asws} friendship, apart from major sins'.

قَالَ زَائِدَةُ ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع بَعْدَ أَنْ حَدَّثَنِي بِهَذَا الْحَدِيثِ خُذْهُ إِلَيْكَ أَمَا لَوْ ضُرِبَتْ فِي طَلَبِهِ آبَاطُ الْإِبِلِ حَوْلًا لَكَانَ قَلِيلًا.

Zaidah (the narrator) said, 'Then Ali^{-asws} Bin Al-Husayn^{-asws} said after having narrated to me with this Hadith: 'Take it to you, for even if the armpits of the camels are struck for a year, it would be little (metaphor about rushing)'.⁵²

⁵² Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 2 H 23

كامل الزيارات محمد الحميري عن أبيه عن علي بن محمد بن سالم عن محمد بن خالد عن عبد الله بن حماد عن عبد الله الأصم عن حماد بن عثمان عن أبي عبد الله ع قال: لما أُسري بالنبي ص قيل له إن الله مختبرك في ثلاث لينظر كيف صبرك

(The book) 'Kaamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Al Asamma, from Hammad Bin Usman,

'From Abu Abdullah^{-asws} having said: 'When there was an ascension (Mi'raj) with the Prophet^{-saww}, He^{-azwj} Said to him^{-saww}: "Allah^{-azwj} Gives you^{-saww} a choice regarding three in order to look at how your^{-saww} patience is".

قال أُسلم لأمرِك يا ربِّ ولا قوَّةَ لي على الصَّبرِ إلا بك فما هنَّ

He^{-saww} said: 'I^{-saww} submit to Your^{-azwj} Command, O Lord^{-azwj}, and there is not strength for me^{-saww} upon the patience except through You^{-azwj}. So, what are these?'

قيل أولهنَّ الجوعُ والأثرةُ على نفسِكَ وعلى أهلِكَ لأهلِ الحاجةِ قال قبلت يا ربِّ ورضيت وسمَّمت و منك التَّوفيقُ والصَّبرُ

He^{-azwj} Said: "The first of these is the hunger and the preference over yourself^{-saww} and over your^{-saww} own family for the people of need'. He^{-saww} said: 'I^{-saww} accept O Lord^{-azwj}, and am pleased, and submit, and from You^{-azwj} is the inclination and the patience'.

وَأَمَّا الثَّانِيَةُ فَالْكُذِبُ وَالْخَوْفُ الشَّدِيدُ وَبِذَلِكَ مَهْجَتِكَ فِيَّ وَمُحَارَبَةُ أَهْلِ الْكُفْرِ بِمَالِكَ وَنَفْسِكَ وَالصَّبرُ عَلَى مَا يَصِيبُكَ مِنْهُمْ مِنَ الْأَذَى وَمِنْ أَهْلِ النِّفَاقِ وَالْأَلَمُ فِي الْحَرْبِ وَالْجِرَاحُ

(He^{-azwj} Said): "And as for the second, it is the belying and the intense fear, and by that you^{-saww} will be accused regarding Me^{-azwj}, and you^{-saww} will battle the people of Kufr with your^{-saww} wealth, and your^{-saww} self, and the patience upon what you^{-saww} will be afflicted with from them, from the harm from the people of hypocrisy and the pains during the war, and the injuries".

قال يا ربِّ قبلت ورضيت وسمَّمت و منك التَّوفيقُ والصَّبرُ

He^{-saww} said: 'O Lord^{-azwj}! I^{-saww} accept, and am pleased, and submit, and from You^{-azwj} is the inclination and the patience'.

وَأَمَّا الثَّالِثَةُ فَمَا يَلْقَى أَهْلُ بَيْتِكَ مِنْ بَعْدِكَ مِنَ الْقَتْلِ أَمَّا أَخُوكَ فَيَلْقَى مِنْ أُمَّتِكَ الشَّتْمَ وَالتَّعْنِيفَ وَالتَّوْبِيخَ وَالْحَرَمَانَ وَالْجَهْدَ وَالظُّلْمَ وَآخِرُ ذَلِكَ الْقَتْلُ

(He^{-azwj} Said): "And as for the third, is what People^{-asws} of your^{-saww} Household will face from after you^{-saww}, from the killing. As for your^{-saww} brother^{-asws}, he^{-asws} will face from your^{-saww} community, the insults, and the taunting, and the reproach, and the deprivation, and the struggle, and the rejection, and the injustices, and at the end of that, the killing".

فقال يا ربِّ سَمَّمت و قبلت و منك التَّوفيقُ والصَّبرُ

He^{-saww} said: 'O Lord^{-azwj}! I^{-saww} submit and accept, and from You^{-azwj} is the inclination, and the patience'.

وَأَمَّا ابْنَتُكَ فَتَظْلَمُ وَتُحْرَمُ وَيُؤْخَذُ حَقُّهَا غَضَبًا الَّذِي تَجْعَلُهُ لَهَا وَتَضْرِبُ وَهِيَ حَامِلٌ وَيَدْخُلُ عَلَى حَرَمِهَا وَمَنْزِلُهَا بِغَيْرِ إِذْنٍ ثُمَّ يَمْسُهَا هَوَانًا وَذُلًّا ثُمَّ لَا تَجِدُ مَانِعًا وَتَطْرَحُ مَا فِي بَطْنِهَا مِنَ الضَّرْبِ وَتَمُوتُ مِنْ ذَلِكَ الضَّرْبِ

(He^{-azwj} Said): "And as for your^{-saww} daughter^{-asws}, she^{-asws} would be oppressed, and deprived, and her^{-asws} rights would be seized, usurped, that which you^{-saww} will make to be for her^{-asws}, and she^{-asws} will be struck while she^{-asws} is pregnant, and they will enter upon her^{-asws} sanctity and her^{-asws} house without permission. Then, degradation and humiliation would touch her^{-asws}. Then she^{-asws} will not find any supporters, and what is in her^{-asws} belly would drop (miscarriage), and she^{-asws} will die from that strike".

قَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ قَبِلْتُ يَا رَبِّ وَسَلَّمْتُ وَمِنْكَ التَّوْفِيقُ وَالصَّبْرُ

He^{-saww} said: '**Surely we are for Allah and to Him we are returning [2:156]**. I^{-saww} accept, O Lord^{-azwj}, and submit, and from You^{-azwj} is the inclination and the patience'.

وَيَكُونُ لَهَا مِنْ أَخِيكَ ابْنَانِ يَقْتُلُ أَحَدُهُمَا غَدْرًا وَيَسْلُبُ وَيَطْعُنُ يَفْعَلُ بِهِ ذَلِكَ أُمَّتُكَ

(He^{-azwj} Said): "And there will happen to be for her^{-asws}, from your^{-saww} brother^{-asws}, two sons^{-asws}. One of them^{-asws} will be killed by treachery, and looted, and stabbed. Your^{-saww} community will be doing that".

قَالَ قَبِلْتُ يَا رَبِّ وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَسَلَّمْتُ وَمِنْكَ التَّوْفِيقُ وَالصَّبْرُ

He^{-saww} said: 'I^{-saww} accept, O Lord^{-azwj}, **Surely we are for Allah and to Him we are returning [2:156]**, and I^{-saww} submit, and from You^{-azwj} is the inclination and the patience'.

وَأَمَّا ابْنُهَا الْآخِرُ فَتَدْعُوهُ أُمَّتُكَ إِلَى الْجِهَادِ ثُمَّ يَقْتُلُونَهُ صَبْرًا وَيَقْتُلُونَ وَلَدَهُ وَمِنْ مَعِهِ مِنْ أَهْلِ بَيْتِهِ ثُمَّ يَسْلُبُونَ حَرَمَهُ فَيَسْتَعِينُ بِي وَقَدْ مَضَى الْقَضَاءُ مِنِّي فِيهِ بِالشَّهَادَةِ لَهُ وَلَمَنْ مَعَهُ وَيَكُونُ قَتْلُهُ حِجَّةً عَلَى مَنْ بَيْنَ قَطْرَيْهَا

(He^{-azwj} Said): "And as for her^{-asws} other son^{-asws}, your^{-saww} community would invite him^{-asws} to the Jihad, then kill him^{-asws} being patient, and kill his^{-asws} children and the ones from his^{-asws} family member with him^{-asws}. Then they would plunder his^{-asws} sanctity. He^{-asws} will be Assisted by Me^{-azwj}, and the Decree has been Ordained from Me^{-azwj} regarding him^{-asws} with the martyrdom being for him^{-asws}, and for the ones with him^{-asws}, and his^{-asws} killing will happen to be an argument against the ones between the territories.

فَتَبْكِيهِ أَهْلُ السَّمَاوَاتِ وَالْأَرْضِينَ جَزَعًا عَلَيْهِ وَتَبْكِيهِ مَلَائِكَةُ لَمْ يَدْرِكُوا نَصْرَتَهُ ثُمَّ أُخْرِجَ مِنْ صُلْبِهِ ذَكَرًا بِهِ أَنْصَرُكَ وَإِنْ شَبَّحَهُ عِنْدِي تَحْتَ الْعَرْشِ

There will cry for him^{-asws}, the inhabitants of the skies and the earths, being alarmed upon it, and there will cry for him^{-asws} the Angels who could not come across to help him^{-asws}. Then I⁻

azwj shall Extract a male from his-asws I-azwj shall Help you-saww, and that his-asws resemblance is with Me-azwj beneath the Throne”

وَفِي نَسَخِهِ أُخْرِجَ مِنْ صُلْبِهِ ذَكَرًا أَنْتَصَرَ لَهُ بِهِ وَإِنَّ شَبَحَهُ عِنْدِي تَحْتَ الْعَرْشِ يَمَلَأُ الْأَرْضَ بِالْعَدْلِ وَ يُطْفِئُهَا بِالْقِسْطِ
يَسِيرُ مَعَهُ الرَّعْبُ يَقْتُلُ حَتَّى يَسْأَلَ فِيهِ

– and in another copy (of this Hadeeth): “Then I-saww shall Extract a male from his-asws lineage, I-saww shall Help him-asws by him-asws, and that his-asws resemblance is with Me-azwj beneath the Throne. He-asws will fill the earth with the justice and extinguish (injustice and tyranny) with the fairness. The awe will travel with him-asws. He-asws will kill to the extent that he-asws will be questioned regarding it”.

قُلْتُ إِنَّ اللَّهَ فَقِيلَ ارْفَعْ رَأْسَكَ فَنَظَرْتُ إِلَى رَجُلٍ مِنْ أَحْسَنِ النَّاسِ صُورَةً وَأَطْيَبِهِ رِيحًا وَ النُّورِ يَسْطَعُ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ فَدَعَا نِي فَاقْبَلْ إِلَيَّ وَ عَلَيْهِ ثِيَابُ النُّورِ وَ سِيَمَاءُ كُلِّ خَيْرٍ حَتَّى قَبِلَ بَيْنَ عَيْنِي وَ نَظَرْتُ إِلَى مَلَائِكَةٍ قَدْ حَفُّوا بِهِ لَا يَحْصِيهِمْ إِلَّا اللَّهُ جَلَّ وَ عَزَّ

I-saww said: ‘We are for Allah-azwj’. He-azwj Said: “Raise your-saww head!” I-saww looked at a man from the most beautiful of faced of the people, and most aromatic of aromas, and the light was shining from above him and from beneath him. I-saww called him, and he came to me-saww, and upon him was a garment of light, and a countenance of every goodness, until he kissed between my-saww eyes. And I-saww looked at Angel who had surrounded him, none can count them except Allah-azwj Majestic and Mighty.

فَقُلْتُ يَا رَبِّ لِمَنْ يَغْضِبُ هَذَا وَ لِمَنْ أَعَدَدْتَ هَؤُلَاءِ وَ قَدْ وَعَدْتَنِي النَّصْرَ فِيهِمْ فَأَنَا أَنْتَظِرُهُ مِنْكَ فَهَؤُلَاءِ أَهْلِي وَ أَهْلُ بَيْتِي وَ قَدْ أَخْبَرْتَنِي بِمَا يَلْقَوْنَ مِنْ بَعْدِي وَ لَوْ شِئْتَ لَأَعْطَيْتَنِي النَّصْرَ فِيهِمْ عَلَى مَنْ بَغَى عَلَيْهِمْ وَ قَدْ سَلَّمْتُ وَ قَبِلْتُ وَ رَضِيتُ وَ مِنْكَ التَّوْفِيقُ وَ الرِّضَا وَ الْعَوْنُ عَلَى الصَّبْرِ

I-saww said: ‘O Lord-azwj! For whom is this one angry, and for whom have You-azwj Prepare them, and You-azwj have Promised me-saww the help regarding them, so I-saww shall await it from You-azwj, for they-asws are my-saww family, and People-asws of my-saww Household, and You-azwj have Informed me-saww with what they would be facing from after me-saww, and if You-azwj Desire, You-azwj can Grant me-saww the help regarding them upon the ones who rebel against them-asws, and I-saww have submitted, and accepted, and am pleased, and from You-azwj is the inclination, and the pleasure, and the assistance upon the help’.

فَقِيلَ لِي أَمَّا أَخُوكَ فَجَزَاؤُهُ عِنْدِي جَنَّةُ الْمَأْوَى نَزَلَ بِصَبْرِهِ أَفْلَحَ حِجَّتُهُ عَلَى الْخَلَائِقِ يَوْمَ الْبَعْثِ وَ أُولِيهِ حَوْضُكَ يَسْقِي مِنْهُ أَوْلِيَاءُكُمْ وَ يَمْنَعُ مِنْهُ أَعْدَاءُكُمْ وَ أَجْعَلْ جَهَنَّمَ عَلَيْهِ بَرْدًا وَ سَلَامًا يَدْخُلُهَا فَيُخْرِجُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْمَوَدَّةِ وَ أَجْعَلْ مَنْزِلَتَكُمْ فِي دَرَجَةٍ وَاحِدَةٍ مِنَ الْجَنَّةِ

He-azwj Said to me-saww: “As for your-saww brother-asws, his-asws Recompense with Me-azwj is the Garden of Shelter (Al-Ma’wa) as a lodgement due to his-asws patience. I-azwj shall Conclude his-asws argument upon the creatures on the Day of Resurrection, and Make him-asws to be in charge of your-saww Fountain, quenching your-saww friends from it, and preventing your-saww enemies from it, and Make Hell to be cool and safe upon him-asws. He-asws will enter it and

extract the ones in whose heart would be a mustard seed of cordiality, and Make your^{-asws} houses to be in one level from the Paradise.

وَأَمَّا ابْنُكَ الْمَقْتُولُ الْمَخْذُولُ وَابْنُكَ الْمَغْدُورُ الْمَقْتُولُ صَبْرًا فَإِنَّهُمَا مِمَّا أُزِينَ بِهِمَا عَرْشِي وَلَهُمَا مِنَ الْكَرَامَةِ سَوَى ذَلِكَ مَا لَا يَخْطُرُ عَلَى قَلْبِ بَشَرٍ لَمَّا أَصَابَهُمَا مِنَ الْبَلَاءِ وَلِكُلِّ مَنْ أَتَى قَبْرَهُ مِنَ الْخَلْقِ

And as for your^{-saww} (grand) son^{-asws}, the killed, the abandoned, and your^{-saww} (grand) son^{-asws}, the betrayed, the killed while being patient, so they^{-asws} both are from those I^{-azwj} shall Adorn My^{-azwj} Throne with, and for them^{-asws} would be prestige besides that what no heart of a mortal has conceived due to that would afflict them from the affliction, and for everyone from the creatures who comes to his^{-asws} grave.

لَأَنَّ زُورَارَهُ زُورَاكَ وَزُورَاكَ زُورَارِي وَعَلَيَّ كَرَامَةٌ زَائِرِي وَأَنَا أُعْطِيهِ مَا سَأَلَ وَأَجْزِيهِ جَزَاءَ يَغِيبُهُ مِنْ نَظَرٍ إِلَى تَعْظِيمِي لَهُ وَمَا أَعْدَدْتُ لَهُ مِنْ كَرَامَتِي

(This is) because his^{-asws} visitor is your^{-saww} visitor, and your^{-saww} visitor is My^{-azwj} visitor, and upon Me^{-azwj} is to Honour My^{-azwj} visitor, and I^{-azwj} shall Give him whatever he asks and Recompense him with a Recompense, the one who looks at him would envy him and be revering to him, and what I^{-azwj} have Prepared to him of My^{-azwj} honours.

وَأَمَّا ابْنُكَ فَإِنِّي أَوْفَقُهَا عِنْدَ عَرْشِي فَيَقَالُ لَهَا إِنَّ اللَّهَ قَدْ حَكَمَكَ فِي خَلْقِهِ فَمَنْ ظَلَمَكَ وَظَلَمَ وَلَدَكَ فَاحْكُمِي فِيهِ بِمَا أَحْبَبْتَ فَإِنِّي أُجِيزُ حُكُومَتَكَ فِيهِمْ

And as for your^{-saww} daughter^{-asws}, I^{-azwj} shall pause her^{-asws} at My^{-azwj} Throne and it will be said to her: "Allah^{-azwj} has Made you^{-asws} a judge among His^{-azwj} creatures, so the one who had oppressed you^{-asws} and oppressed your^{-asws} children, then judge regarding him with whatever you^{-asws} like to, for I^{-azwj} shall Allow your^{-asws} judgment regarding them".

فَتَشْهَدُ الْعُرْصَةُ فَإِذَا أُوقِفَ مَنْ ظَلَمَهَا أَمَرَتْ بِهِ إِلَى النَّارِ فَيَقُولُ الظَّالِمُ وَاحْشَرْتَاهُ عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَيَتَمَنَّى الْكَرَّةَ

The plains would witness when I^{-azwj} Pause the ones who had oppressed her^{-asws}, I^{-azwj} shall Command with him to the Fire. The oppressor shall say, ***'O regret, upon what I wasted regarding the Side of Allah, [39:56],*** and he will wish for the return.

وَيَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَلِيَّتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا وَقَالَ حَتَّى إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27] Oh! I wish I had not taken so and so as a friend! [25:28]. And Say: Until when they both come to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38] And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39].

فَيَقُولُ الظَّالِمُ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ أَوِ الْحُكْمُ لغيرِكَ فَيَقَالُ لهما أَلَا لعنةُ اللَّهِ عَلَى الظَّالِمِينَ الَّذِينَ يَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

The oppressor will say: **You will Judge between Your servants regarding what they were differing in' [39:46]**, or Judge for others. It would be said to them: **'The Curse of Allah is on the unjust, [7:44] Those who are blocking from the Way of Allah and are seeking it to be crooked, and they are disbelievers in the Hereafter [7:45].**

وَأَوَّلُ مَنْ يَحْكُمُ فِيهِ مُحَمَّدٌ بْنُ عَلِيٍّ ع فِي قَاتِلِهِ ثُمَّ فِي قَنْفُزٍ فَيُؤْتِيَانِ هُوَ وَصَاحِبُهُ فَيَضْرِبَانِ بِسَيَاطٍ مِنْ نَارٍ لَوْ وَقَعَ سَوَطٌ مِنْهَا عَلَى
الْبَحَارِ لَغَلَّتْ مِنْ مَشْرِقِهَا إِلَى مَغْرِبِهَا وَ لَوْ وَضِعَتْ عَلَى جِبَالِ الدُّنْيَا لَذَابَتْ حَتَّى تَصِيرَ رَمَادًا

And the first one to be Judged would be Mohsin^{-asws} Bin Ali^{-asws}, regarding his^{-asws} murder, then regarding Qunfuz. They would both be brought, he and his companion and be struck with the whips of fire, if one whip from these were to fall upon the ocean, it would boil from its east to its west, and if it were to be placed upon a mountain of the world, it would melt until it becomes ash.

فَيَضْرِبَانِ بِهَا ثُمَّ يُجْنَوُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَيْنَ يَدَيِ اللَّهِ لِلْخُصُومَةِ مَعَ الرَّابِعِ وَ تَدْخُلُ الثَّلَاثَةُ فِي جَبٍّ فَيَطْبَقُ عَلَيْهِمْ لَا
يَرَاهُمْ أَحَدٌ وَلَا يَرَوْنَ أَحَدًا

They would be struck by it. Then they would be knelt by Amir Al-Momineen^{-asws} in front of Allah^{-azwj} for the contention with the fourth, and three would be entered into a pit and it would be layered upon them. No one will see them, nor will they be seeing anyone.

فَيَقُولُ الَّذِينَ كَانُوا فِي وَلَا يَتَّبِعُهُمْ رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ اللَّهُ عَزَّ وَ
جَلَّ وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

So, those who used to be in their friendship would say, **'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones' [41:29]**. Allah^{-azwj} Mighty and Majestic would Say: **And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39].**

فَعِنْدَ ذَلِكَ يَنَادُونَ بِالْوَيْلِ وَ الثُّبُورِ وَ يَأْتِيَانِ الْخَوْضَ يَسْأَلَانِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَعَهُمْ حَفْظَةٌ فَيَقُولَانِ اعْفُ عَنَّا وَ اسْقِنَا وَ
خَلِّصْنَا فَيَقَالُ لَهُمْ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ بِأَمْرِ الْمُؤْمِنِينَ أَرْجِعُوا ظُمَاءَ مَظْمُونٍ إِلَى
النَّارِ فَمَا شَرَابَكُمْ إِلَّا الْحَمِيمُ وَ الْغَسِيلُ وَ مَا تَنْفَعُكُمْ شَفَاعَةُ الشَّافِعِينَ

During that, they would be calling for the woe and the destruction, and they will come to the Fountain asking about Amir Al-Momineen^{-asws}, and with them would be guards. They will say, 'Pardon us and quench us and finish us off (from this)'. It would be said to them: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]**, with (the title of) 'Amir Al-Momineen'. Return thirsty to the Fire, for there is no drink for you except the boiling

water and the filth (Al-Hameem and Al-Gisleen), and the intercession of the intercessors will not benefit you".⁵³

APPENDIX III: The disappearance of the Maid

حدثنا عباد بن سليمان عن محمد بن سليمان الديلمي عن ابيه عن سدير قال كنت انا وابو بصير ويحيى البزاز وداد بن كثير الرقي في مجلس ابي عبد الله عليه السلام إذ خرج الينا وهو مغضب فلما اخذ مجلسه قال يا عجباه لاقوام يزعمون انا نعلم الغيب ما يعلم الغيب الا الله لقد هممت بضرب جاريتي فلانه فهرت مني فما علمت في أي بيوت الدار هي قال سدير فلما ان قام عن مجلسه صار في منزله واعلمت دخلت انا وابو بصير و ميسر وقلنا له جعلنا الله فداك سمعناك انت تقول كذا وكذا في امر خادمك ونحن نزعم انك تعلم علما كثيرا ولا ننسبك إلى علم الغيب

It has been narrated to us Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father, from Sudeyr who said the following:

'I and Abu Baseer and Yahya Al-Bazaaz, and Dawood Bin Kaseer Al-Raqy were in a session of Abu Abdullah^{-asws}, when he^{-asws} came out to us and he^{-asws} was unhappy. When he^{-asws} took the session he^{-asws} said: 'How strange of the people to allege that I^{-asws} know the 'Al-Ghaib'. No one knows the hidden except for Allah^{-azwj}. I^{-asws} have resolved to rebuking one of my certain maids. She ran away from me^{-asws} and has hidden herself from me^{-asws}'. Sudeyr said, 'When he^{-asws} stood up from his^{-asws} session, he^{-asws} went in his^{-asws} house, and I notified him^{-asws}. I, and Abu Baseer, and Maysar entered, and said to him^{-asws}, 'May Allah^{-azwj} Make us to be sacrificed for you^{-asws}, we heard you^{-asws} say such and such regarding the matter of your^{-asws} servant, and we believe that you^{-asws} know a lot of knowledge, and we have not associated you^{-asws} to the knowledge of the hidden' (the knowledge of the 73th Letter, which Allah^{-azwj} has kept for Himself^{-azwj}).

قال فقال لي ياسدير ألم تقرأ القرآن قال قلت بلى قال فهل وجدت فيما قرأت من كتاب الله قال الذي عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال قلت جعلت فداك قد قرأت قال فهل عرفت الرجل وهل علمت ماكان عنده علم من الكتاب قال قلت فاخبرني افهم قال قدر قطرة الثلج في البحر الاخضر فما يكون ذلك من علم الكتاب قال قلت جعلت فداك ما اقل هذا قال فقال لي ياسدير ما اكثر من هذا لمن ينسبه الله إلى العلم الذي اخبرك به ياسدير فهل وجدت فيما قرأت من كتاب الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال قلت قد قرأته قلت جعلت فداك قال فمن عنده علم من الكتاب افهم ام عنده علم الكتاب قال بل من عنده علم الكتاب كله قال فأومى بيده إلى صدره قال وعلم الكتاب والله كله عندنا علم الكتاب والله كله عندنا.

He^{-asws} said to me: 'O Sudeyr, have you not read the Quran?' I said, 'Yes'. He^{-asws} said: 'Have you found in your reading from the Book of Allah^{-azwj} [27:40] **One who had the knowledge from the Book said: I will bring it to you in the twinkling of an eye?**' I said, 'May I be sacrificed for you, I have read it'. He^{-asws} said: 'Do you know the man and do you know what knowledge from the Book was with him?' I said, 'May I be sacrificed for you^{-asws}, I did not say this'. He^{-asws}

⁵³ Bihar Al-Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 2 H 24

said: 'O Sudeyr, what more than this can you associate with Allah^{-azwj} to the knowledge which He^{-azwj} has Informed you of?

O Sudeyr, Have you found in your reading from the Book of Allah^{-azwj}, Mighty and Majestic **[13:43] Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you'**? I said, 'I have read it, may I be sacrificed for you^{-asws}?' He^{-asws} said: 'Who is of more understanding, the one who has knowledge from the Book, or the one who has the knowledge of the Book? But, it is the one who has knowledge of the Book, all of it'. He^{-asws} gestured with his^{-asws} to his^{-asws} chest and said: 'And knowledge of the Book, by Allah^{-azwj}, all of it is with us^{-asws}, knowledge of the Book, by Allah^{-azwj}, all of it is with us^{-asws}'.⁵⁴

⁵⁴ Basaair Al-Darrajat, Part Five, chapter 6, Hadith no. 5