Mastership

Of the holy Ahle Bayt



Ayatullah Haaj Shaykh Ali Namazi Shahroodi
Translator: Sayyid Athar Husain S.H. Rizvi

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Mastership of the holy Ahle Bayt

(Absolute authority of Ahle Bayt (a) over all creation)

Allamah Ayatullah Haaj Shaykh Ali Namazi Shahroodi (q.s.)

English Translation:

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

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Preface

In the name of Allah, the Beneficent, the Merciful

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

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

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

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

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

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

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

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

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

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

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

In the same way, in the same book, the author has narrated from His Eminence through another chains of narrators that he said in a sermon:

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

Then he said:

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

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

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

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

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

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[1] *Kitab Taaj* (Fourth edition, Egypt); Vol. 1, Pg. 47.
[2] *Kitab Taaj* (Fourth edition, Egypt); Vol. 3, Section of Ahle Bayt (a).
[3] *Ahqaqul Haqq*, Vol. 4, Pg. 436-443; Vol. 6, Pg. 341-344; Vol. 7, Pg. 472; Vol. 9, Pg. 309-375.
[4] *Fadhailul Khamsa*, Vol. 2, Pg. 43-52.

Conclusion from Tradition of Thaqlayn

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

It is also concluded that:

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

***

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

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

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

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

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

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

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

On the other hand, the Holy Quran – even though it contains all necessaries of human society – according to its clear explanation, is having clear and ambiguous verses; and on the other hand, according to clarification of widely narrated traditions,[1] the Quran has an apparent aspect as well as seventy

[1] There are numerous instances of these reports; among them being in the preface of *Tafsir Ayyashi* (whose author is a reliable personality according to all scholars), in which seven traditional reports are mentioned.
In the same way, Allamah Hashim Bahrani, in the preface of *Tafsir Burhan*, has narrated a number of those traditional reports.
Allamah Majlisi, has also in *Biharul Anwar* (Vol. 92, Pg. 78) written a whole chapter on this subject: Chapter that Quran has an apparent and a hidden aspect; knowledge of everything is mentioned in Quran and all this knowledge is with the Imams of guidance and other than them no one knows it, except through their teaching. Then he has mentioned the traditional reports of the claim that reach to more than eighty reports.

inner aspects. The clear verses of Quran do not fulfill all the needs of people and they do not have any other option for knowing the inner aspect of Quran, except to refer to one, whom Almighty Allah has chosen for the knowledge of Quran, and hinted at this at the end of Surah Raad.[1]

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

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

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

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Allamah Shaykh Hurre Amili has also, in his book of *Wasailush Shia* narrated eighty traditional reports on this matter.
Finally, in *Mustadrakul Wasail*, 35 traditional reports are quoted on this topic.

[1] It implies verse 43 of Surah Raad, which is interpreted to be about Amirul Momineen (a).
"And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book." (Surah Raad 13:43)

of all the sciences of Quran; had they been learned, they would not have been needful of the Progeny.

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

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

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

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

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

The Holy Prophet (s) in his statement, has declared his holy Progeny to be equals of Quran and at the lofty position of being

points of reference for ensuring security from deviation of the Ummah; and stressed that the Ummah can only follow the path of guidance if it remains attached to the progeny. From this aspect, it is proved that Imamate, Wilayat and their Caliphate is from the side of God and Prophet.

In some of these traditional reports, His Eminence said:

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

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

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

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

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

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

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

Another point is division of Holy Quran into clear and ambiguous verses for teaching which Almighty Allah has

specified the learned, who can teach the Quran; because if He does not appoint such personages, it would be a deficiency in divine wisdom and the Quran which is the source of guidance, would become a means of confusion and bewilderment. So, these learned personages have all knowledge of Quran and are distinguished from those who do not know.

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

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

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

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

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

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

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

The Holy Prophet (s) said:

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

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

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

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

Implication of the Progeny

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

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

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

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

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

Introduction of the progeny in traditional reports

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

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

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

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

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

First group: Traditions comprising words of His Eminence that:

"My Caliphs and successors number twelve."

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

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

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

Allamah Sayyid Hashim Bahrani, author of *Tafsir Burhan*, has in the book of *Insaf*, mentioned three traditions from *Sahih Bukhari*, nine traditions from *Sahih Muslim*, eight traditional reports from Hamidi in *Jama Baina Sahihain*, some traditions from *Jama Baina Sihah* of Ibne Batariq, Kitabul Umdah from twenty channels and from others, all of whom are Ahle Sunnat intellectuals and they have narrated that Holy Prophet (s) said:

"After me, there would be twelve Caliphs."

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

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

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

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

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

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

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

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

In *Biharul Anwar*, Allamah Majlisi (Vol. 36, Chap. 41) has been content to mention 240 traditions regarding declaration of Holy Prophet (s) regarding Imams of religion. In another place in that book (Vol. 46/223) he has compiled traditional reports, which Jabir bin Abdullah Ansari has quoted from the Prophet.

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

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

The great Allamah, Shaykh Hurre Amili (author of *Wasailush Shia*), in the book of *Ithbatul Huda*, is content to mention 720 traditional reports and miracles of Prophet. In the same way, he has mentioned traditional reports on the Imamate of Holy Imams (a), and Caliphate and infallibility of these twelve personages,

whether in brief or detail – in *Isbatul Huda* (Chapter 9) they reach upto 927 traditional reports; and Ahle Sunnat reports on this subject number 278.

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

Distortion of exegesis of Quran without reference to the Progeny

According to what was mentioned, every issue – whether related to Creational Mastership (*Wilayat Takweeni*), or other than that – regarding verses of Holy Quran, in the background of the exegesis of progeny of Prophet (with whom is the knowledge of Book) it is obligatory on all folks of faith to accept it and to believe in it and it is unlawful to deny it and not to become attached to divine proofs (Quran and Progeny).

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

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

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

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

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

One should not rely on some verses and deny Creational Mastership (*Wilayat Takweeni*) of the Prophet and Imams of religion (as its rebuttal would be mentioned at the conclusion of this book).

Also, one should not reason through the apparent aspects of some verses and deny the unseen knowledge of the Prophet and Imams (a).[2]

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[1] It is worthy of mention that Ahmad bin Muhammad bin Muzaffar Razi, an Ahle Sunnat scholar of the seventh century, in his book of *Hujajul Quran*, has compiled Quranic verses, which every sect of Muslims has argued through in favor of their sects: including the sects which say that Allah, the Mighty and High can be seen and they argue with the holy verses: ***"(Some) faces on that day shall be bright, Looking to their Lord." (Surah Qiyamah 75:22-23)***
Along with them there are also those, who say: Almighty Allah will not be seen and they argue through the verses of: ***"Vision comprehends Him not"*** and ***"You cannot see Me"***.
Another example is the Mujassama sect, which argues through verses with similar wordings like hand, eye and face and argue about corporeality of Allah.
As opposed to them, there are others, who in order to negate corporeality of God, argue through the verse of: ***"There is nothing like Him."***

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

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

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

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

His Eminence replied to them and proved his errors and that man himself burnt down what he had written.[1]

One should not resort to the holy verse:

وَمِنْ أَهْلِ الْمَدِينَةِ ۖ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ

"And from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them." (Surah Taubah 9:101)

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

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

"And say: Work; so Allah will see your work and (so will) His Apostle and the believers." (Surah Taubah 9:105)[2]

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[1] The first traditional report is detailed and is quoted in the books of *Ihtijaaj* of Tabarsi and *Tauheed* of Saduq; Allamah Majlisi has also mentioned it in *Biharul Anwar*, at the end of Kitabul Quran.
As for the second report, it is mentioned in *Manaqib Ibne Shahr Ashob*, in the chapter on history of Imam Hasan Askari (a) and in *Biharul Anwar* in Kitabul Manaqib.

[2] According to exegesis, the implication of 'believers' in this verse are the Holy Imams (a) as is explained in detail in the book of *Maqam Quran O Itrat.*

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

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

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

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

For example, we should reconcile the ambiguous verse of:

لَا تَعْلَمُهُمْ

"You do not know them..." (Surah Taubah 9:101)

...with the verse:

فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

"So Allah will see your work and (so will) His Apostle..." (Surah Taubah 9:105)

...and say that the verse:

لَا تَعْلَمُهُمْ

"You do not know them..." (Surah Taubah 9:101)

...negates personal knowledge; but according to Almighty Allah, the Holy Prophet (s) sees all the acts. One to whom Almighty

Allah has shown the realms of the heavens and earth, would he not recognize the folks of Medina? Except that they say: the kingdoms of the heavens and the earth were shown to Ibrahim Khalilullah, but they were not shown to our Prophet and even if they were shown, he had forgotten it!

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

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

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

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

In *Al-Kafi*, Kulaini has mentioned these traditional reports and Ali bin Ibrahim Qummi has also narrated them.

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

"He can never observe justice in affection."

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

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

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

Statement of "The Book of Allah is sufficient for us"[1] is also incorrect and it is opposed to the clarification of Prophet in the tradition of two heavy things (*Hadith Thaqlayn*).

Quran and Progeny would never separate from each other.

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

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

Amirul Momineen (a) said in one of his sermons:

"The Quran is the statement of Almighty Allah and it is an effulgence, which should be followed. Thus, whatever you want, inquire from it (you will know that) it definitely would not respond to you. You should ask me, so that I may inform you about the Quran."

In the same way, he said:

"This Quran is a silent book of God and I am the speaking book of Almighty Allah."[1]

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

Zainul Abideen, Imam Sajjad (a) also said:

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

They asked: "Who and what is an infallible?"

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

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

"Surely this Quran guides to that which is most upright." (Surah Isra 17:9)[2]

Amirul Momineen (a) said:

"Beware of interpreting the Quran according to your personal view, except that you learn it from one, who is learned about it. Because often it happens that the apparent aspect of Quran resembles the statement of human beings, but that apparent is not implication of Almighty Allah, since the creator has no similarity with the creatures. Acts of the creator also do not have any resemblance to those of the creatures. Therefore, statements of the creator do not resemble the statement of creatures. So do

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[1] *Wasailush Shia*, (Kitabul Qaza, Chapter 5, Vol. 18/20).

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

not liken the statement of the creator with the statements of creatures, as you would fall into error and misguidance."[1]

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

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

Imam Ja'far Sadiq (a) said in his treatise:

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

He also stated in this treatise:

"Know that no one has the right to say anything according to his personal whims, views and analogy regarding the religion of God. Allah, the Mighty and the High revealed the Quran and included in it the explanation of everything. And for Quran and its knowledge also He has specified the folks whom others have to follow. They are recipients of divine bestowals and grace. In

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

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

such a way that Almighty Allah placed all knowledge of Quran with them and made them needless in every way. Therefore, they never act upon whims, selfish desires and personal views. They are folks of remembrance (*Ahle Zikr*) whom Allah, the Mighty and High ordered in Holy Quran that people should pose questions to them and follow them. And as no one has the right not to refer the Prophet during his lifetime and act according to personal whims and views; after the Prophet also, he is supposed to follow the statements of His Eminence and successors of Prophet."[1]

Allamah Khoei says that:

"Numerous traditional reports have come down from the Holy Imams (a) reaching to the level of widely narrated traditional reports (*Mutawatir*) and Shia Imamiyah intellectuals have also reached consensus that *Qayyim Quran* (that is learned one about the exegesis of its clear and ambiguous verses and one who remembers the secrets of divine verses) after Holy Prophet (s) is the purified progeny of His Eminence, that is the twelve Imams (a) and this is supported by reason, texts and consensus of reasonings."[2]

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

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

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

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

[2] *Sharh Nahjul Balagha*, Vol. 2/221.

"Is it not enough for them that We have revealed to you the Book which is recited to them?" (Surah Ankabut 29:51)

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

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

Woe be on these ignorant individuals, who have, for vested interests and material wealth, gathered the ambiguous verses and didn't refer to the interpretation of the Progeny of Prophet. They support the plot of the opponents and do not refer to other clear verses and those with whom is knowledge of Quran. When they become deviated, they also misguide others and take them away from the reports of Ahle Bayt (a). Even though they don't understand due to their small thinking and they deny it and sometimes they regard them as opposed to Quran (that is the ambiguous verses, which they have collected)!

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

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

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

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

وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ

"And call to witness two men of justice from among you." (Surah Talaq 65:2)

Imam (a) asked: "Does the order of taking two witnesses means that testimony of one person should not be accepted with oath?"[1]

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

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)

"Coming from between the back and the ribs." (Surah Tariq 86:7)

Imam (a) said: "Does Allah's statement imply that semen does not come out from other than these two places?!"

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

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

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

وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَٰذَا إِفْكٌ قَدِيمٌ (١١)

"And as they do not seek to be rightly directed thereby, they say: It is an old lie." (Surah Ahqaf 46:11)

He also says:

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

"Nay, they reject that of which they have no comprehensive knowledge." (Surah Yunus 10:39)

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

Elders of faith (like Shaykh Kulaini, Shaykh Saduq, some Shias and intellectuals of Qom, Shaykh Tusi and Shaykh Mufeed) bore

extraordinary hardships and recorded and arranged the reliable as well as unreliable traditional reports. What is present with us from traditional reports is all reliable, except for a few of them; as it is unlikely that scholars of traditions should have mistaken in identifying them.

Associating some verses of Quran with reasoning of traditional reports

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

Examples in this chapter

For example the holy verse:

أُولِي الْأَمْرِ

"those in authority." (Surah Nisa 4:59)

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

In the same way, in the verse:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ

"But none knows its interpretation except Allah, and those who are firmly rooted in knowledge." (Surah Aale Imran 3:7)

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

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

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

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥)

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (Surah Maidah 5:55)

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

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

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

"And say: Work; so Allah will see your work and (so will) His Apostle and the believers." (Surah Taubah 9:105)

...the words are general. In spite of this, widely narrated traditional reports which say that 'believers' imply Holy Imams (a) is not opposed to Quran and no one can reasoning through its words, apply this verse to anyone other than the rightful divine Imams and say that the apparent is general and it also includes others. In the same way, no one can say that the word of Ahle

Bayt is general in the verse of purification[1] and the holy verse includes all wives of Prophet. On the contrary, one should accept the report which has the explanation that Ahle Bayt in this verse are only the Prophet, Amirul Momineen (a), Fatima, Hasan, Husain – peace be on all of them.

Also, in the verse of Khums:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٤١)

"And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things." (Surah Anfal 8:41)

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

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

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

"He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me." (Surah Saad 38:35)

Imam Musa bin Ja'far (a) says regarding this verse:

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[1] ***"Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying." (Surah Ahzab 33:33)***

"The implication of Sulaiman was that no one after him should say that he obtained this kingdom through force; on the contrary, it should be clear that it was a bestowal of Almighty Allah."[1]

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

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

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

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

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

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

[1] *Biharul Anwar*, Vol. 14, Pg. 85 [quoting from *Maaniul Akhbaar & Ilalush Sharai*].
This interpretation has come due to the word of 'La yambaghi' (which is not fit for) as its root is *baghi* in the meaning of injustice and oppression.

"Nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases." (Surah Aale Imran 3:179)

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

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

"The Knower of the unseen! so He does not reveal His secrets to any. Except to him whom He chooses as an apostle." (Surah Jinn 72:26-27)

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

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

For example, Amirul Momineen (a) says in his sermon:

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

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

At this point, by the help of Almighty Allah, I will mention verses and traditional reports to prove the unseen knowledge of

Prophet and Holy Imams (a) so that the true meaning becomes clear.

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

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ (٧٥)

"And there is nothing concealed in the heaven and the earth but it is in a clear book." (Surah Naml 27:75)

In the same way, Allah says:

وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (٥٩)

"Nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book." (Surah Anaam 6:59)

He also says:

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

"And there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater, but it is in a clear book." (Surah Yunus 10:61)

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

الر ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (١) إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا

"Alif Lam Ra. [O Muhammad] These are the verses of the Book that makes (things) manifest. Surely We have revealed it- an Arabic Quran." (Surah Yusuf 12:1-2)

In the same way, He says:

حم (١) وَالْكِتَابِ الْمُبِينِ (٢) إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٣)

"Ha Mim. I swear by the Book that makes things clear: Surely We have made it an Arabic Quran that you may understand." (Surah Zukhruf 43:1-3)

He also says in Surah Dukhan:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنْذِرِينَ (٣)

"Surely We revealed it on a blessed night." (Surah Dukhan 44:3)

He also says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ

"And We have revealed the Book to you explaining clearly everything." (Surah Nahl 16:89)

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

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"We have not neglected anything in the Book." (Surah Anaam 6:38)

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

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (٤٣)

"Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book." (Surah Raad 13:43)

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

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

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

"This Holy Quran is the silent book of Allah and I am the speaking book of the Almighty."[1]

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

حم (١) وَالْكِتَابِ الْمُبِينِ (٢)

"Ha Mim. I swear by the Book that makes things clear:" (Surah Zukhruf 43:1-2)

Imam (a) said:

"According to the inner interpretation of this verse, Ha Mim is Muhammad and 'the Book that makes things clear' is Amirul Momineen, Ali Ibne Abi Talib (a)."

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

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

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (٥٩)

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

"And there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book." (Surah Anaam 6:59)

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

He replied:

"In the manifest imam."

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

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

In the book of *Miraatul Uqool*, Allamah Majlisi has said:

"Manifest imam is the interpretation of 'manifest book'; that is implication of 'manifest book' are the Holy Imams (a).

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

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

"And We have recorded everything in a manifest imam." (Surah Yasin 36:12)

...have narrated that the Holy Prophet (s) gestured to Amirul Momineen (a) and said: "This is the 'manifest imam'."

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

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

"And We have recorded everything in a manifest imam." (Surah Yasin 36:12)

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

Shaykh Tabarsi, in the book of *Ihtijaaj*, has narrated in a lengthy tradition from Imam Ja'far Sadiq (a) that:

"Allah, Mighty and High said regarding your master, Amirul Momineen (a):

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (٤٣)

"Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book." (Surah Raad 13:43)[1]

He also said:

وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (٥٩)

"Nor anything green nor dry but (it is all) in a clear book." (Surah Anaam 6:59)

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

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

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

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[1] At this point, we will mention names of some Ahle Sunnat scholars, who have narrated in their books that 'whoever has knowledge of the Book' imply Ali Ibne Abi Talib (a).
Among them being Thalabi in his *Tafsir*; he has narrated six traditional reports that 'whoever has knowledge of the Book' implies Ali Ibne Abi Talib (a).
In his *Tafsir*, Ismail Siddi has mentioned one report.
Natanzi has, also, in his book of *Khasais,* narrated this point from Muhammad bin Hanafiyyah.
Ibne Maghazali has, also, in his book of *Manaqib,* narrated one report regarding this point.
Abu Nuaim has also, in his book of *Nuzul Quran*, narrated this through two chains and after that he says: This report is narrated by Abdullah bin Umar, Jabir Ansari, Abu Huraira and Ayesha from Messenger of Allah (s).
I have mentioned more than twenty references for this in the book of *Maqam Quran O Itrat*.

"And there is no animal in the earth but on Allah is the sustenance of it." (Surah Hud 11:6)

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

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

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ

"This Book, there is no doubt in it." (Surah Baqarah 2:2)

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

"This book is Amirul Momineen (a) regarding whom there is no doubt in his rightfulness and that he is the guide of us, Shia."[1]

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

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

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

"I am the speaking Quran."[2]

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

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[1] *Tafsir Qummi*, under the interpretation of the above verse.
[2] *Ahqaqul Haqq*, Vol. 7, Pg. 595 [quoting from *Yanabiul Mawaddah*].

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

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

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

The implication of the other verse:

هَٰذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

"This is Our book that speaks against you with justice." (Surah Jathiya 45:29)

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

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

From what was mentioned above, it becomes clear that Almighty Allah placed the knowledge of everything in the purified heart of Amirul Momineen (a); and it is this, which He mentions in Surah Yasin:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

"And We have recorded everything in a manifest imam." (Surah Yasin 36:12)

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

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

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

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"Obey Allah and obey the Apostle and those in authority from among you." (Surah Nisa 4:59)

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

At another place in Quran, we read:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (٤٣)

"So ask the followers of the Reminder if you do not know." (Surah Nahl 16:43)

And we know Quran mentioned itself to the Holy Prophet (s) as 'reminder':

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠)

"Allah has indeed revealed to you a reminder," (Surah Talaq 65:10)

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

In widely narrated traditional reports, also, it is said:

"We are the folks of remembrance (*Ahle Zikr*), whom you are commanded to pose your queries to."

In the same way, we read in Quran: "Only Almighty Allah and those deeply rooted in Quran are aware of interpretations of verses of Quran.[1] With attention to the above mentioned verses and traditional reports, one can easily conclude that those knowledgeable about all the sciences are the Holy Imams (a).

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

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

In the same way, among the absolute aspects of the traditional reports of Ahle Sunnat and Shia, which are according to the apparent aspect of Quran, it is concluded that the night of power exists even after the Messenger of Allah (s). In widely narrated traditional reports of Shia religion, it is mentioned that after Messenger of Allah (s), angels and Spirit descended on Amirul Momineen (a) and after His Eminence, they descended on every subsequent Imam; and all destinies are presented to the Imam in detail.

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

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[1] Surah Aale Imran 3:7.

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

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

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

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

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

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

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ (٦٩)

"I had no knowledge of the exalted chiefs when they contended:" (Surah Saad 38:69)

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

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٨٥)

"Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of

resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do." (Surah Baqarah 2:85)

This disease causes him to believe in the verse:

وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا (١٧)

"And your Lord is sufficient as Knowing and Seeing with regard to His servants' faults." (Surah Isra 17:17)

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

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

"And say: Work; so Allah will see your work and (so will) His Apostle and the believers." (Surah Taubah 9:105)

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

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

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

Its reply is that Almighty Allah says in Surah Baraat:

وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

"And they (hypocrites) say: He is one who believes everything that he hears; [O Muhammad] say: A hearer of good for you (who) believes in Allah and believes the faithful." (Surah Taubah 9:61)

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

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

قُلْ أُذُنُ خَيْرٍ لَكُمْ

"Say: A hearer of good for you." (Surah Taubah 9:61)

Thus, the duty of the Prophet, apparently, was being polite to people. That is he should accept their excuses of people and regarding persons, who apparently brought faith and mentioned the dual testimony of faith – even though they might not believe sincerely – the apparent laws of Islam, from prayer, fasting, Zakat and Hajj etc. applies and testifies for them in his statements. Yes, the Prophet is appointed to act by looking at the apparent acts of people and knowledge of their hidden aspect, which is a specialty of position of prophethood and Imamate, is not within the ordinary program of His Eminence: therefore he says:

"I am a human being like you."

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

"O Muhammad, be moderate with My creatures."

Prophet and Imam and commission of order by the apparent

Almighty Allah says:

وَلَا تَجَسَّسُوا

"And do not spy." (Surah Hujurat 49:12)

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

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

Basically, according to commands of manifest religion of Islam, disobedience and sin is itself prohibited. If someone commits disobedience and sin and conceals it, a Muslim is not supposed to convey it to others. If they backbite to others, who do not know about those defects and sins of believers, it is a special sin like sinning themselves as they have exposed an evil act. It is from this aspect that if for example someone attributes fornication to someone else, it is necessary to apply the penalty on him, even though he might be saying the truth – except that the informer is having four just witnesses. If he does not have, Quran says that these are regarded as liars in the view of Allah.

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

For example, consider the incident of Abu Baraa, chief of Bani Aamir. The gist of the incident is that when he arrived in Medina, he came to the Prophet and requested him to send some individuals to Najd for religious propagation. His Eminence sent

forty persons from his companions over there. But when they reached Najd, the natives eliminated all of them.

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

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

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

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

sometimes to show miracles to guide people or due to demands of exigency.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The replies to all these questions is negative.

Thus, knowledge about occurrence of crime and sin, before the actual occurrence, cannot be root cause and it is not allowed in religious law as well and that related effects and laws should be applied before occurrence of the crime.

Such was the incident of some persons whom Amirul Momineen (a) had appointed as his agents; but later he learnt that they cheated. Knowledge of His Eminence that they would commit such acts in future did not make him to act on his unseen

knowledge and he was also not duty bound to do so. Thus, knowledge of Prophet and Amirul Momineen (a) regarding apostasy of Zubair did not make them duty bound and did not affect the apparent as we said it is not allowed to apply laws of cheating on a person about whom they knew that he would cheat in future.

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

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

عِبَادٌ مُكْرَمُونَ (٢٦) لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ (٢٧)

"They are honored servants. They do not precede Him in speech and (only) according to His commandment do they act." (Surah Anbiya 21:26-27)[1]

Yes, when these honorable personages, through divine grace and blessings, in the high rank of pleasure and submission and best stage of eligibility and capacity and the best rank of knowledge and having other perfections, Almighty Allah included them in His grace and unlimited favors and made them knowledgeable about everything.

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[1] Further explanation regarding this is given in the book of *Ilme Ghaib*.

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

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

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

Allah, the Mighty and the High says:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا (٥٤)

"Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom." (Surah Nisa 4:54)

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

In these widely narrated traditional reports, they have said:

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

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

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

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

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

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

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

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

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

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

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

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

وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا (٥٤)

"And We have given them a grand kingdom." (Surah Nisa 4:54)

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

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

"And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back..." (Surah Baqarah 2:228)

As the pronoun: 'their husbands' implies divorced women in the waiting period and husband can reconcile with them during that period, and not those, who are divorced irrevocably.

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

أَوْلَى النَّاسِ بِإِبْرَاهِيمَ

"...the nearest of people to Ibrahim." (Surah Aale Imran 3:68)

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

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

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

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

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

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

In *Basair, Tafsir Qummi, Tafsir Burhan, Tafsir Nurus Thaqlayn, Biharul Anwar* and other books, numerous traditional reports are narrated, which clarify the obligation of obedience of all things to them.

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

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

Imam Husain (a) also says:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As He says in the Holy Quran:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ

"Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest." (Surah Aale Imran 3:26)

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

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

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

"And Who has no associate in the kingdom." (Surah Furqan 25:2)

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

Bestowal of kingdom to Prophet Yusuf (a)

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

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ

"My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings." (Surah Yusuf 12:101)

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

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

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

ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ

"Raise up for us a king, (that) we may fight in the way of Allah." (Surah Baqarah 2:246)

The Prophet said: Almighty Allah raised up Talut as your king.

قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٤٧)
وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ...

"They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample giving, Knowing. And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest..." (Surah Baqarah 2:247-248)

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

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

He also said that the sign of his rulership is that he would bring for you the ark, which your Lord made as source of your tranquility, which contains the relics of Musa and Harun (a) and the angels carry it.[1]

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

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

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

"So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased." (Surah Baqarah 2:251)[1]

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

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

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

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

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

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

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

He said: By God, if I see Jalut, I would eliminate him. His statement spread in the army and it was reported to Talut. They brought him to Talut. Talut said: O Dawood, explain your capability and experience, so that I may know the reality of your claim. His Eminence, Dawood

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

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۖ وَأَلَنَّا لَهُ الْحَدِيدَ (١٠) أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ (١١)

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

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(a) replied: At the time of herding the sheep, sometimes it so happened that a lion used to attack and take away my sheep. At that time, I used to apprehend the lion, wrench open his jaw and retrieve my sheep.

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

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

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

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

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

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

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

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

assign a time to the making of coats of mail and do good; surely I am seeing what you do." (Surah Saba 34:10-11)

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

It is mentioned in another report that he wrapped the iron sword around the neck of Khalid.[1]

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

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَهُ أَوَّابٌ (١٩) وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ (٢٠)

"And the birds gathered together; all joined in singing with him. And We strengthened his kingdom and We gave him wisdom and a clear judgment." (Surah Saad 38:19-20)

Bestowal of kingdom to Prophet Sulaiman (a)

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

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ۖ إِنَّكَ أَنْتَ الْوَهَّابُ (٣٥)

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

[1] *Mustadrak Safeena*, Vol. 2, term of 'H-D-D' and also *Ithbatul Huda*.

me; nations; surely Thou art the most liberal Giver." (Surah Saad 38:35)[1]

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

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

It is narrated from Imam Ja'far Sadiq (a) that he said:

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

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[1] Ali bin Yaqtin asked Imam Musa Kazim (a) regarding this verse and request of His Eminence, Sulaiman (a). His Eminence (a) replied: Rulership is of two types: one is obtained through tyranny and force; another from the grace of God, like the kingdom of the progeny of Ibrahim, kingdom of Talut and kingdom of Zulqarnain.
His Eminence, Sulaiman (a) prayed: O God, give me a kingdom, which is not worthy for anyone else after me, so that it is not said that the kingdom of Sulaiman was obtained through domination and oppression. Thus, his supplication was fulfilled and Almighty Allah gave wind in his control, that he used to travel in it wherever he wanted; the jinns and satans also came under his control, and the language of the birds was also taught to him: in this way, he settled down in the earth and the people of his time and after him knew that this rulership was not be obtained through force and that it is a bestowal of God. [*Biharul Anwar*, Vol. 14, Pg. 85, quoting from the books of Saduq].

wanted. In this manner Sulaiman used to recite morning prayers in Damascus and Zuhr in Persia."[1]

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

It is concluded from the words of:

تَجْرِي بِأَمْرِهِ

"It made his command to run," (Surah Saad 38:36)

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

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

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

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

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ

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

مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ (١٢) يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ (١٣)

"And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning. They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place." (Surah Saba 34:12-13)

In Surah Naml also, He says:

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ (١٦) وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (١٧) حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨) فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

"And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace. And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups. Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know. So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor." (Surah Naml 27:16-19)

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

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

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

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

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

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

وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا (٤ ٥)

"And We have given them a grand kingdom." (Surah Nisa 4:54)

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

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

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

وَأُوتِينَا مِنْ كُلِّ شَيْءٍ

"And we have been given from all things." (Surah Naml 27:16)

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

وَأُوتِينَا كُلَّ شَيْءٍ

"And we have been given all things."

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

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

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

"And We have recorded everything in a manifest Imam." (Surah Yasin 36:12)

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

"O people, there is no knowledge, but that Allah, the Mighty and High has not made me encompass. I have also conveyed everything to the Imam of pious, Ali Ibne Abi Talib (a). There is no knowledge, but that I have taught it to Ali Ibne Abi Talib (a) and he is the manifest Imam."[1]

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

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

"And We have recorded everything in a manifest Imam." (Surah Yasin 36:12)

...was revealed on the Holy Prophet (s), Abu Bakr and Umar asked him: "O Messenger of Allah (s), is this 'manifest Imam' the book of Taurat?"

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

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[1] *Biharul Anwar*, Vol. 37, Pg. 208.

"No," he replied. Meanwhile, Amirul Momineen, Ali Ibne Abi Talib (a) arrived and the Prophet said: "This one is that 'manifest Imam', in whose heart, Almighty Allah has placed the knowledge of everything."

Shaykh Tusi has narrated from Ammar Yasir that he said:

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

He replied: 'Yes, O Ammar, I know someone, who knows the number of these ants and also how many of them are males and how many are females.'

I asked: 'Who is that, master?'

He replied: 'Ammar, have you not read the verse of:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

"And We have recorded everything in a manifest Imam." (Surah Yasin 36:12)

...in Surah Yasin?'

'I have read it,' I replied.

He said: 'I am that 'manifest Imam' in whose heart is recorded the knowledge of everything.'[1]

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[1] These traditional reports and other reports, which prove this exegesis, are mentioned in *Tafsir Burhan, Tafsir Nurus Thaqlayn* and *Biharul Anwar*, Vol. 35, Pg. 427; Vol. 37, Pg. 208; Vol. 40, Pg. 176; Vol. 47, Pg. 30.

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

This view that manifest Imam in this verse is the same 'protected tablet' [*Lauhe Mahfuz*] is taken from the books of Ahle Sunnat and it is

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

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ

"And We have revealed the Book to you explaining clearly everything." (Surah Nahl 16:89)

He also says:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"We have not neglected anything in the Book." (Surah Anaam 6:38)

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

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

His Eminence, Sulaiman (a) said to his nobles: "O chiefs! Which of you can bring to me the throne of Bilquis before they come to me in submission? One audacious among the jinn said, I will bring it to you before you rise from your place; and most surely I am strong (and) trusty for it. After that one, who had some knowledge of the book [that is Asif bin Barkhiya, successor of Sulaiman (a) who knew only one letter of knowledge] said, "I

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a statement against the apparent connotation of Quran, which is not supported by any traditional report or logical proof.
Perhaps 'Imam Mubeen' implies the position of mastership (*Wilayat*) and effulgence of His Eminence, Amirul Momineen (a). As His Eminence is the carrier of the light of lights and that is an effulgence, which illuminated all things. As we read regarding it: I ask by the effulgence of Your face, with which you have illuminated everything. Whereas this effulgence surrounds everything and everything is surrounded by it. Its carrier is also most knowledgeable and capable than everything.

will bring it to you in the twinkling of an eye." Suddenly Sulaiman saw the throne had settled beside him, he said, This is of the grace of my Lord.

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

أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

"I will bring it [the throne of Bilquis] ***to you in the twinkling of an eye." (Surah Naml 27:40)***

They have narrated from Imam Ja'far Sadiq (a) that:

"Asif, gestured with his finger and brought the throne and he did not do anything more than that."[1]

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

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

Shaykh Mufeed, has through his chains of narrators narrated from Salman Farsi from Amirul Momineen (a) that he said: "O Salman, who is superior? Muhammad (s) or Sulaiman?" He replied: "Muhammad (s)." He asked:

"Salman, how can it be that Asif, successor of His Eminence, Sulaiman (a) present the throne of Bilquis from Fars in the wink of the eye, while having only a part of the knowledge of Book –

[1] This traditional report is mentioned by Shaykh Mufeed through correct chains of narrators from Zurarah, as is mentioned in *Biharul Anwar*, Vol. 14, Pg. 110. It is concluded from this report that the owner of this knowledge and perfection, whenever he wants, he can traverse the earth and this is true wisdom and power.

whereas I [successor of Muhammad] am having the knowledge of a thousand books, cannot do many times what he did? Yes, I can do it."[1]

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

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

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

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

"I will bring it [the throne of Bilquis] ***to you in the twinkling of an eye." (Surah Naml 27:40)?***

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

Is his successor not superior to the successors of all other prophets and messengers? Would they not regard Amirul Momineen (a) like the successor of Sulaiman (a)? Almighty

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

Allah would judge between us and those, who deny our right and become deniers of our excellence and nobility.[1]

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

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

"One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye." (Surah Naml 27:40)

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

He asked: "Do you know how much 'knowledge of Book' he had?"

Sudair replied: "You tell us."

His Eminence replied: "A drop of water as compared to the green sea."

He asked: "How less is that?!"

Imam (a) replied: "Sudair, on the contrary, how more it is?! Since Almighty Allah attributed knowledge and perfection to him, Sudair, have you read the verse:

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[1] *Biharul Anwar*, Vol. 14, Pg. 115; Vol. 27/28; Vol. 42/50.
Since the reasonings of the like of these traditional reports are clear and the matter is transparent and logical, there is no need of authentic chains of narrators and sources.
When this author saw in dream that he was in a huge house and Amirul Momineen (a) also was present in one part of the house. He said: Give me that vessel (or something else at that side of the room). The distance between His Eminence and that thing was ten meters. I thought: This is the same master, who extended his hand from Kufa and plucked some strands of hair from the beard of Muawiyah and hit his blessed foot on his chest.
Suddenly he stretched out his hand and took that thing. I saw this example of that power in dream.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (٤٣)

"Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book." (Surah Raad 13:43)?

Sudair says: I said: "Yes, may I be sacrificed on you! I have read it." So he said: "O Sudair, is one, who has the knowledge of Book more knowledgeable or one, who has a part of knowledge of Book?" Sudair replied: "One, who has knowledge of the whole book is more knowledgeable." So His Eminence pointed to his chest and said: "Knowledge of the book, by Allah, the whole of it is with us. Knowledge of the book, by Allah, the whole of it is with us."[1]

In another tradition, Imam Ja'far Sadiq (a) said: "One, who has the knowledge of the book, is Amirul Momineen (a)."

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

"Knowledge of one, who has some knowledge of book as compared to one, who has all the knowledge of the book, is same as compared to the quantity of water that sticks to the wing of a small mosquito to the water of the ocean."[2]

Attention should be paid to the fact that Asif was the successor of Sulaiman, with the same amount of knowledge that he had,

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[1] This traditional report is mentioned in *Al-Kafi*, (Kitabul Hujjah, chapter of miscellany regarding the unseen) and in *Basairud Darajaat* also, it is narrated through two other chains of narrators.
The implication of Almighty Allah from 'those who have knowledge of the book' in the holy verse, as the Imam has mentioned, is Amirul Momineen (a) and following him, the Holy Imams (a).
This point is narrated in widely narrated Shia traditions and Ahle Sunnat scholars, also, have narrated from Holy Prophet (s) in their books of exegesis that the implication is Ali Ibne Abi Talib (a) [as was mentioned before].

[2] *Tafsir Qummi.*

was having such power that he could bring the throne of Bilquis to Sulaiman in the twinkling of the eyes. Thus, one, who has the sea of this knowledge, what power he would be having?!

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

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

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

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

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

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

Scriptures of Adam, Idris and Ibrahim, Taurat of Musa, Injeel of Isa, Zabur of Dawood and his coat of mail, staff of His Eminence, Musa, which was brought from Paradise for Adam

[1] *Sharh Nahjul Balagha*, Khoei (Vol. 3, Pg. 311); *Biharul Anwar*, (Vol. 25, Pg. 385) from *Nawadirul Hikma*.

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

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

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

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ (١٩)

"The scriptures of Ibrahim and Musa." (Surah Alaa 87:19)

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

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

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

Also, it is narrated in the same chapter that the reporter asked Imam Musa Ibne Ja'far (a): "Was the seal of the prophets, heir

of all prophets from Adam till the last?" He replied: "Yes, Almighty Allah did not send any prophet, except that Muhammad (s) is more knowledgeable than him...we have received all knowledge in inheritance; as Almighty Allah says in Quran:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ

"And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby." (Surah Raad 13:31)

After that His Eminence also reasoned through the following verse:

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ (٧٥)

"And there is nothing concealed in the heaven and the earth but it is in a clear book (Quran)." (Surah Naml 27:75)

He also recited the verse:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

"Then We gave the Book for an inheritance to those whom We chose from among Our servants." (Surah Fatir 35:32)[1]

Then he said:

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

Ahle Sunnat scholars have also mentioned the points of this traditional report, as is stated in the addenda of *Ahqaqul Haqq,*

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[1] *Basairud Darajaat*, (Part I) Pg. 147; *Tafsir Burhan, Tafsir Nurus Thaqlayn, Biharul Anwar*, Vol. 26, Pg. 65 (Quoting from *Nawadirul Hikma*).

Vol. 7, Pg. 592. from Qanduzi in *Yanabiul Mawaddah*, quoted from *Kitabul Manaqib*:

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

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

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ

"And even if there were a Quran with which the mountains were made to pass away." (Surah Raad 13:31)

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

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

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

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

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

Haven't you been made aware of what your Prophet, may God bless him and his family, said among you, when he said in the Farewell Pilgrimage: 'I leave behind me among you two important things which, if you cleave to them, you will never go astray..."

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

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

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

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

The great scholar, Saffar, has in his book of *Basair*, in Part III, in the first chapter, has mentioned 14 traditional reports; in Part III, four traditional reports, in Part X, 15 traditional reports, in chapter XI, seven traditional reports, in Part IV, Chapter One, twenty-four traditional reports, in chapter four, 58 traditional

reports and in part seven, chapter thirteen, there are three traditional reports regarding this.

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

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

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

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

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

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ

"O my sons! Go and inquire respecting Yusuf and his brother." (Surah Yusuf 12:87)

Yusuf himself also informed about the unseen and said to his brothers: "Take this my shirt and cast it on my father's face, he

will (again) be able to see, and come to me with all your families." (Surah Yusuf 12:93)

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

"Most surely I perceive the fragrance of Yusuf..." (Surah Yusuf 12:94)

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

Is the holy body of the Prophet and Holy Imams (a) not having as much effect as that of the shirt of Yusuf that he should pass his hands over the blind and restore their sight; or they do not have as much knowledge as Prophet Yaqub?

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

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

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

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠)

"He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;" (Surah Maryam 19:30)

Is Amirul Momineen (a) not superior to His Eminence, Isa (a)?!

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

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

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

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

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

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

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

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

This author has mentioned the explanation of the sources of these traditional reports as elaborated in *Biharul Anwar* and other books, in his book of *Maqam Quran O Itrat* (Pg. 40) and all aspects of knowledge and power of the Prophet and Holy Imams (a) in detail.

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

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

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

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

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

The conclusion of the 'great kingdom' which Allah, the Mighty and High has bestowed to Muhammad and Aale Muhammad (a) is rulership, dominion and Mastership (*Wilayat*) over the whole universe and Allah has obligated the whole universe to submit to their commands. This is the truth and does not contradict any stage of monotheism; since their incidence and survival and that

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

of the whole universe, is completely related to the will of the ever-living God. All knowledge and perfections that everyone has, is from Almighty Allah and they have nothing of their own; because a creature is not independent and all aspects of perfection of creatures is from the side of the creator as we read in the Holy Quran:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ

"And whatever favor is (bestowed) on you it is from Allah." (Surah Nahl 16:53)

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

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

"It is as Allah has pleased, there is no power save in Allah? (Surah Kahf 18:39)[1]

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

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[1] All elders of faith and scholars and Mujtahids attached to Quran and Progeny have the same belief. Among them being:
Mulla Muhammad Baqir Sabzwari, author of *Zakhira* and *Kifaya* [in religious jurisprudence in *Munajat Nama* in his Persian book of *Shahabul Akhbaar*, Pg. 99], he says:
"My God, by the right of the chief of prophets, leader of successors, intercessor of Judgment Day and custodian of divine secrets, ruler of dominions of existence, commander of the worlds of the seen and unseen, refuge of helpless, seeking excuses for the sinners, ruler of the day of recompense, specialized with the great intercession and occupier of the seat of authority: ***"And soon will your Lord give you so that you shall be well pleased." (Surah Zuha 93:5)*** Muhammad Mustafa (s)..."
In the same way, are the words of some other scholar, which will be given at end of the explanation.

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

Imam Ja'far Sadiq (a) said:

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

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

This traditional report absolutely clarifies the implication of the Imam, as he mentioned in another traditional report that: "The 'great kingdom' is the necessity of obedience." This report is absolute and we will explain it in more detail.

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

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

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

The Holy Prophet (s) said to Amirul Momineen (a):

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[1] The great scholar, Ali bin Ibrahim Qummi, whose trustworthiness is accepted by all scholars, has mentioned this traditional report and Shaykh Kulaini, author of *Al-Kafi* has also quoted it in his Book of *Tafsir* in Surah Qamar. It is mentioned in *Biharul Anwar*, Vol. 17, Pg. 352; *Tafsir Burhan* and *Tafsir Nurus Thaqlayn.*

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

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

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

"Almighty Allah made me commander and owner of discretion and kept me away from slavery; and has given me control over His earth and heavens along with His creatures, who live in them."[3]

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

"O Ali, you are the chief and commander of the folks of the heavens and the earth."[4]

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

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

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[1] *Al-Malika* implies dominion and rulership.
[2] *Kharaij*, Qutub Rawandi, *Biharul Anwar*, Vol. 41, Pg. 203.
[3] *Biharul Anwar*, Vol. 40, Pg. 175.
[4] *Ithbatul Huda*, Vol. 3, Pg. 593.

"Do you deny this excellence of his? He is the master and all the folks of the heavens in the heavens and the folks of the earth in the earth are obedient to him."[1]

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

"By Allah, God has not created anything, except that He ordered it to be obedient to us."[2]

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

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

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

"Purified is that God, who placed everything under the control of the Imam, and gave the keys of the heavens and the earth to him, so that he may be the Caliph and vicegerent of God on the creatures and that he may apply the divine laws (since he is the proof of God on the creatures)."[3]

Imam Jawad (a) said to Muhammad bin Sinan:

"The Holy Solitary Being was without an equal and nothing was present with Him. When He intended to create, He created Muhammad, Ali, Fatima (a). They also were, for a long time, [a thousand period] in such a way that there was nothing with them [they were busy in divine praise and glorification]. Then

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[1] *Madinatul Maajiz*, 204.

[2] This report is mentioned in *Manaqib Ibne Shahr Ashob*, in the chapter of the miracles of Imam Husain (a), from Zurarah from Imam Ja'far Sadiq (a) and in *Biharul Anwar*, Vol. 44, Pg. 183, from Kitab Manaqib, from Zurarah; it is also narrated in *Kashful Ghumma* from Humran bin Ayyin from the statement Imam Ja'far Sadiq (a).

[3] *Madinatul Maajiz*, Pg. 413.

Almighty Allah created all things and made them witnesses for His creation and made their obedience obligatory on all creatures."[1]

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

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

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

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[1] This traditional report is mentioned in *Al-Kafi*, chapter of the birth of Prophet through authentic chains of narrators; and in *Biharul Anwar*, also, in a number of places, it is narrated from *Al-Kafi* and *Riyazul Jinan* and other books.
However, the word of 'Imam' in the instance of reasoning is as follows: [He kept it hidden for a million periods, then created all creatures and they witnessed their creation and He made their obedience obligatory on them.]
Another authentic traditional report, which is testimony of our discussion in *Al-Kafi*, in the chapter that the Holy Imams (a) are the caretakers of the divine affair and the treasurers of His knowledge, it is mentioned:
It is narrated from Abdullah bin Abi Yafur (a reliable reporter) from Abu Abdullah (a) said: "O Ibne Abi Ya'fur, Allah is One and is the only One in His Oneness. He alone issues His command. He created a creature and appointed and measured them for that command (Amr, task). We are, O Ibne Abi Ya'fur are that creature. We are the authority of Allah over His creatures, the treasurers of His knowledge and the guardians of it."

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا (٥١)

"I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders." (Surah Kahf 18:51)

We will reply:

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

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

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

Also, Shaykh Tabarsi, in the exegesis of this verse, has said that Almighty Allah says: "I did not keep Satan and his progeny present and did not take them as witnesses in the creation of heavens and the earth and in the same way, in the creation of themselves and have not made the deviating satans as our helpers and supporters."

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

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

These traditional reports are mentioned in *Biharul Anwar*, Vol. 23, Pg. 334, Vol. 24, Pg. 441 and other subjects which are mentioned in *Mustadrak Safeena*, under the term of 'Sh-H-D'.

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

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

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

He made their obedience obligatory on all things, even non-living things, creatures of the heavens and earth; just as at the gesture of His Eminence, the moon split into two, the tree split for His Eminence, the pebbles recited divine glorification in his hands and the like of these incidents, which are numerous.[1]

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[1] This scholar has mentioned this in *Biharul Anwar*, Vol. 17, Pg. 347-362 where there numerous traditional reports regarding obedience of the existing things and heavenly phenomena to Prophet like: splitting of moon, return of sun; the cloud shading His Eminence and descent of victuals and gifts for him.
In the chapter of 'what came down from the heavens for them' also traditional reports are present, which are mentioned in Vol. 37, Pg. 99.
Also, in *Biharul Anwar,* in the chapter of the earthly creations like the obedience of non-living thing, vegetation and trees to the Prophet and

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

"Almighty Allah made us capable for everything that we want."

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

"There is nothing, but that it would be obedient to them."[1]

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

Amirul Momineen (a) said in a detailed traditional report:

"All things: heavens, earth, sun, moon and stars, mountains and trees, animals, seas, Paradise and Hell obey us. All this power and Wilayat is due to the effect of the great name, which Almighty Allah bestowed us and endowed us with it specially."[2]

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

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their conversing with him. Numerous traditional reports [more than 59 reports] are narrated that are present in volume 17, pages 363-390.
In the chapter of 'obedience of the animals to His Eminence and their conversing with His Eminence' also, 47 traditions are mentioned, which are present in Vol. 17, Pg. 390-421 of *Biharul Anwar*.
In *Biharul Anwar*, in the chapter 'that the twelve Imams (a) have all merits and obligations of obedience are proved for Prophet, 21 authentic traditions are quoted.
In Vol. 25, Pg. 352, also traditional reports are mentioned that Amirul Momineen (a) is a partner of His Eminence in all excellence other than the position of prophethood and messengership.
Traditional reports, which can be found for these topics are all mentioned in *Biharul Anwar*, Vol. 41, Pg. 167.

[1] Quoting from *Ithbatul Huda*, Vol. 6, Pg. 450.

[2] *Biharul Anwar*, Vol. 26, Pg. 7.

"Almighty Allah revealed to the Holy Prophet (s): O Muhammad, I created you after the fact that no one existed and I blew your spirit myself (that is I placed it).[1] This was a nobility which I ennobled you with; when I made it obligatory and proved to all creatures that they should become obedient to you. Thus, one, who is obedient to you is obedient to Me and the disobedient is disobedient to Me."

"Also, I made this an obligation in the case of Ali Ibne Abi Talib (a) and those of his descendants whom I have chosen for Myself."[2]

His Eminence said to Jabir in a lengthy traditional report:

"One to whom Almighty Allah has bestowed a special soul, He has left His command to him; thus, he creates with the permission of Allah, he enlivens,[3] he knows what is hidden and he informs about it and he also knows what would occur till Judgment Day. This (knowledge, perfection and power) is due to the fact that that soul is from the commands of God.

Thus the owner of the soul knows what he wants, he brings it about with the permission of Almighty Allah and he can go from

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[1] That the holy being of Almighty Allah has attributed the soul of the Prophet to Himself is due to the nobility, which He has placed in him, like holy Kaaba, which because of the nobility that Aale Muhammad (a) has granted it, He has attributed it to Himself; therefore it is said that the Kaaba is the house of Allah.
In the same way are the words: She-camel of Allah, and other examples of these comparisons.
The implication of this soul is also either the holy soul of Messenger of Allah (s) or a soul, which will be mentioned later in the traditional report of Jabir.

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

[3] This capability is like that, which in the words of Holy Quran was possessed by His Eminence, Isa (a).
"And when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission...and when you brought forth the dead by My permission." (Surah Maidah 5:110)

the east to the west in a single moment; he can rise up to the heavens and come down to the earth and he can do whatever he wants.

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

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا

"And thus did We reveal to you an inspired book by Our command." (Surah Shura 42:52)[1]

In numerous authentic and reliable traditional reports, it is mentioned that the Prophet and his successors, that is the twelve Holy Imams (a), are proofs of Allah on all the worlds and all creatures.[2]

Author of *Tafsir Burhan* has narrated from the book of Tabari Imami, through his chains of narrators from the eighth Imam, Imam Ali Reza (a) that ten persons came to His Eminence to discussed the matter of Imamate with the Imam. They heard things under the feet of the Imam speak up: "His Eminence, Reza is my Imam and the Imam of everything."

Also, when they came to the Masjid, they heard the walls and woods speaking to His Eminence and saluting him.[3]

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[1] *Biharul Anwar*, Vol. 26, Pg. 14.

[2] These traditional reports, which number ten, are mentioned in *Biharul Anwar*, Vol. 27, Pg. 41, from the reliable books of Shia, like *Khisal* of Saduq, *Basair* of Saffar and *Ikhtisaas* of Shaykh Mufeed. In the same way, Vol. 57, Pg. 320-346 of *Biharul Anwar* also contains these traditional reports.
A number of traditional reports are mentioned in *Tafsir Burhan* and *Tafsir Nurus Thaqlayn* (under the Surah Hamd and word of 'al-aalameen' in this Surah). And some reports are also mentioned in the book of *Abwab Rahmat*, in the explanation of Surah Hamd.

[3] *Madinatul Maajiz*, Pg. 476.

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

جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا

"We have indeed given to his heir authority." (Surah Isra 17:33)

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

The foremost Shia jurist of his time, Ibne Idris Hilli, has at the end of his book of *Sarair*, quoted from *Jami* of Bazanti, from Sulaiman bin Khalid[1] that he said: I heard Imam Ja'far Sadiq (a) say:

"Human beings, Jinns, angels in the heavens and the earth and no other thing exists, except that we are the proofs of Allah on them. The Almighty has not created anything, except that He presented our Wilayat to them, and through us, reasoned with them; thus, some of them testified and some denied. So much so that our Wilayat was also presented to the heavens and mountains, some of them accepted and some denied."[2]

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

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

[2] *Biharul Anwar*, Vol. 27, Pg. 46.

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

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

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

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

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

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

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

Aba Sult Hawari has narrated that the eighth Imam, His Eminence, Imam Ali Reza (a) spoke to people in their own tongues: and by Almighty Allah, His Eminence was more learned in all languages among the people and he spoke in the most eloquent manner. One day I asked His Eminence: "O son of Allah's Messenger (s), I am amazed at your expertise in different languages." He said:

"Aba Sult, I am the proof of God on the creatures; and Almighty Allah does not appoint anyone as His proof, but that He first makes him aware of all languages. Has the statement of Amirul

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

Momineen (a) not reached you that: We are given 'power of oratory' (فَصْلَ الْخِطَابِ); فَصْلَ الْخِطَابِ is nothing but knowledge of all languages.[1]

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

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

"And My mercy encompasses all things." (Surah Araaf 7:156)

All encompassing mercy implies the knowledge of Imamate and as the knowledge of the Imam is from the knowledge of Almighty Allah, it encompasses everything.[2]

In some traditional reports, it is mentioned that Imam Ja'far Sadiq (a) said:

"The world in the comparison of the Imam is like half a circle. Nothing from the world is concealed from him and he picks up whatever he likes from around the world."[1]

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[1] Saduq has quoted this traditional report in *Uyun* through authentic chains of narrators. Majlisi, has also in *Biharul Anwar*, Vol. 26, Pg. 190, made this topic (the Imams know all languages and they speak in all of them) as the title of chapter. Then he has narrated this report along with other reports to prove this topic.
This author has also, in the book of *Maqam Quran O Itrat*, Pg. 46 mentioned reports to prove this subject.
In *Basair*, Part 7, Chap. 11,12 & 13, also more than 20 reports are mentioned.
In *Biharul Anwar*, Vol. 49, Pg. 86, chapter 'Knowledge of the eighth Imam, Imam Ali Reza (a) about all the languages and speech of the animals', ten traditional reports are mentioned.

[2] This report – which is authentic as per consensus of scholars – is mentioned in *Al-Kafi*, Chapter of 'Points of descent regarding Wilayat'.
In *Ithbatul Huda*, Vol. 6, Pg. 451, a report is quoted from Imam Ja'far Sadiq (a), in which the world is compared to the palm of the hand for the Imam and then he said:
"Which of you, if you have a hair on his hand, does not see it?"
As if all the creations are like a strand of hair in the palm for the Imam.

Ibne Shahr Ashob has narrated a detailed report in his book of *Manaqib*, in the chapter of unseen reports of Imam Ja'far Sadiq (a) in which he says:

"The world, for the Imam, is like a vessel of food placed before a person. If it had not been as such, Imam (a) would not have been Imam and he would have been like other people."

Others have also mentioned this report. It is concluded from this tradition that knowledge and capability is among the necessary qualities of the Imam.

It is mentioned in numerous traditional reports in the exegesis of the verse:

وَكَذٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ

"And thus did We show Ibrahim the kingdom of the heavens and the earth." (Surah Anaam 6:75)

...it is mentioned that Almighty Allah showed the kingdoms of heavens and the earth to the Last Prophet and the successors of His Eminence, the guiding Imams (a) like He showed them to Ibrahim Khalil. And He showed all the seven heavens and their residents and what is above the Arsh. In the same way the earths

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[1] These few traditional reports are quoted by Shaykh Mufeed in his book of *Ikhtisaas*, Pg. 217. In two reports, it is mentioned that they mentioned this tradition to Imam Ali Reza (a) he said: "By Allah, they are right."
In *Biharul Anwar*, Vol. 1, Chapter of writing down traditions, two reports are quoted from *Basair* regarding this matter; and in *Basair*, (Part 8, Chap. 14), Saffar has narrated these traditional reports.
In the book of *Maqam Quran O Itrat*, Pg. 14-15, there are authentic traditions, which explain the example of all creatures in the view of Imam like the palm of his hand, on which he glances.
In *Biharul Anwar*, Vol. 25, Pg. 358, it is narrated from *Nawadirul Hikma* that Ishaq Qummi said: Imam Ja'far Sadiq (a) said to Humran bin Ayyin: O Humran, the world and the heavens and the earth are in the view of the Imam such that he knows their apparent and concealed and the inside and the outside and its wet and dry.

and what is present in the earth and also what is present in the atmosphere, they have seen all of it."[1]

His Eminence, Imam Muhammad Baqir (a) said to Muhammad bin Muslim:

"All what Allah, the Mighty and the High has created, from the quadrupeds, birds and others, are more obedient to us than human beings."[2]

Section Five: Power of the Prophet and Holy Imams (a)

As Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) have mentioned in numerous traditional reports, the great divine name (*Isme Aazam*) comprises of seventy-three letters. Adam (a) was given 25 letters. Nuh (a) was also given 25 letters [and according to some traditional reports 15 letters]; with Ibrahim Khalil there were 8 letters and four letters with Musa (a).

With Asif, successor of Sulaiman (a) there was one letter – and Sulaiman knew it – that Asif with that same one letter can split the earth and get the throne of Bilquis in less than the blink of the eye as is the clear statement of Quran.

There were two letter with Isa (a) through which, by the permission of God, he enlivened the dead and cured the lepers

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[1] Exegesis of these traditional reports are mentioned in *Tafsir Burhan*, *Tafsir Nurus Thaqlayn*, *Biharul Anwar*, Vol. 12, Pg. 72, and *Maqam Quran O Itrat*, Pg. 47-49.

[2] *Biharul Anwar*, Vol. 46, Pg. 238 [quoting from *Basair* and *Manaqib*]. Also Shaykh Hurre Amili, the author of *Wasail*, has narrated this tradition in *Ithbatul Huda*, Vol. 5, Pg. 271, quoting from *Al-Kafi*.
It is mentioned on page 304 of that book that Imam Muhammad Baqir (a) said to Maysar: "If walls block our sight that we do not see you as they become barrier to you, we and you would be same."
Also, on Pg. 320, it is narrated from His Eminence that Muhammad bin Muslim said: "If you think that we don't see you and don't hear your statements, you have thought ill about us."

and the blind. He shaped birds out of clay and blew the soul into them and those birds came alive and flew away.

All miracles of prophets occurred through these letters.

Seventy-two letters of the great divine name (*Isme Aazam*) were present with our Prophet (s) and one letter is only with Almighty Allah, and no one else has it. All that our Prophet knows is also with the successors of His Eminence, the Twelve Imams (a) and they are the heirs of prophets.[1]

It is through this power and capability that whenever they want to do something they regard beneficial to someone, they express their power.

Among them in *Al-Kafi,* in the chapter of 'Birth of Abul Hasan Reza (a)' it is narrated that a person came to the eighth Imam at the time of night. His Eminence raised his blessed hand and with intention of His Eminence such light appeared as if ten lamps were lit up. Another person arrived and sought permission to enter. His Eminence threw down his hand and it returned to its original state and the light went out. Then His Eminence accorded permission for him to enter.

These traditional reports are also mentioned in *Ithbatul Huda,* quoting through another channel.

Section Six: Definite power of Prophet and Holy Imams (a) on face and body of human beings

Two persons were arguing and disputing among themselves; thus they came to Amirul Momineen (a) in order to solve the

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[1] These points are mentioned in the traditional reports of *Al-Kafi*, chapter of 'That the Holy Imams (a) are given the great divine name (*Isme Aazam*)'. It is mentioned in *Basairud Darajaat* (Part 1, Chap. 13) and in *Biharul Anwar*, in a number of places.
The author has explained these traditional reports in the books of *Abwaab Rahmat*, *Arkaan Deen*, *Maqam Quran O Itrat*, Pg. 152-153, *Mustadrak Safeena*, under the term of 'A-S-F', and 'H-R-F'.

dispute. His Eminence adjudicated between them. The censured man, who was apparently from his opponents, objected against the decision and alleged: "You have not decided the case with justice, and your judgment is not liked by Almighty Allah." Amirul Momineen (a), the expression of Divine Power, said: "Go away, O dog." Suddenly he began to bark like a dog.[1]

In another instance, when this occurred; a condemned man, who was from the Khawarij, said: "O Ali, you have not dealt with justice in this reign!" He said: "Get lost, O enemy of God!" Suddenly he changed from a human being into a dog and his dress was also removed. He began to apologize like a dog and his tears flowed. Amirul Momineen (a) was also moved at his condition and he supplicated. So he regained his former condition and his clothes returned. His Eminence said:

"Asif, the successor of Sulaiman, brought the throne of Bilquis in a wink of the eye. Your Prophet is superior to Sulaiman and his successor is also superior and more capable than his successor."[2]

It can be concluded from the explanation of the tradition, in which His Eminence mentioned the incident of Asif that since our Prophet is superior, his successor is also superior. Asif, who knew one letter of the great divine name (*Isme Aazam*), said to Sulaiman (a): "I will present the throne of Bilquis to you"; thus the superior person, who knows 72 letters from the great divine name (*Isme Aazam*) and who has the complete knowledge of the Book, would be thousands of times more intelligent and capable and the like of this miracle is not great for him.

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[1] *Biharul Anwar*, Vol. 41, Pg. 208.
In *Madinatul Maajiz*, reports of the discretion of the Imam on human body and his heart and in changing appearance, which are mentioned on Pg. 50, 51, 98, 105, 141, 195 & 200 are taken from *Khasais* of Sayyid Razi, *Manaqib* of Ibne Shahr Ashob, *Amali* of Saduq and some other Shia books.

[2] *Biharul Anwar*, Vol. 41, Pg. 203, quoting from *Kharaij* of Rawandi.

In another instance, a man (from Khawarij) and a woman referred to Amirul Momineen (a) in their dispute. Suddenly that Khariji man behaved harshly with that lady in the presence of His Eminence. His Eminence said: "Get away"[1] Suddenly his head changed into that of a dog. Someone asked: "O Amirul Momineen (a), you scolded this Khariji and this happened, then what prevents you from destroying Muawiyah?" He replied:

"What do you say?! If I want to bring Muawiyah from Shaam, I will pray to God to bring Muawiyah here; but we are treasurers of secrets of expediency in the matters of creatures, and not treasurers of gold and silver. We are slaves subject to the commands of the Lord and we act by His permission."[2]

One day, Amirul Momineen (a) said in his discourse:

"I am the brother of the Messenger of Allah and his cousin, inheritor of his knowledge and repository of his secrets. I know all whatever the Prophet acted and what he wanted and nothing is concealed from me. I am aware of all that moves and what goes into the earth and what soars up, about those clouds which darken and rain falls and when it returns and when it goes away; and I reply in detail to whoever poses a question."

Hilal bin Naufal Kindi fell into thought and asked due to his malice: "O Amirul Momineen, do not go away from the reality; fear the descent of calamities and hardships (that is do not make lofty claims)!" Amirul Momineen (a) said: "Go to Saqar!" The narrator says: "By God, the statement of His Eminence did not conclude, but that he turned into a black and white crow."[3]

Asbagh bin Nubatah narrates: Along with some people, once I was walking behind Maula Amirul Momineen (a). A man from Quraish confronted Amirul Momineen (a) saying: "You killed our men, orphaned their children and did what you did!" His Eminence glanced at him and said: "Get lost, O dog!" Suddenly

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[1] A term used to drive away a dog.
[2] *Biharul Anwar*, Vol. 41, Pg. 191, quoting from *Kharaij* of Rawandi.
[3] *Biharul Anwar*, Vol. 41, Pg. 208, quoting from *Manaqib*.

he transformed into a black dog. At that time he began to apologize and sought refuge of His Eminence, while his tears flowed.

So that magnanimous Imam had pity on him and he moved his lips. The fellow returned to his former condition.

A person asked: "You are so powerful, yet Muawiyah is so audacious to you?" His Eminence replied: "We are honorable servants of our Lord and we only act by the leave of God."[1]

It is clear that Allah, the Mighty and High gave them this perfect power and capability that whatever they intend comes to pass. However, what Almighty Allah does not want; they also do not want; and when Allah wants, He sends inspiration to their heart so that they may use their binding power.

Allamah Sayyid Hashim Bahrani has mentioned in the book of *Madinatul Maajiz* that they brought a blind child to Imam Sajjad (a). Imam (a) passed his hands over his eyes and he gained sight.

They brought a dumb man to the Imam and the latter asked him to speak up and he began to speak.

A cripple was brought to Imam (a). His Eminence passed his hands over his legs and he stood up and was able to walk.

In the same way, he passed his blessed hands over Abu Khalid Kabuli and showed Paradise to him.

Instances of the Holy Imams (a), when they showed Paradise to various persons are mentioned in the book of *Mustadrak Safeena* under the word: 'J-N-N'.

It is mentioned in a traditional report that Hababa Waliba came to Amirul Momineen (a) and inquired about the signs of true Imamate and Caliphate. His Eminence gestured at a pebble and said: "Get it for me."

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[1] *Biharul Anwar*, Vol. 41, Pg. 199; also *Ithbatul Huda*, Shaykh Hurre Amili.

Hababa said: "I gave that pebble to His Eminence. He placed his seal upon it and it got imprinted. Then he said: "Anyone, who claims Imamate and like me places his seal on this stone and it leaves an imprint on it, is the true Imam."

Hababa says: "I took the stone to Imam Hasan (a) after the passing away of Amirul Momineen (a) and after him to the Chief of Martyrs. They placed their seals leaving a mark."

She says: "Then I came to the chief of those who prostrate, Imam Ali bin Husain (a), while I was old and weak and aged 113 years. Imam Sajjad (a) gestured to me with his index finger and my youth returned."[1]

Then the Imam said: "Give me that stone." I complied. Like his father and grandfather, the Imam placed his seal on it and it left imprint upon it. After Imam Sajjad (a) I met Imam Muhammad Baqir (a) and after him Imam Ja'far Sadiq (a).[2] After that I met Imam Musa Kazim (a) and then Imam Ali Reza (a). Each of them like their ancestors, placed the seal on the stone leaving an imprint. After that Hababa lived for another nine months and then passed away.[3]

Allamah Sayyid Hashim Bahrani has narrated from Rushaid Hujri that he said:

I, Sulaiman bin Waraqa, Malik bin Taihan and Sahal bin Hunaif were present in the service of Amirul Momineen (a) in Medina. Hababa Waliba hung a Quran from her neck and carried a rosary made from date stones. She saluted, wept and pleaded to the

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[1] It is mentioned in another traditional report that she even started menstruating.

[2] When Hababa came to Imam Ja'far Sadiq (a), she had again began trembling due to age and was suffering from skin disease. She cried before His Eminence and the Imam prayed for her and she was cured.

[3] *Al-Kafi*, Chapter of difference between the true and false Imam; *Biharul Anwar*, Vol. 25, Pg. 175 (quoting from *Kamaluddin* and other books). *Ithbatul Huda* (quoting from *Al-Kafi*); *Kamaluddin*, Saduq, *Elamul Waraa, Kharaij Rawandi.*

Imam: "O Amirul Momineen (a), your absence among us would be extremely tragic and painful. That we should remain alive and not see you anymore? You know what I mean!"

His Eminence stretched out his hand, took the white stone, which Hababa was holding. He placed his seal on that stone leaving his imprint. Then said: "Your implication is this!"

She said: "By Allah, this is my implication. When I heard that your Shia would scatter and dissensions would appear among them, I requested the sign of recognizing the true Imam, so that if I live after you, I should be able to recognize the true Imam. May I and my family members be sacrificed on you!"

His Eminence said:

"Keep this stone safe; as after me, you will meet my sons Hasan and Husain, Ali bin Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa – peace be on them and each of them, like me, would ask for that stone. Then they would place this seal like I have done, leaving imprint on it. Know that they are the true Imams.

When you reach my (grand) son, Ali bin Musa Reza (a), you will see another great proof from him and at that time you would choose death over your life. His Eminence would also order about carrying out your last rites and would himself pray your funeral prayer. I give you glad tidings that you will return to the world during the time of my twelfth descendant among the people of best faith, His Eminence, Mahdi."

Hababa wept in eagerness and requested: O Amirul Momineen (a), pray for me that my cognition and faith remains steadfast and that I should remain safe during the turmoils. His Eminence prayed for her.

Hababa says: "After the martyrdom of Amirul Momineen (a), I met Imam Hasan Mujtaba (a). He said: "Bring the stone." He stretched out his hand like Amirul Momineen (a) and took the stone from me. Then he placed the same seal of Amirul Momineen (a) and it left its mark on the stone. After His

Eminence, I met Imam Husain (a). He also, like his father and brother, placed the same seal on the stone and it left its mark on it.

After the martyrdom of the Chief of Martyrs, the Shia fell into dispute. Some Shia of Hijaz began to believe in the Imamate of Muhammad bin Hanafiyyah. On the basis of this, some Shia came to me and requested me to meet Imam Sajjad (a) so that the truth is revealed. I went to meet the Imam and he, like his father, grandfather and uncle, took the stone and placed the same seal upon it and it left the mark on the stone; thus making the Imamate of His Eminence clear.

After His Eminence, I also went to meet Abu Ja'far Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far and Ali bin Musa (a). These respected personages also acted like their purified ancestors. When I met Imam Ali Reza (a), I had reached very old age, my hair was grey and my body was weak, but through the auspiciousness of looking at the Imams, my eyes and ears and my intellect and perception became perfect.

When my eyes fell on the luminous elegance of the eighth Imam, I smiled at him. Those present with the Imam interpreted my smile as due to my ignorance. His Eminence said:

"It is not as such. No deficiency has come in the intellect and perception of Hababa. My grandfather, Amirul Momineen (a) informed her that she would pass away during this period and would return to the world during the time of reappearance of His Eminence, Mahdi (a). [Therefore] she has smiled in joy."

When the people heard this, they sought forgiveness and excuse and said: "We did not know this."

So the eighth Imam (a) turned to Hababa and said: "Did my grandfather, Amirul Momineen (a) tell you what you would see from me?" She replied: "Your grandfather said that I would see a great proof from you."

His Eminence said: "Your white hair has turned black! They would never again turn white. Does this proof suffice for you, or

should I add to it?" She replied: "Increase it, since divine grace is excessive on you all."

His Eminence said: "Would you like to, in addition of your hair turning black, regain your youth?" She replied: "Yes, my master, this is a great proof." Then His Eminence said: "Greater than this is what I know about your opinion regarding my exalted rank in knowledge."

Hababa says: I asked: "Master, make me the recipient of your favors and blessings." He supplicated quietly and moved his blessed lips.

Hababa says: "By Allah, I became a youthful girl, having black hair." When I went home and checked my body I found myself a virgin. I returned to Imam Ali Reza (a) and prostrated in thanks. Then I said: "My master, shifting to the neighborhood of divine mercy is better for me and I have nothing to do in the world." He said:

Hababa, go into the house to my ladies and family members as preparation for your last rites are ready (for journey of hereafter).

This traditional report is also mentioned in the book of *Ithbatul Huda* in brief.

In another traditional report, Muhammad bin Zaid says:

I was in the company of my master, His Eminence, Imam Ali Reza (a) and I witnessed these events. Hababa went into the house of the Imam. Not much time passed after surveying the preparations that she testified to the oneness of God and messengership of Prophet and passed away. Imam Ali Reza (a) said: "O Hababa, may God have mercy on you." I asked: "Has Hababa passed away?" His Eminence replied: "When she saw preparations of her funeral, she was transferred to the neighborhood of divine mercy."

The narrator says: "Imam (a) ordered for her funeral. Upon the orders of His Eminence, they gave her the funeral bath, shrouded

her and brought her out. His Eminence prayed her funeral prayer. We and all the Shia also prayed on her bier and then buried her. His Eminence ordered us to visit her grave and recite the Quran there and seek auspiciousness from supplicating there."[1]

Safwan bin Mehran, who was one of the honorable companions of Imam Ja'far Sadiq (a) and according to the testimony of everyone, he was trustworthy, honest and respected personality. He narrates:

I heard from my master, Imam Ja'far Sadiq (a) that he said:

During the time of Abu Abdullah, Imam Husain (a), two persons disputed about a wife and a young son, each claimed that they belonged to him. Imam (a) passed from there and asked: "What your dispute about?" One of them said: "This is my wife." His Eminence told the other: "Sit down." And he sat down. His Eminence turned to that woman and said: "O woman, tell the truth. Almighty Allah has not yet disgraced you." She said: "This is my husband, and this son is also his. I don't recognize that other man."

During this, the following command of the owner of Wilayat was issued to that suckling infant: "Son, speak up by the permission of Almighty, so that the statement of this woman is proved." The child spoke up: "I am not the son of any of these two men. My father is so and so shepherd, who committed fornication with my mother." So the Imam ordered that woman to be stoned to death.

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[1] There are no contradictions in the report about Hababa, because sometimes a part of this report is mentioned in one place and another part elsewhere. And sometimes it is mentioned in brief and sometimes in detail. Also, forgetfulness of narrator sometimes causes changes in the report.
Same is there in the Holy Quran also in narrating incidents of prophets; that sometimes they are mentioned in brief and sometimes in detail. Some parts are narrated in one and some in other places.

Imam Ja'far Sadiq (a) said: "The child did not say anything else."[1]

Asbagh bin Nubatah[2] says: I went to meet the Chief of the Martyrs, Imam Husain (a) and said: "My lord and master, I want to ask you about a confidential matter, in spite of the fact that I have perfect faith in you and I know that you are owner of secrets." Before he could pose his query, Imam (a) asked: "Asbagh, would you like to hear the conversation of the Holy Prophet (s) with Abi Daun in Masjid Quba?"

"Yes," I have the same intention. His Eminence said: "Arise."

When I moved to stand up I found myself with the Prophet in Masjid Quba. Imam (a) smiled at me and said: "O Asbagh, the wind was in control of Sulaiman bin Dawood (a) and he covered the distance of a month only in a day, but we are bestowed more than what Sulaiman was given."

I said: "Yes, by Allah, you are right O son of Allah's Messenger (s)."

His Eminence said: "We are such that all knowledge of the Book is with us. What is with us is not with anyone else, since we are treasure trove of divine secrets and we are the progeny of Allah and the heirs of Messenger of Allah (s)."

I said: "Praise be to Allah for this bounty and grace of Almighty Lord." Then he smiled at me and said: "Enter." I entered the Masjid. I saw the Prophet seated near the prayer niche wrapped in his cloak; and I saw Abi Daun holding the garment of Esar. I saw the Prophet glancing at him and saying: "You and your

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[1] This traditional report is mentioned in *Manaqib Ibne Shahr Ashob* and in *Biharul Anwar*; Shaykh Hurre Amili has also narrated it in *Ithbatul Huda*.

[2] Asbagh was an elder owning perfection and a companion of Amirul Momineen (a), Imam Hasan (a) and Imam Husain (a). All agree upon his trustworthiness and respect.

companion have misbehaved with me [and my Ahle Bayt (a)], curse of Allah and my curse be on you."[1]

Zuhri says: Abdul Malik Marwan ordered the governor of Medina to place Imam Sajjad (a) under arrest and dispatch him to Shaam. He did that. When it was time for departure, I sought permission from his guards and went to bid farewell to His Eminence and found him in chains. I said, weeping: "I wish I was chained in your stead and that you should have been free." His Eminence said: "Zuhri, do you think that these chains are causing distress to me? If I want, they can be removed and not remain on me (my hand and feet)." Suddenly he removed his hands and feet from the chains and said: "I will remain with them upto two stages of the journey from Medina and not more."

Zuhri says: "Four days after the departure of Imam Sajjad (a), the guards returned to Medina and no matter how much they searched, they could not find His Eminence." One of them explained to me: "We were guarding His Eminence continuously and did not even sleep. One morning, we did not see anything in the litter of His Eminence, except only the chains."

Zuhri says: After some time I went to meet Abdul Malik. He inquired about Imam Sajjad (a) and I informed him about the incident. He said: At that time when the guards missed him, Imam Sajjad (a) came to me and chastened me saying: What have you got to do with me? Why are you confronting me? I was terrified and I said: "I wished to have you besides me." He said: "I don't like [to remain with you]." Then he went away.[2]

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[1] This traditional report is mentioned in *Manaqib Ibne Shahr Ashob* in the miracles of Imam Hasan (a) and it is also narrated in *Biharul Anwar*.
The implication of Abi Daun and Esar is Abu Bakr and Umar.

[2] This report is mentioned in *Manaqib Ibne Shahr Ashob* in the chapter of the miracles of Imam Sajjad (a) from books of a number of scholars. In *Madinatul Maajiz*, Pg. 309 also, it is narrated from books of some Shia scholars and in the book of *Hilyatul Awliya* by Abu Nuaim, who is an Ahle Sunnat narrator. In *Ithbatul Huda,* it is narrated from *Kashful*

Abu Khalid Kabuli was in the company of Imam Sajjad (a) when he became eager to meet his parents and was nostalgic for them. He sought the Imam's permission to visit them. Imam said: "Tomorrow, a wealthy man from Shaam would arrive, whose daughter is suffering from insanity. He would request: Is there anyone, who can cure my daughter? When you hear that, go to the father and say: I would cure her for ten thousand dirhams. He would promise, but go back on his word." The following day when the caravan arrived from Shaam, that same occurred.

Abu Khalid says: When I said to the father of the girl that I would cure her for ten thousand dirhams, he accepted it. I came to Imam Sajjad (a) and narrated the matter to him. Imam (a) said: "I know that he would not fulfill his promise. Go to that insane girl, hold her left year and say: O filthy one, Ali Ibne Husain orders you to leave the body of this girl and not to return."

Abu Khalid went and acted according to the directions of the Imam and the girl was cured. Then he asked for the ten thousand dirhams that they had agreed upon. They refused to pay. He returned to the Imam and informed about it. Imam (a) said: "Don't be aggrieved, as they would come back to you and request you to cure her again. This time go and tell them to send ten thousand dirhams to Imam Ali Ibne Husain (a) to keep it as a trust so that I may cure her." He did that.

Abu Khalid, upon the orders of the Imam held the left ear and conveyed the message of the Imam and said: "If you return to this body, I would burn you in the scorching fire of Almighty

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Ghumma. This incident resembles the incident, in which the Imam came out of Kufa heading for Kerbala to bury his martyred father and other martyrs; and that also while he was under chains and that was three days after Ashura.
This incident is itself famous and in addition to this Shia traditional reports also comprise of the fact that only an Imam can perform the funeral rites of an Imam.

Allah." The patient recovered, Abu Khalid took the money and with the permission of Imam, returned to Kabul.[1]

Zuhri says: A man said to Imam Sajjad (a): I am indebted for four hundred Dinars and I have no capacity to repay the amount. Imam Sajjad (a) wept much and someone asked: "O son of Allah's Messenger (s), why are you weeping?" His Eminence replied: "Is weeping not there for calamity and hard times?" "Yes," they replied. His Eminence said: "Which calamity is more severe, that a believer should see his brother in faith in distress and not be capable to fulfill his need?"

When people dispersed that man returned and said: "It was reported to me that a person criticized me and said: It is strange that these people [Shia Imams] claim that the heavens and earth and everything is obedient to them and they say that Allah grants them whatever they ask Him. At the same time they express helplessness. This statement of his affected me more than my own circumstances."

His Eminence said: "Now Almighty Allah has permitted relief to reach you. Take these two loaves of bread, as has Allah placed your relief in them."

He took the loaves and went to the market. He exchanged one loaf of bread for a fish and the other for some salt. Then he came home and cut up the fish. He found two precious pearls inside. He was extremely elated on getting them.

There was a knock and he saw the fish monger and salt vendor at his door. They said: "No matter how much we tried, we were unable to bite into the bread. Take these dry loaves back and keep the fish and the salt as well. When they went away, the slave of Imam Sajjad (a) arrived saying: "Return our loaves of

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[1] *Manaqib Ibne Shahr Ashob*, Vol. 4, Pg. 145 [quoting from Imam Muhammad Baqir (a)].
This traditional report is mentioned in *Biharul Anwar* quoting from *Manaqib, Kharaij Rawandi*; and in *Madinatul Maajiz,* also it is quoted from three reliable Shia books.

bread. Almighty Allah has bestowed relief to you. The bread which is only for us cannot be consumed by anyone else." So he sent the loaves of bread to the Imam.[1]

Incident of a slave named Rafid is well known. Rafid's master, Ali bin Hubaira Shaami was infuriated and wanted to eliminate him. So Rafid fled and sought refuge with Imam Ja'far Sadiq (a). His Eminence said:

"Go back to your master, convey my greetings to him and say: I have entrusted Rafid to you. So don't punish him and he should not come to any harm."

He said: "May I be sacrificed on you, he is a wicked man from Shaam." His Eminence said: "Go, and tell him what I have told you and do not fear." So Rafid returned to his master.

On the way, he met an Arab, who asked Rafid: "Where are you going? I see your hands and face as those of a dead person." When he saw his tongue, he said: "By God, I see on your tongue a message that if you convey it to the mountains of the world, they would become obedient to you."

Rafid says: When I came to my master, he first tied up my shoulders and issued orders for my killing. I said: "I have come to you of my own accord and I have a message for you. You can do whatever you like after listening to it. Send away all the people, so that I may convey the message in private." He ordered them to go out and when they were alone he conveyed the message of Imam Ja'far Sadiq (a).

That message affected him so much that he ordered my hands to be freed, and said: "I will not be satisfied till you tie my hands just as I had tied up yours." I asked: "How can I do that?" He replied: "By Allah, my heart would not be at rest till you do

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[1] This traditional report is mentioned in *Manaqib Ibne Shahr Ashob*, in the chapter of excellence of Imam Sajjad (a). Also in *Biharul Anwar* and *Ithbatul Huda* of Shaykh Hurre Amili quoting from *Amali* of Saduq.

that." I complied with his request. Then he gave his finger ring to me and said: "You have my authority, you can do order whatever you like."[1]

In the same way, they have mentioned in *Manaqib Ibne Shahr Ashob*, that when Imam Hasan Askari (a) was arrested under the orders of the Abbaside Caliph, some Bani Abbas came to the guard of the prison and said: "Be cruel on this man in the prison." He replied: "I entrusted him to two most cruel men and found that they became pious and religious and humbled before him. I summoned them and asked why they behaved in this manner, they replied: What can we say regarding one, who is engrossed in worship day and night? Whenever we glance at him, we begin to tremble and we cannot control ourselves."

They have also narrated that a woman was brought to Imam Musa bin Ja'far (a), whose head was turned to her back. His Eminence passed his right hand over her forehead and his left hand on the back and then he turned her face to the front.[2]

Ahmad bin Ishaq Qummi, representative of Imam Hasan Askari (a) narrates: I went to the Imam and said: May I be sacrificed on you, I am worried about a matter and I want to ask you about it. But so far I did not get the opportunity. His Eminence asked: "What is it?" I asked: "They narrate that your holy ancestors stated: The prophets sleep on their back, the believers sleep on their right side, the hypocrites on the left side and the Satans on their chest."

His Eminence said: "The tradition is correct."

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[1] This traditional report is mentioned in *Manaqib Ibne Shahr Ashob*, in the chapter of extraordinary incidents of Imam Ja'far Sadiq (a) and it is also mentioned in *Biharul Anwar*, Vol. 47, Pg. 179.
This traditional report is also mentioned in *Ithbatul Huda* and *Al-Kafi*.

[2] *Biharul Anwar*, Vol. 48, Pg. 39; *Tafsir Ayyashi*, quoting from Sulaiman bin Abdullah.

I asked: "My master, I cannot sleep on my right side. I have to sleep on the left side." He said: "Come to me and keep your hand under your garment."

Ahmad says: "I placed my hand under my garment. Imam also put his blessed hand in my garment and his right hand on my right side and placed his left hand on my left side and passed his hands over me three times." Ahmad says: "After that I was unable to sleep on my left."[1]

Similarly, it is narrated that a person raised his whip to strike at the thigh of Imam Ja'far Sadiq (a). Imam became furious at him. Upon the gesture of His Eminence, his hand froze and his whip remained in his hand and he was unable to move his hand. He adjured His Eminence to forgive him. His Eminence forgave him and upon the gesture of His Eminence, which was a gesture of mercy, his hand was cured and he was freed.[2]

Abu Salma also says: "I was suffering from complete deafness. Imam Jawad (a) passed his hands over my ears and head and said: Hear and remember!"

Abu Salma says: "By God, after that I was able to hear even the slightest sound."[3]

Qutub Rawandi, in his book of *Kharaij,* has narrated from Ja'far bin Muhammad bin Malik Fuzari from Abu Hashim Ja'fari [who was the companions of five Imams] that:

"I went to see Imam Hadi (a). His Eminence spoke to me in Hindi language and I was unable to reply. His Eminence picked a pebble from a vessel and placed it in his mouth, turned it around for sometime then threw it at me. By the command of His Eminence, I placed it in my mouth and sucked at it. By God,

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[1] This authentic traditional report is mentioned in *Biharul Anwar*, Vol. 76, Pg. 190 quoting from *Dawaat Rawandi*, from Saduq and in *Al-Kafi* from Muhammad bin Yahyai Attar from Ahmad bin Ishaq [with some difference].

[2] *Biharul Anwar*, Vol. 65, Pg. 229.

[3] Refer *Madinatul Maajiz* and *Manaqib Ibne Shahr Ashob.*

I did not move from my place, but that I felt that I could speak 73 languages. So first I spoke up in Hindi."

Section Seven: Obedience of animals and their pictures to Prophet and Holy Imams (a)

Numerous incidents are recorded regarding this issue. Among them being the incident of the lizard of that Bedouin, which he had concealed in his sleeve when he came to meet the Messenger of Allah (s) and said: I will not accept faith till this lizard speaks up!

The Prophet said: "Who am I, lizard?" "Muhammad bin Abdullah", it replied. "Almighty Allah has chosen you and made you as your beloved. You are the messenger of the Lord of the worlds and embellishment of His creation on Judgment Day. Successful is one, who brought faith on you."

That Bedouin embraced faith and when he returned home, he gathered his relatives and narrated the incident to them. Some of them brought faith due to the auspiciousness of that lizard.[1]

Mutawakkil Abbasi constructed a fort and put windows in it so that the sun may enter it from the four sides. He also placed numerous birds around, so that whenever he sat in the court the bird sang in such a way that it was difficult to hear anyone speak.

However, whenever he imprisoned Imam Hadi (a) in that palace, the birds fell silent. Also, as long as the Imam remained there, they remained silent and when he came out, the birds began to recite.

Mutawakkil was also having some birds, which remained still and did not move as long as the Imam remained there; but when Imam Hadi (a) went away, they began to cackle.[1]

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[1] *Biharul Anwar*, Vol. 17, Pg. 401, 406, 415, 420 (quoting from various books).

There are numerous incidents about obedience of animals to infallible Imams (a): some of them humbled themselves before the Prophet and Holy Imams (a); some also, when they spoke up, testified to the oneness of God and prophethood of Prophet and confessed to the Wilayat and caliphate of the Imams.[2]

Saffar in *Basair,* has quoted from Ibrahim bin Wahab in the tradition of the poisonous snake (which this author has also mentioned in his *Safeena Mustadrak* under the term of 'Tau'), that he asked Imam Musa Kazim (a): "Are stinging snakes obedient to you?!" Imam (a) replied:

"Yes, by that God, who sent Muhammad with prophethood and honored Ali with successorship and mastership, they are most obedient to us..."

Sayyid Ibne Tawus has narrated from Qasim bin Alaa from Saafi, servant of Imam Ali Naqi (a) that he (Qasim) said: "I sought permission of His Eminence to perform the Ziyarat of his grandfather, Imam Ali Reza (a)." He said:

"Get a finger ring studded with Yellow cornelian and get the following engraved on one side:

مَا شَآءَ اللهُ لاَ قُوَّةَ إِلاَّ بِاللهِ اسْتَغْفِرُ اللهَ

"As Allah willed; there is no power, except with Allah, I seek forgiveness of Allah."

And the names of Muhammad and Ali on the other side. If you have this ring with you, you would be safe from the mischief of thieves and highway robbers; and it is more beneficial for guarding your faith.

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[1] This traditional report is quoted in *Biharul Anwar* from *Kharaij* and Muhaddith Qummi has also mentioned it in *Muntahayyul Aamaal.*

[2] A number of those incidents are mentioned in the chapter of miracles of Prophet in Vol. 17, Pg. 390, where 47 traditions are quoted.

The servant says: "I procured the ring and bid farewell to His Eminence. I had proceeded a little when the Imam sent someone to call me back. When I returned to him, he said:

"Procure a ring of turquoise as well and keep that with you as a lion would appear between Tus and Nishapur and block your way. You go forward, show this ring to the lion and say: My master orders you to move out of my path. You should engrave on one side of the cornelian:

اللهُ الْمَلِكُ

"Allah is the king."

And on the other:

الْمُلْكُ للهِ الْوَاحِدُ الْقَهَّارُ

"The kingdom is Allah's the One, the forceful"

Because the inscription on the ring of Amirul Momineen (a) was:

اللهُ الْمَلِكُ

"Allah is the ruler."

When the apparent caliphate was restored to him, he got the following words engraved on his ring stone:

الْمُلْكُ للهِ الْوَاحِدُ الْقَهَّارُ

"The kingdom is Allah's the One the forceful"

And the stone on his ring was turquoise.

It is a source of safety from wild beasts and also brings success and victory."

The servants says: I acted according to the directions of Imam (a) and the lion went away. When I returned to Imam (a) and narrated the incident, His Eminence said: "You did not mention one point. Shall I tell you that?" Then he said:

"One night, you were at the holy tomb of my grandfather and a group of jinns had come for the Ziyarat of His Eminence when they noticed the inscription on that ring. So, they took away the ring from you for someone, who was sick in their tribe. There, they washed it in water and gave the water to their patient and he was cured. Then they returned that ring to you, but instead of putting it in your right hand, put it in the finger of your left hand. You were highly amazed to find your ring in your left hand, but were unaware of the reason. Also, you found a ruby near your head, which is presently in your possession and you would sell it for eighty gold coins."

The servant says: "I took the ruby to the market and sold it for eighty gold coins."

Ali bin Yaqtin, minister of Harun Rashid, narrates that the caliph summoned a magician, who performed spells, so that His Eminence, Musa bin Ja'far (a) may be disgraced; that his respect decreases and in this way, he is insulted in the view of people. So he invoked a spell and placed a loaf of bread on the dinner spread of His Eminence. When His Eminence tried to pick the loaf, it moved and flew away, upon which Harun and others laughed much.

His Eminence was infuriated and he raised his head. The command of the owner of the Wilayat was issued to the print of lion on the curtain and he said: "O lion seize this enemy of Allah." The picture turned into a huge beast and it seized that sorcerer, tore him into bits and devoured him.

Harun and his friends swooned in terror. When they regained consciousness, Harun beseeched: "I ask you by my right upon you to make the picture of the lion return that magician."

His Eminence said:

"If the staff of Musa (a) had returned what it swallowed from the productions of the sorcerers, this picture would also return that fellow."[1]

In other words, since the staff of Musa (a) was a reality and not an illusion, that print of the lion also assumed reality and killed that man; thus it was not an illusion.

In the same way, it is mentioned in a detailed tradition that His Eminence Reza (a) prayed to Almighty Allah for rain in Khorasan and winds and clouds accompanied with lightning thunder appeared. When the people wanted to move out of the open and return to their homes, His Eminence said: "Hold it, these clouds are not sent for you, they are supposed to rain elsewhere."

When those clouds moved away, another wind, clouds, lightning and thunder came. His Eminence said: "These clouds are also not supposed to rain here."

This continued till clouds appeared ten times and went away.

When clouds appeared for the eleventh time, the Imam said: "God has sent these clouds for you; so thank the Lord and return to your homes. It would start raining when you reach your homes and it wouldn't rain till you do so."

The rain of mercy began to fall as soon as they reached their homes. The people were elated and due to the presence of the Imam, blessings increased in Khorasan. After that poets composed a large number of poems in praise of the Holy Imam (a).

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[1] Shaykh Saduq has quoted this traditional report in his *Uyun Akhbare Reza (a)*, Chapter 8, through a very authentic chains of narrators accepted by all scholars as genuine. Saduq has also mentioned it in his *Amali*.
Ibne Shahr Ashob has also narrated this incident from Ali bin Yaqtin.
In *Biharul Anwar* (Vol. 48, Pg. 41), it is narrated from this same chain of narrators from *Uyun* and *Amali* of Saduq and also in *Manaqib*, upon the authority of Ali bin Yaqtin.

An opponent of the Imam, named Hamid bin Mehran committed a number of audacities and uttered statements of infidelity in the presence of Mamun.

Among them he said to Mamun: "Has anyone committed such a serious crime like you that he expelled caliphate from his family and gave it to someone else?"!

Mamun said: "This man [Imam Reza (a)] invites people towards himself surreptitiously. I wish to appoint him as my crown prince so that he invites people to me and also confesses to our caliphate. In this way, even those, who are enchanted by him, would realize that his claim is not valid. I fear that if I do not appoint him as the crown prince, he would create a great rift in our caliphate and we wouldn't be able to repair it. Now that our worries are over it is not proper to leave him to his devices. So, as long as I can, I would not be deficient in reducing his status."

Hamid bin Mehran said: "Leave this matter to me. If there was no fear from you, I would have thrown him from reliability and respect." Mamun said: "In my view this is the most important of all matters." He said: "Gather the elders of the kingdom, judiciary, intellectuals and people of the country and society, so that I may expose his defects."

Thus, a huge gathering was organized and Mamun gathered the elders of the kingdom and made Imam Ali Reza (a) sit on his throne. Hamid, the profligate, turned to the eighth Imam, the Wali of Allah and the Divine Proof and said:

"People have resorted to extremism regarding you and exaggerated your praise. Rain, which sometimes falls and sometimes does not, people think that it fell due to your supplications and regarded it as your miracle. You should reject these liars."

Imam Ali Reza (a) said:

"I will not stop those, who narrate about divine bounties and graces upon me, neither do I intend to pride or boast upon it."

That villain said: "If you are truthful, make the image of the lions on Mamun's throne alive and to attack me, so that it may be a miracle for you and not rain, which fell due to supplications of some people and the effect of your supplications in it was definitely not more than that of others."

Suddenly, that caliph of God and the Waliullah became infuriated and called out to the images of the two lions:

"Seize this transgressor, tear him up and don't leave any of his trace!"

Suddenly, those two images leaped out from the picture and changed into two living beasts. They tore up the profligate Hamid, broke up his bones and ate up his flesh, skin and hair.

In other words, they did not leave any trace of his; they even licked each drop of his blood. Others also witnessed this in utter bewilderment and silence.

When the lions finished off that villain, they said aloud in eloquent tongue: "O Wali of the Lord, we are waiting for your command. If you permit, we will make Mamun join his friend!" When Mamun heard this, he fell down unconscious in fright.

However, Imam Ali Reza (a) said: "Be still." And he ordered them to sprinkle water on Mamun's face to revive him. Again those two lions said: "Master, allow us to make this man join his friend!" His Eminence replied: "No, destined matters remain, which must come to pass." They said: "Then what do you command us?" He replied: "Return to your places and assume your previous form." They returned and assumed the form of two images.

Mamun said: "Thanks to Allah that He removed the mischief of Hamid bin Mehran from us!" Then he said: "O son of Allah's Messenger, this issue of caliphate was the right of your grandfather, His Eminence, Messenger of Allah (s) and after that it is your right. If you like, I will abdicate in your favor [so that I may come under your discretion]."

Imam Ali Reza (a) said:

"If I wanted, I would not have posed request to you (that is I was not needful of your abdication). As Almighty Allah made these pictures of the lions obedient to me, He has placed all creatures under my command; except for the ignorant human beings, who have put themselves into loss. [Allah wanted human beings to act according to their will and this discretion was not taken away from them]. Divine destiny will come to pass and Almighty Allah has commanded that I should not raise objection against you and remain as we are; as He commanded Yusuf (a) to act according to the orders of the Firon of Egypt." Thus, Mamun was humiliated.[1]

A man named Zarafa, companion of Mutawakkil, the Abbaside has narrated that there was an Indian conjurer in the employ of Mutawakkil. He was an extraordinary magician having no peer. Mutawakkil told him: "I will give you a thousand Dinars, if you can shame Ali bin Muhammad Hadi." He replied: "Order them to prepare delicate and light loaves of bread. Spread out dinner cloths and place the loaves of bread upon them."

They did this and invited Imam (a).

There was a leather couch with a picture of a lion.

The magician sat near that couch till they brought the food and placed it on the dinner spread. They also placed the loaves of bread before the Imam. When the Imam stretched out his hand to pick the bread, the loaf moved away and flew out of his reach! The second load also acted in the same manner when Imam (a) tried to pick it up. The people in the gathering and Mutawakkil began to guffaw.

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[1] This report is mentioned in *Uyun Akhbare Reza (a)* through reliable chains of narrators, quoting from Imam Hasan Askari (a) through his ancestors. It is also mentioned in *Biharul Anwar*, Vol. 49, Pg. 18.
It can also be seen in *Dalailul Imamah* of Tabari (Pg. 195-200).

At that moment Imam (a) tapped that image of the lion and said: "Seize this enemy of God." Suddenly that image turned into a real lion and leaped out of the picture and swallowed the conjurer in one shot and then retracted to its position. All those present there were shocked and terrified. Then Imam (a) arose and went out from there.

Mutawakkil said: "If you like, you can stay here for a while and return that conjurer to us." Imam (a) said: "By God, you will never see him again. Will you impose enemies of Allah over His saints?" He said this and went out from there. Thus that man was never seen again.[1]

Sayyid Hashim Bahrani, author of *Tafsir Burhan* narrates that Mansur Dawaniqi summoned seventy natives of Kabul and told them: "You are experts in magic and Ja'far bin Muhammad is also [God forbid] a sorcerer like you. If you can perform a magic trick, which defeats him, I will give you a lot of money."

They began to work upon this and first of all prepared seventy pictures of lions in the court of Mansur. Each of the sorcerers sat near the picture he had sketched. Mansur also sat upon his throne wearing his crown and ordered his men to present Imam Ja'far bin Muhammad (a), the sixth Divine Proof.

When the Imam entered, his eyes fell upon those present there like it is mentioned in the Ziyarat: The seeing eyes of Allah. Then he raised his hands towards the heavens and mentioned some words; some of them softly and some aloud. Then he said:

"Woe be on you! I would render your magic and sorcery ineffective."

Then he issued a command and said: "O lions, seize them!"

It is mentioned in another report that he said:

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[1] Qutub Rawandi has mentioned this report in *Kharaij,* in the chapter of miracles of the tenth Imam and it is mentioned in other books as well. However, some narration say that the picture of the lion was on a curtain hanging there.

"O images, each of you, seize your companion!"[1]

So, each of the images turned into a ferocious lion and seized its companion. Mansur fell down from his throne unconscious. When he regained senses, he sought the forgiveness of the Imam and said: "My lord and master, tell these lions to return those fellows." Imam (a) said: "If the staff of Musa (a) had returned what it swallowed, they would have also done the same." That is since the staff of Musa (a) did not restore those serpents, these would also not do that.[2]

It should be mentioned that this subject that the sketch of the lion on the curtain changed into a living lion, which devoured men and then returned to its place – as was seen at the commands of four Holy Imams (a) is a strong evidence of the Wilayat and control of the Imams and it is higher in rank and more important than reviving the dead.

Section Eight: Capability of the Holy Prophet (s) and Holy Imams (a) to revive the dead

We should know that Almighty Allah has attributed the miracle of reviving the dead to Isa (a) although it was through His permission. As it is mentioned in verse 49 of Surah Aale Imran that he said to Bani Israel:

قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۖ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۖ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

"I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission

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[1] *Madinatul Maajiz*, 363 & 364 (quoting from *Saqib al-Manaqib*).

[2] After concluding this report, that respected Sayyid says: Shaykh Mufeed has quoted this in *Ikhtisaas*.
This author has also seen it in *Ikhtisaas* and it is condensed in *Ithbatul Huda* as well.

and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses..." (Surah Aale Imran 3:49)

Also, at the end of Surah Maidah (in verse 110 Almighty Allah has mentioned His address to Prophet Isa (a) on Judgment Day) as follows:

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي

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

The clear explanation of the reports is that Prophet Isa (a) performed all these extraordinary acts through two letters of Isme Aazam, which Almighty Allah had taught him; and those two letters along with another 70 letters are known to the Holy Prophet (s) and Holy Imams (a). Thus, those respected personages can revive the dead human beings and animals through the leave of Almighty Allah.

We should note that in the above mentioned verses, Almighty Allah did not say to Prophet Isa (a): "I revive the dead at your hands." On the contrary, He said: "You would revive with My leave." Thus, in fact, the Prophet and the Holy Imams (a) themselves revive; however this is through the grace of the power, which Allah has bestowed to them. If Allah had not bestowed this power to them, they would have been helpless in carrying out those feats; and it is obvious that Almighty Allah also revives the dead by His own holy self.

Thus, the creator of the universe revives the dead through His power; but the creature revives the dead through the power of

God and through His permission or seizes the souls of the living and do whatever he likes. In fact all these miracle acts are bestowed to him through the divine grace, favor and power.

What we mentioned does not contradict the verses in which Almighty Allah says: "We cooled the fire of Namrud for Ibrahim Khalil and made it means of security for him and gave the mountains under the control of Dawood (a) and made iron soft for him; because on one side all these are acts of Almighty Allah and on the other side, are judgments of the past prophets, which presently is not the topic of our discussion.

Our statement regarding power and capacity of the Prophet of the last age and successors of His Eminence, all of which are through the grace and favor of Almighty Allah. Almighty Allah has bestowed this power and capacity to them; and if He had not done so, they would not have anything of their own.

When Almighty Allah bestowed this knowledge and power to those respected personalities, they, through the permission of the Lord, sometimes use this power and display their power of their intention on the visible world. However, since these exalted persons are special servants and sincere ones of the Lord and they never do anything based on their whims or selfish desires and are always subservient to the command of Almighty Allah, it is correct to attribute their acts to Allah.

Abu Hamza Thumali asked Imam Sajjad (a): "Can the Holy Imams (a) revive the dead, restore sight to the blind born, cure incurable lepers and walk on the surface of water?"

Imam Sajjad (a) replied:

"Almighty Allah did not give anything to prophets, except that He gave it to Muhammad (s); and He bestowed such things to Muhammad, which He did not grant to the previous prophets. He gave all of them to Muhammad (s) and also Amirul Momineen (a) and after him to Imam Hasan (a) and after him to Imam Husain (a) and after him to the Imams from the descendants of Imam Husain (a), each of them, one after another till Judgment

Day with numerous additions every year, every month and every day."

After that Imam Sajjad (a) explained the incident of the sheep of that Ansari man, which he killed and cooked and the Prophet, along with his Ahle Bayt (a) and whoever the Prophet wanted, ate from it and were satiated. However, they had not broken its bones; so His Eminence brought that sheep back to life.[1]

The great scholar, Saffar, in *Basair* (Part 6, Chap. 3), has narrated from Abu Basir that he said:

I went to Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) and asked: "Are you the heirs of His Eminence, the Messenger of Allah (s)?" "Yes," they replied.

Abu Basir says: I asked: "Is the Messenger of Allah (s) heir of all prophets and possessed all their sciences and perfections?" "Yes," they said. So I asked: "Can you enliven the dead and cure the born blind?" They replied: "Yes, by the permission of God."

Thus, [one of the Imams] said: "Come here." I went to His Eminence. He passed his hand over my eyes and face. I was able to see and I saw the sun, sky, earth, house and everything present in the house. Then he said: "If you want, you can be seeing and your accounting would be upon you; if you do good, you will get its reward; if you do evil, you will be punished for the same. Or [if you want] you can revert to your former condition of blindness and your reward shall be Paradise?"

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[1] Allamah Majlisi has quoted this incident in *Biharul Anwar*, Vol. 18, Pg. 7. from *Kharaij* of Rawandi. A brief version of this incident along with the incident of reviving the sheep of Abu Ayyub Ansari by the Prophet is mentioned through numerous channels. Ibne Shahr Ashob has also mentioned it in the book of *Manaqib* as quoted in *Biharul Anwar*, Vol. 18, Pg. 19.
This author has also mentioned in *Mustadrak Safeena,* under the term of A-W-B. that the Messenger of Allah (s) revived a sheep of Abu Ayyub Ansari on two occasions.

Abu Basir says that he requested: "Return me to my previous condition." Again, Imam (a) passed his hand on my eyes and I reverted to my previous condition.

Ali bin Hakam says: "I narrated this tradition to Ibne Abi Umair. He said: I testify that this is truth, like a bright day and there is no doubt in it."[1]

In the preface of this authentic tradition, about whose authenticity tradition scholars have consensus, two points are mentioned regarding the confirmed Shia beliefs, whose conclusion is as follows:

The Imam can enliven the dead, cure the born blind and lepers and can present everyone – from any place of the world that he likes and he is knowledgeable and capable to perform all the acts of the prophets and messengers.

Those two points are that firstly: The Prophet is the heir of all prophets and messengers and all their miracles have reached our Prophet; secondly: the Holy Imams (a) are heirs of the perfections of Holy Prophet (s) and more knowledgeable and superior to all the past prophets.

Thus, it is concluded from this reliable traditional report that all sciences, perfections and capacity of prophets and messengers are with the Prophet and his successors; with numerous additions.

Another statement is that in widely narrated Ahle Sunnat and Shia traditional reports, it is clearly mentioned that whatever occurred in the past nations would come to pass in this nation as well. And the enlivening of the dead in those nations, as is mentioned in the Holy Quran, occurred many times. [such kinds of instances are mentioned in *Mustadrak Safeena*, under the term

[1] This tradition is mentioned in *Elamul Wara* of Shaykh Tabarsi, in *Manaqib* of Ibne Shahr Ashob, *Kharaij* of Rawandi, quoting from Abu Basir. Shaykh Kishi in *Rijal*, has quoted it through another chain of narrators from Ali bin Hakam. It is also mentioned in *Biharul Anwar*, Vol. 46, Pg. 237.

of '*Hayy*'; I have also mentioned this in *Arkane Deen*]; thus enlivening of the dead in this Ummah should also occur and this in fact happened.

They have narrated that some hypocrites poisoned a roasted sheep. The Holy Prophet (s), Amirul Momineen (a) and a large number of companions also, as per the orders of the Prophet, ate from it; but the poison did not affect them at all. The Prophet (s) said: "I and Ali were one effulgence; Almighty Allah showed us to all the folks of heavens, earths and all veils, gardens and spaces and took covenant to be loyal to us and our supporters and be inimical to our enemies."

It is mentioned at the end of this report that upon the request of the companions, Holy Prophet (s) enlivened that ewe. The ewe gave milk and all of them drank it to satiation. After that again it changed into the form of bones.[1]

On another instance, the Holy Prophet (s) supplicated regarding six persons from hypocrites and Amirul Momineen (a) supplicated regarding four individuals and Almighty Allah brought them back to life.[2]

The Holy Prophet (s) and the Holy Imam (a) at the time of enlivening the dead, sometimes only supplicated or firstly they

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[1] This traditional report is mentioned in detail in *Biharul Anwar*, in the chapter of the miracles of Holy Prophet (s).

[2] Details of this incident are mentioned in *Biharul Anwar*, in the chapter of the miracles of Prophet.
In the book of *Madinatul Maajiz*, Sayyid Hashim Bahrani, has mentioned more than fifty instances, in which Amirul Momineen (a) and Holy Imams (a) brought the dead to life.
In the same way, Shaykh Hurre Amili has mentioned those traditional reports in *Ithbatul Huda*, in the chapter of miracles. Among them being in part five, Pg. 462 from the book of *Basairud Darajaat*, from Saad Qummi, tradition of enlivening of the dead at the hands of Imam Sadiq (a) that he called out the name of the dead person and said:
"Arise by the leave of God and permission of Ja'far bin Muhammad!"
So, that man came back to life.

recited ritual prayer and after that supplicated; sometimes they kicked that dead and said:

"My leg is better than those parts of the cow of Bani Israel, which they hit upon the dead and it became alive again."

They have narrated that the eighth Imam, His Eminence, Reza (a) asked a person: "What is the sign of Imamate according to you?" He replied: "It is that a person should inform of unseen matters, he should enliven and give death." Imam (a) said: "Thus, I do all this. As for what you have concealed is five dinars. Your wife is also dead since one year. I enlivened her at this moment and she will remain with you for a year." The same thing happened and the destiny of that woman also became as the Imam had said.[1]

In the tradition of debate of Imam Ali Reza (a) with Jews, Christians scholars, and others, His Eminence said:

"Some Quraish persons came to the Holy Prophet (s) and requested him to enliven the dead for them. The Holy Prophet (s) ordered Amirul Momineen (a) to go with them and said: 'O Ali, go with them to the graveyard and mention the names they request to be revived and say: O so and so, and so and so and so and so, Muhammad, messenger of Allah tells you: Come alive and arise by the permission of God. So he went there and said in this way and they rose up cleaning dust from their heads. At that time the Quraish posed questions to the dead that were revived.[2]

In another instance, a person, who during the period of Jahiliyya, had buried his five year old daughter alive came to the Prophet and asked him to revive his daughter. His Eminence went to the place of her burial and said: "O child, come alive by the permission of the Lord." That girl came out of the grave and said: "Here I am O Messenger of Allah (s)." His Eminence said:

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[1] *Ithbatul Huda*, Vol. 6, Pg. 149.

[2] This detailed traditional report is mentioned by Saduq in *Tauheed* and *Uyun Akhbare Reza (a)*; in the same way Tabarsi has mentioned it in *Ihtijaaj* – as mentioned in *Biharul Anwar* (Vol. 10, Pg. 304).

"Your parents have embraced Islam. If you like, I shall return you to them."

She said: "No, O Messenger of Allah (s), I have no need for them."[1]

Section Nine: Obedience of trees and plants to the Prophet and Imams (a)

In this chapter, the discussion is divided into two parts:

Part one comprises incidents of obedience of trees to the Messenger of Allah (s) and such instances are numerous. However, we shall seek blessings by narrating a few incidents.

It is narrated that one day, Abu Talib was in the company of some people from Quraish to introduce the lofty position of his nephew to others, he said: "Nephew, has Almighty Allah sent you as a prophet?" "Yes," replied the Holy (s). He said: "Prophets were having miracles. You also show us a miracle."

The Holy Prophet (s) said: "Go and tell that tree that Muhammad bin Abdullah says: O tree, Muhammad is saying: Come to us." So, Abu Talib went and said that. The tree arrived and humbled itself before the Prophet. Then His Eminence ordered: "O tree, go back to your place." They saw it return.

Abu Talib said: "I testify for your truthfulness." And said: "O Ali, remain in the service of your cousin."[2]

Imam Ja'far Sadiq (a) said:

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[1] This report in mentioned in *Biharul Anwar*, Vol. 18, Pg. 8 quoting from *Kharaij Rawandi*.
This author has, in the book of *Maqam Quran O Itrat*, Pg. 157-161 explained in detail regarding instances of enlivening of the dead by these holy personalities.

[2] *Biharul Anwar*, Vol. 35, Pg. 115 [through a very reliable chain of narrators] Vol. 35, Pg. 71 [quoting from *Amali* of Saduq and *Manaqib* Ibne Shahr Ashob].

"One day, the Holy Prophet (s) wanted to attend the Nature's call [in a desert] while a person was also present there. His Eminence ordered two trees that grew there: "O trees come together." They joined together at once. The Prophet went behind the trees in private and then returned from there. That man went there, but did not find anything there. [Since the earth had concealed it].[1]

In the same way, Allamah Majlisi has narrated from *Kharaij* in the event of the Battle of Khandaq and conquest of the Bani Quraiza fort when the Muslims went near the fort, they saw that numerous date palms were surrounding that fort and because of that Muslims were unable to approach the fort along with their weapons. They conveyed this to the Messenger of Allah (s). His Eminence came to the trees and gestured to his right and left. The trees gathered on the two sides. The path opened and the Islamic forces entered.[2]

Shaykh Tabarsi has narrated from Amirul Momineen (a) that he said: One day in holy Mecca the Messenger of Allah (s) summoned a tree towards himself. That tree arrived while each of its branches was intoning divine praise and glorification. The Holy Prophet (s) said: "Split into two." They saw it split into two. After that he said to the two parts: "Join together." People saw those two parts joining each other. Then he said: "O tree,

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[1] Saffar has mentioned this incident in *Basair*, quoting from Imam Ja'far Sadiq (a) and it is also mentioned in *Biharul Anwar*, Vol. 16, Pg. 223; Vol. 17, Pg. 367.
Allamah has written that Imam Hasan Askari (a) has narrated this from Imam Hadi (a) and has done so in detail.
It is mentioned in that instance that the Holy Prophet (s) said to Zaid bin Thabit:
Go to the trees and tell them: "Muhammad (s) orders you to come together."
He did that and the trees came together. Perhaps this was on some other occasion. The like of this story is mentioned in *Biharul Anwar*, Vol. 17, Pg. 364. It is also narrated from Ammar Yasir.

[2] *Biharul Anwar*, Vol. 2, Pg. 249.

testify for my prophethood and messengership." It testified. Then he said: "Go back to your place reciting divine praise and glorification."[1]

Instances of obedience of the trees to the Prophet are numerous and our discussion here does not permit the mention of more than these.[2]

Part Two: Regarding obedience of trees to Amirul Momineen (a) and Holy Imams (a) from his progeny

Instances of this are also numerous. In this place, we present some examples of these:

It is narrated that when Amirul Momineen (a) was returning from the Battle of Siffeen, he wanted relieve himself. Some hypocrites said: "We would go and see his privates." Amirul Momineen (a) summoned Qambar and asked him to call out to two trees at a great distance: "Successor of Muhammad, messenger of Allah commands you to come and join together."

Qambar said: "O Amirul Momineen (a), would my call reach the trees?" Imam (a) said: "That God, Who has made your eyes seeing in such a way that you can see the sky, He would make your voice reach those trees." So, Qambar went and called out as the Imam had ordered. Suddenly he saw that those two trees rushed and embraced each other like two friends.

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[1] This topic is a part of a detailed traditional report, which Shaykh Tabarsi has mentioned in *Ihtijaaj* quoting from Imam Musa Kazim (a) from his forefathers from Imam Husain (a) from Amirul Momineen (a). In that incident, Amirul Momineen (a) explained the samples of miracle of Holy Prophet (s) as proof of his superiority to all prophets. This report is present in entirety in *Biharul Anwar*, Vol. 10, Pg. 48; Vol. 17, Pg. 296.

[2] I have explained this incident in detail in *Mustadrak Safeena*.
In *Biharul Anwar* (Vol. 17, Pg. 363; Vol. 41, Pg. 248) a chapter can be found on this topic containing numerous incidents.

Some hypocrites said: "Ali Ibne Abi Talib (a) is a sorcerer like his cousin, Muhammad. We shall go around and see his privates."

Amirul Momineen (a) said to Qambar: "These hypocrites intend to deceive and they think that I can't conceal myself without these two trees. Qambar, go to the trees and say: Successor of your Prophet orders you to go back to your respective places." He went and said this and those trees returned to their previous places. His Eminence also went to attend the Nature's call.

However, no matter how much the hypocrites tried to see they were unable to see anything. When they glanced in another direction they were able to see. And again when they glanced at His Eminence, they did not see him. This was repeated a number of times till His Eminence returned. When he did so the hypocrites went to the place where His Eminence had retired, but did not see anything.[1]

In the traditional report of Imam Ali's (a) meeting with Greek physician, it is mentioned that the doctor said to Imam Ali (a): "Your complexion is yellow and your shanks are thin. Don't lift heavy weight as there is a risk you would break your legs. I have some medicine which would cure your yellowness. But you would get fever for forty days and after that you will recover.

I am also having a medicine, which is a poison for one whose complexion is not yellow; if he consumes even a grain of it, he would die."

Imam (a) said: "Give me the poisonous medicine." He took it and swallowed whole of it at one go and his complexion changed into the best possible one.

Then he said:

"As for what you said that I should not lift a heavy weight. What can you see?"

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[1] In *Biharul Anwar*, Vol. 24, Pg. 29 [quoting in detail from *Tafsir Imam Hasan Askari (a)*].

He saw His Eminence place his hand on a huge pillar bearing a two storey house and lift it. He was shocked at this sight and swooned. They sprinkled water upon him and he regained consciousness.

The physician asked: "Was Muhammad (s) also like you?" His Eminence replied: "All my knowledge, intellect and capacity is from him and on his behalf."

Then His Eminence said:

"A man from the Thaqif tribe came to the Holy Prophet (s) and said: I have come to treat you. If you are insane, I would cure you."

His Eminence said: "If you want, I will show you a sign (from power of God) so that you understand that I am definitely not needful of you and it is you, who is needful to me. "Yes," he said.

His Eminence said: "Ask whatever you like." He said: "Order that date palm to come to you." His Eminence ordered that tree to come to him. Suddenly the Thaqafi man saw that tree move from its place splitting the ground all along and stand near His Eminence.

He asked: "Does this suffice?" He replied: "Order it to return to its place." The Prophet ordered: "O tree, go back to your place." He saw it return.

The Greek physician said: "O Amirul Momineen (a), what you said was heard and I have not seen it. But I request something less from you. I stand on one side. You order that I come to your side. I will try my best not to come there. If you can bring me to yourself without my will, I will know that your religion is true."

His Eminence said:

"This would be only a miracle for you, because you will understand that you have come to me against your will. It is possible that later you or others may claim that you came to me

with your will. Ask for something which might be sign for yourself as well as others."

He said: "Since you have left it to me, I request you to command this date palm that its parts scatter and after that order it to come together once more."

Amirul Momineen (a) said: "You go to that tree on my behalf and say: O tree, successor of Muhammad (s) orders that your parts should disperse."

He went and conveyed the Imam's command. Suddenly that tree scattered into bits and pieces and no trace of it remained. As if there was no tree over there.

The physician said: "My first request is fulfilled. Now, fulfill my second request as well."

His Eminence said:

"Go and say: "O scattered parts (of the tree), Amirul Momineen (a) orders you to come together and assume your previous form."

He went and delivered the message of His Eminence. The scattered portions came together to regain its former shape.

The physician said: "I want it to become green and put forth fruits, so that I and other people here eat from it."

His Eminence said:

"Go back and command the tree on my behalf."

He went and delivered the message and the tree turned green and performed its ordinary process in a second and put forth fruits, which they consumed. So, the Greek physician embraced faith.[1]

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[1] This is a detailed traditional report and we have only quoted it to the extent sufficient for our reasoning. The entire report is mentioned by Tabarsi in *Ihtijaaj* and Allamah Majlisi has quoted it in *Biharul Anwar*, Vol. 17, Pg. 314; Vol. 42, Pg. 47 quoting from *Ihtijaaj* and *Tafsir Imam Hasan Askari (a)*.

This traditional report is absolutely reliable and strong and is compatible with clear verses of Holy Quran and other traditional reports regarding this point, in such a way that we haven't seen any report contradicting it.

What Amirul Momineen (a) said: "My knowledge, intellect and capacity is from Muhammad," is correct and its implication is that in the beginning, perfections and blessings from Allah, the Mighty and High are additionally given to Muhammad and he is the channel of divine favors between the creator and creatures. Thus, knowledge and perfection reached Amirul Momineen (a) and Holy Imams (a) through the Prophet and Almighty Allah Himself wanted this; as demand of apparent worldly bounties is created through apparent causes and it is mentioned in the traditional report that:

"Allah doesn't want anything to occur, except through their causes."

Thus, there is no obstacle, on the contrary; it is proved that Holy Prophet (s) is the channel, means and cause of favors and blessings. At the same time, as we mentioned before, all creatures and favors are actual property of Almighty Allah. So, it is clear that this statement is not in any way in contradiction with the statement of: There is no power and might, except by Allah.

At the same time, this report also clearly illustrates the power of the intention and command of Imam and it is known that the Prophet and Imams can exercise their power and discretion over anyone they like since the creation of the world is for test and discretion and Almighty Allah wants that people to choose the path to Paradise or Hell through their own choice, the Prophet or Imam also don't want to disturb the system of test and trial, except under special circumstances when Almighty Allah permits. It is necessary to recognize him as such through the verse:

Shaykh Hurre Amili has also quoted it in his *Ithbatul Huda*.

عِبَادٌ مُكْرَمُونَ (٢٦) لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ (٢٧)

"They are honored servants; They do not precede Him in speech and (only) according to His commandment do they act." (Surah Anbiya 21:26-27)

...and they do not intend, except what Allah intends, the Lord of the worlds. So when Allah intends and He permits them, they do what they intend.

Sayyid Hashim Bahrani has narrated a traditional report, whose gist is as follows: Whenever Imam Hadi (a) entered the assembly of Mutawakkil, all the people present there arose to accord respect to him. When His Eminence sat down they condemned each other why they had stood up? So they decided not do so again. However, when His Eminence again entered, they automatically stood up in honor.

One day, Abu Hashim Ja'fari said to them: "You had decided not to stand up?" They replied: "By God, we were unable to stop ourselves from standing up automatically."[1]

A similar report is recorded about Imam Reza (a) also.

Harith Hamadani has narrated that we reached a dried up tree, whose skin had fallen off. We saw His Eminence place his hand on that tree and say: "O tree, become verdant and fructify." Suddenly we saw the tree turn verdant and its branches filled with pears. We ate those fruits and also took with us some of it. The following day, also, we went to that tree and saw it verdant and laden with fruits.[2]

Qutub Rawandi has narrated from Imam Muhammad Baqir (a) from Imam Zainul Abideen (a) from Imam Husain (a) that he said:

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[1] *Ithbatul Huda*, Vol. 6, Pg. 233.

[2] *Biharul Anwar*, Vol. 41, Pg. 248; also refer to *Basair* of Saffar and *Kharaij* of Rawandi.

"We were in the company of Amirul Momineen (a). There was a dry pomegranate tree near us. Some hypocrites came to us while some loyalists and believers were also present there. Amirul Momineen (a) said:

"Today, I would show you a sign and an example of the table of food of Bani Israel, which Prophet Isa (a) asked from Almighty Allah."

Then he said: "Look at this dried tree." When we looked, we saw wetness of water start to flow in the dried shoots and it became green and pomegranates grew up on it. Imam (a) said to his friends: "You can eat from it."

Imam Husain (a) says: "We recited: In the name of Allah, the Beneficent, the Merciful and ate. We had never consumed such sweet and delicious pomegranates."

His Eminence said to our enemies: "Stretch out your hands and eat it." They stretched out their hands to pluck the fruits, but the branches went up and they were unable to take the fruits. They said: "O Amirul Momineen (a) why these people were able and we are unable to eat?" He replied:

"It is as such in Paradise also. None would reach the bounties of Paradise, except our loyalists and none would be removed from there, except our enemies."

When the hypocrites came out, they said: "This is the sorcery of Ali Ibne Abi Talib." Salman asked: "What do you say? This is sorcery? Can't you see?"[1]

Imam Ja'far Sadiq (a) said: "Imam Muhammad Baqir (a) entered a wilderness and the servants of the Imam fixed his tent over there. Imam Muhammad Baqir (a) sat near a tree and recited divine praise and glorification. Then he said: "O tree, bring out for us what Almighty Allah has reposed in you."

Imam says:

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[1] *Biharul Anwar*, Vol. 41, Pg. 249 [quoting from *Kharaij* of Rawandi].

"I saw fresh red and yellow dates rain down from it. All of us ate from it and Abu Umayyah also, who was in company of Imam, ate it. Then he said: 'This miracle resembles that of Lady Maryam (s.a.).'"[1]

The author says: Perhaps this comparison is for the removing the doubts of weak Shia, that is he wants to say that when such a thing was available for Maryam (a), its fulfillment is not strange for Imam, who is a thousand ranks higher to her.

Saffar in *Basair* has narrated through his chains from Sulaiman bin Khalid that he said:

I and Abu Abdullah Balkhi were present in the company of Imam Ja'far Sadiq (a). His Eminence said to a dry date palm, which dropped to the ground:

"O tree, give us to eat what Almighty Allah has given you."

Sulaiman says: "Suddenly, fresh dates of different colors dropped from that dried tree and we ate from it to satiation." Balkhi said: "May I be sacrificed on you this is like the story of Lady Maryam."[2]

Ibne Shahr Ashob has narrated from Dawood Neeli that he said:

I went for Hajj in the company of Imam Ja'far Sadiq (a). On the way, the time of Noon Prayer arrived. Imam (a) said: "Dawood,

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[1] It is a hint to the birth of Prophet Isa (a) near a dry date palm. Almighty Allah says in Holy Quran [Surah Maryam 19:25] that Maryam was told: "O Maryam, shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates." When the dates dropped she consumed them.
Saffar has mentioned this report in *Basair* and Ibne Shahr Ashob in *Manaqib,* as mentioned in *Biharul Anwar*, Vol. 46, Pg. 236.
A similar miracle is also narrated from Jabir.

[2] As is mentioned in *Biharul Anwar*, Vol. 47, Pg. 76, this report is also mentioned in *Manaqib*.
On page 102 from *Kharaij* of Abu Maryam and Pg 110 from Ali bin Abi Hamza and Dawood bin Kathir Raqqi, a similar incident is narrated from Imam Ja'far Sadiq (a).

move out of my way, so that I may prepare for the ritual prayer." I said: "May I be sacrificed on you, how would you prepare for ritual prayer in this dry desert?" He replied: "Keep quiet and don't interfere in this matter." So I left the way and reached a dry piece of land. His Eminence hit his foot on the ground. Cool water gushed out from there. I and His Eminence performed ablution and prayed the ritual prayer.

There was a dried up date tree drooping on the ground. While walking the Imam asked: "Dawood, would you like to have some dates?" "Yes," I said. I saw him hit his hand on the tree and shake it. He brought out dates from it and gave me to eat. Then he hit his blessed hand upon and said: "Revert to your previous condition." The tree assumed its former condition.[1]

They have narrated that one day Imam Musa bin Ja'far (a) explained to a pious worshipper position of Wilayat and Caliphate of Amirul Momineen (a) and his purified descendants, till the mention of their names reached himself and His Eminence fell silent. That man asked: "May I be sacrificed on you, who is the Divine Proof and Imam on the creatures today?" He replied: "Would you accept, if I tell you?" He asked: "Yes, I would definitely accept." His Eminence said: "I am the proof of God and the true Imam."

He asked: "May I be sacrificed on you, give me the proof and evidence of your statement."

His Eminence replied:

"Go to that tree and say: Musa bin Ja'far commands you: Come to me."

He went and mentioned this. The tree came and stood up near them. His Eminence gestured to it to return and it returned. That pious man also confessed to the Imamate of His Eminence.[2]

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[1] *Biharul Anwar*, Vol. 47, Pg. 139 [quoting from *Manaqib*, Ibne Shahr Ashob].

[2] *Biharul Anwar*, Vol. 48, Pg. 52; Vol. 61, Pg. 188.

Imam Ja'far Sadiq (a) says:

"The Messenger of Allah (s) chewed a grain and sowed it in the ground. It grew up into a tree that very moment."[1]

In a report, which mentions the account of Salman's acceptance of Islam, we read that Salman's seller said: "I will not sell Salman, except for 400 date palms, which put forth 200 yellow dates and 200 red dates."

The Messenger of Allah (s) said: "O Ali, gather the date seeds." Then he took the seeds from him and sowed them. Then he said: "O Ali, water them." Amirul Momineen (a) watered them. When the watering was over, trees grew up from the ground. When the seller arrived and saw that, he said: "I will not sell him till all the 400 trees become yellow." It happened and he accepted and sold him to the Prophet. It was the Prophet (s), who named him Salman.[2]

Saffar has narrated the details of this traditional report in *Basair*, Rawandi in *Kharaij*, Shaykh Mufeed in *Irshad* and Tabarsi in *Elamul Wara*, quoting from Shaykh Kulaini.

[1] The late Allamah has mentioned this report in *Biharul Anwar* quoting from *Al-Kafi*.

[2] *Biharul Anwar*, Vol. 22, Pg. 359; Vol. 47, Pg. 102 [although a similar report is narrated from Imam Ja'far Sadiq (a)].

This author has in *Mustadrak Safeena*, under the term of 'S-L-M' mentioned incidents, in which mountains, pebbles and trees greeted the Prophet.

Allamah Majlisi, in the chapter of miracles of Prophet regarding obedience of all that is present on the earth, like the non-living things and trees, which spoke to His Eminence. He has mentioned fifty-nine traditions regarding confession of non-living things and trees to Wilayat of the infallible Imams.

In *Basair* [Part 5, Chap. 13] also, reports are quoted on this topic.

Section Ten: Obedience of non-living things to the Prophet and Holy Imams (a)

Instances of obedience of the earth and naturally created things like the mountains, rocks and other non-living things are numerous. For example, pay attention to a few traditional reports below:

The chief of the oppressed, Imam Husain (a) said:

A Jew came and objected to the Muslims that you believe your Prophet to be having all merits of prophets and regard him superior to all of them. Amirul Momineen (a) was present among the Muslims. He said:

"Come to me and ask whatever you like."

Among the things which Amirul Momineen (a) said, were:

The angel appointed on mountains came to the Messenger of Allah (s) and said: "I am commanded by Almighty Allah to obey whatever you command. If you permit, I will destroy your enemies by dropping mountains on them. The Prophet did not allow, saying: "I am the Prophet of mercy. O God, guide my people."

...mountains recited divine praises along with His Eminence Dawood (a), but Muhammad (s) did something better. I was with Prophet facing Hira mountain [in Mecca] when suddenly it began to move. The Prophet said:

"O mountain, be still, as the Prophet and Siddiq Shaheed [Amirul Momineen (a)] is upon you." I saw it obey the command of Prophet and became still.[1]

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[1] This is a lengthy report. That man was a Jew scholar, who explained the famous miracles of previous prophets. Amirul Momineen (a) also explained their like and better than them regarding His Eminence, Muhammad (s).

They have also narrated that some Jews came to the Holy Prophet (s) and said: "O Muhammad, command this mountain to testify for your prophethood. If it testifies, we would also follow suit and embrace faith." The Prophet said:

"I will go to any mountain you like to make it testify and it would also testify."

So, they went to a mountain and said: "Make this mountain testify." So the Prophet commanded that mountain to testify for his prophethood. It moved and testified in such a loud voice that all heard it. It also testified that Holy Prophet (s) was superior to all creatures.

The mountain said: "O Muhammad, if you request your Lord to change human beings into monkeys and pigs, He would do so. If you request Him to make the sky reach the earth or the earth to reach the sky, He would fulfill it. Almighty Allah has made the earth, heavens, mountains, rivers, winds, lightning, animals and everything else obedient to you. Whatever you command would be obeyed."[1]

Abdur Rahman bin Hajjaj says:

I was between Mecca and Medina alone in the company of Imam Ja'far Sadiq (a) and I asked: "What is the sign of the Imam?" He replied: "If he asks this mountain to come, it would obey." Abdur Rahman says: "By God, I saw the mountain approach."[2]

Tabarsi has quoted all these reports in *Ihtijaaj* from Musa bin Ja'far from his ancestors from Imam Husain (a) and also quoted in *Biharul Anwar*, Vol. 10, Pg. 30-40, Vol. 17, Pg. 275.

[1] This report is a part of a lengthy traditional report mentioned in exegesis of the verse: ***"Then your hearts hardened after that, so that they were like rocks..."*** and in *Biharul Anwar*, Vol. 17, Pg. 335 in the chapter of miracles of Prophet.

[2] *Biharul Anwar*, Vol. 47, Pg. 101, quoting from *Kharaij* of Rawandi. This author has also mentioned this traditional report in *Mustadrak Safeena* under the term of 'J-B-L' regarding obedience of mountains

There was a pebble, which the Messenger of Allah (s) picked up on the day of Battle of Hunain and it recited divine praise. The Prophet ordered it to divide into three parts. So it divided into three portions and each portion recited divine praise.

Also, there were stones, which saluted the Prophet and spoke to him.

There were also rocks, on which Amirul Momineen (a) hit the staff of the Prophet and a hundred she camels emerged from it and in this way, he fulfilled the promise of Prophet to that Arab. This itself is like the miracle of Prophet Salih (a): that a camel appeared from the mountain by permission of Allah.

Salihul Momineen [most righteous of believers] that is Amirul Momineen (a) also did that and instead of one camel, a hundred camels emerged.

In the same way, it is narrated that pebbles spoke up in the blessed hands of Amirul Momineen (a) as follows:

"There is no god, except Allah; Muhammad is messenger of Allah. I approve Allah as Lord, Muhammad as prophet and Ali Ibne Abi Talib (a) as Wali."

Also there is the incident of those pebbles, which turned into gems upon the intention of Amirul Momineen (a).

Pebbles, which Imam Zamana (a) gave to someone, and due to the intention of His Eminence, they turned into gold.

Incident of a person, who was indebted and when Amirul Momineen (a) ordered him to pick up in his presence a stone and lump of mud, by the intention of His Eminence that stone and lump turned into pure gold and he repaid his debts as is also mentioned in its place.[1]

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and under the term of 'H-J-R' are mentioned instances of obedience of stones to the holy infallibles.

[1] Ref: *Mustadrak Safeena*, term of H-S-Y and S-KH-R.

Also, among the examples of these instances, we can hint at the story of that pebble, which in the hands of Amirul Momineen (a) first turned into a pear and then into an apple. After that they ate both of them. The last part changed into stone.[1]

Sayyid Hashim Bahrani [author of *Tafsir Burhan*] in *Madinatul Maajiz* has quoted from Tabari Imami and Shaykh Hurre Amili [author of *Wasail*] in *Ithbatul Huda* that a beggar complained to Imam Sajjad (a) about his poverty. His Eminence gave him one dirham and a loaf of bread and he ate from it for forty years through the blessings of the Imam.

Abu Samit Halwani said:

I asked Imam Ja'far Sadiq (a) to show me a miracle to remove my doubts. His Eminence said: "Give me a key, which you have in your sleeve." I presented it to him. Suddenly I saw the key transform into a ferocious lion, which terrified me. His Eminence said: "Hold it and don't be terrified." When I took it, it changed into its previous form.[2]

Muhammad bin Abi Alaa asked Yahya bin Aqsam about the sciences of Aale Muhammad (a). He replied:

I was circling the tomb of Messenger of Allah (s) when Imam Jawad (a) also arrived and began to circumambulate. I asked His Eminence a number of questions and he replied. Then I asked: I want to ask you something, but I am ashamed to do so. His Eminence replied: "Don't ask me, I will reply to you. What you want to ask me is: Who is the Imam?" I said: "By God, I intended this only." His Eminence said: "I am the Imam." I asked: "What is its sign?" Suddenly I heard the staff in the hand of His Eminence say in a clear voice: My master is the Imam and Divine Proof.[3]

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[1] *Mustadrak Safeena*, term of F-H-R.

[2] This report is mentioned in *Biharul Anwar*, Vol. 47, Pg. 117, quoting from *Kharaij* of Rawandi.

[3] *Biharul Anwar*, Vol. 50, Pg. 68, quoting from *Al-Kafi* and *Manaqib*, Ibne Shahr Ashob.

Dawood Raqqi says:

We reached a deep well in the company of Imam Ja'far Sadiq (a), which did not have any water. Imam came near the well and said: "O hearing well, who is obedient to the command of its Lord; give us water."

Dawood says: By God, I saw water gush up from the bottom of the well till it reached the surface and the Imam and all of us drank from it.

Mufaddal and Dawood say: We remarked: This is similar to the miracle of Musa bin Imran. After that we reached a dried up date tree. He said: "O tree, give us to eat." Fresh dates came out of that tree and we consumed them.[1]

Asbagh has narrated that in the company of Amirul Momineen (a) we reached one spot, where His Eminence hit his foot upon the ground and there was a quake.

It is mentioned in another report that when the quake occurred. Imam (a) said: Be still. So the earth became still.

In another instance, an earthquake occurred during the time of Abu Bakr. His Eminence hit upon the earth and said: Be still. So it became still.

His Eminence said: I am that human being, regarding whom Allah says:

وَقَالَ الْإِنْسَانُ مَا لَهَا (٣) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (٤)

"And man says: What has befallen her? On that day she shall tell her news," (Surah Zilzal 99:3-4)

Yes, when there is quake of Judgment Day, he would speak to the earth and the earth shall convey its happenings to His Eminence.

There was an earthquake during the period of Umar as well. His Eminence along with a large number of people went to Baqi and

[1] *Madinatul Maajiz*, Pg. 382.

they saw Imam (a) hit his foot on the ground and say: Be still. The earth fell still. It is mentioned in this traditional report that he said:

"I am that human being, who would speak to the earth in the earthquake of Judgment Day and it would mention its news to me."[1]

Jabir bin Yazid Jofi narrates that he came to Imam Muhammad Baqir (a) and complained to the Imam about his needfulness. He said: "We don't have a single dirham." Not much time passed, but that Kumayt, the poet entered and said: "May I be sacrificed on you, if you permit, I would like to recite a panegyric, which I have composed in your honor." His Eminence said: "Recite." Kumayt recited his couplets.

His Eminence ordered his servant: "Bring a money bag from that room and give it to Kumayt." The servant did that. After that Kumayt said: "If you permit, I will recite another poem." Imam (a) accorded the permission and he recited another panegyric. Again His Eminence ordered his servant to bring another purse from the room and give to Kumayt. The servant did that. Again Kumayt sought permission to recite another poem. Imam accorded the permission and Kumayt recited the third poem. Imam ordered his servant to give him another bag of money and the servant brought another purse and gave it to Kumayt.

Kumayt said: "By God, I did not recite these poems in greed of wealth and I had no intention, except fulfillment of your rights." His Eminence prayed for him and said:

"O servant, take back these purses."

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[1] These traditional reports are mentioned in *Biharul Anwar*, Vol. 7, Pg. 111; Vol. 41, Pg. 253, 271 & 272; Vol. 42, Pg. 17. And in *Tafsir Burhan* and *Nurus Thaqlayn* [in exegesis of Surah Zilzal]; *Mustadrak Safeena*, under the term of 'A-N-S' ['Insan' (man) in Surah Zilzal is interpreted as Amirul Momineen (a)]. This is also mentioned in *Ithbatul Huda*, Vol. 5, Pg. 12-13.

Jabir says: When Kumayt went away and I witnessed all this, a thought passed my mind that: Imam told me: I don't have a dirham. Then he ordered 30000 dirhams be given to Kumayt? When I was in these thoughts, Imam said: "Jabir, arise and go into that room." Jabir says: "I went into the room from where they had brought out the money. I couldn't find anything there."

Imam (a) said: "What we conceal is more than what we make apparent." Then he took my hand and took me inside that room and kicked at the ground. Suddenly something like the neck of a camel made of gold emerged from the ground. He said: "Look at this and don't divulge this, except to your reliable believer brothers."

"Almighty Allah has enabled us to do whatever we like. If we like, we can pull the earth in any direction we like."[1]

In some instances, by the intention of Messenger of Allah (s) a dried up stick thrown on the ground changed into a sharp sword, and some believers fought with that in battle. For example, when Akkasha broke his sword during the Battle of Badr, Holy Prophet (s) gave him a stick and said: "Fight the infidels." That stick changed into a sharp sword. Akkasha fought with that and also killed Talha during the Battle of Jamal with the same sword.[2]

Similar was the incident of Zubair mentioned before.

In another instance, His Eminence gave a stick to someone and with the intention of His Eminence it changed into a illuminating lamp and this author has mentioned this incident in his book of *Abwab Rahmat*.

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[1] Shaykh Mufeed has mentioned this report in *Ikhtisaas*, Saffar in *Basair*, Allamah Majlisi has in *Biharul Anwar*, quoted from these two books and from *Manaqib* of Ibne Shahr Ashob; also Muhaddith Qummi in *Muntahaiyyul Aamaal*.

[2] *Biharul Anwar*, Vol. 17, Pg. 382, 254; Vol. 19, Pg. 340.

It is mentioned in traditional reports that Umme Salim came to meet Holy Prophet (s) and inquired from him the signs of rightful divine Caliphate.

His Eminence took some pebbles and softened them in his hands. Then with the intention of the Prophet it turned into a red ruby. His Eminence placed his seal on it and its effect left an imprint on the stone. Then he said: Whoever does like me is my successor. After the Prophet, she came to Amirul Momineen (a) and then to Imam Hasan (a), Imam Husain (a) and Imam Sajjad (a) one after another and the Imams also, like the Holy Prophet (s) placed their seals on the stone.[1]

Some people were present with Imam Ja'far Sadiq (a). One of them asked: "Show me a miraculous sign from the earth." Another person asked for a sign from the heavens. His Eminence fulfilled the request of both of them. The command of the Imam was issued to the earth and the heavens and they witnessed those miracles. Then Imam (a) said: "If I want I can pull the heavens to the earth."[2]

Section Eleven: Obedience of cloud and wind to Prophet and Holy Imams (a)

A Jew said to Amirul Momineen (a): "Among the miracles of His Eminence, Musa (a) is that a cloud shaded him." Amirul Momineen Ali (a) said:

"It is true. But this only occurred when he was in the Tiyah desert, but a miracle better than this was bestowed to Muhammad (s) and the cloud shaded him since his birth till he passed away, whether he was on a journey or at home."

It is mentioned in numerous traditional reports that Almighty Allah bestowed power to the Imam to travel from east to west and from west to east in a very short time. He also gave clouds

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[1] *Biharul Anwar*, Vol. 25, Pg. 186 [in detail].
[2] *Madinatul Maajiz*, Pg. 417.

under his control and provided him with means of traveling wherever he wants.

It is famous that Amirul Momineen (a), Abu Bakr, Umar and some other people sat on a carpet and by command of His Eminence it soared and traveled to the people of the Cave. Whoever of them greeted did not get any response, except Amirul Momineen (a) who greeted and received the reply.

The folks of the cave said:

"We don't speak to anyone other than a prophet or a successor of prophet."[1]

It is narrated that Ali bin Salih Taliqani was traveling to China. In the middle of the ocean, he had his ship wrecked and he found himself on a floating plank of the boat. Due to extreme distress, he decided to leave himself at the will of sea and in the due course it brought him to an island. He roamed through the island hungry and thirsty; and in distress and anxiety. Suddenly he saw a mountain cave. He went to it and heard the voice of divine praise and glorification and recitation of Quran. Someone called him from inside:

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[1] Some traditional reports on this issue are mentioned by Allamah Majlisi in *Biharul Anwar*, Vol. 39, Pg. 136; Vol. 27, Pg. 32. And the story of the flying carpet is also narrated by Ahle Sunnat and Shia scholars.
Similar incidents are mentioned in *Mustadrak Safeena* under the term of 'B-S-T'.
Saffar has in his book of *Basairud Darajaat* [Part 8, Chap. 12] explained that the Holy Imam (a) are give power to reach any place on the earth. In this regard he has mentioned fifteen traditional reports, which are absolutely authentic.
In the same book [Part 8, Chap. 13], eleven traditional reports are mentioned that the Holy Imams (a) can make whoever they like, visit any place at any time.
In Chapter 14 of that book, in the explanation of the power of Holy Imams (a), which is bestowed to them from Almighty Allah, and in Chapter 15 are mentioned traditional reports in which Imam (a) mounts the clouds and travels all over the world.

"Ali bin Salih Taliqani, may God have mercy on you. Enter."

He says: "I entered, saluted and heard reply to my salutation. I saw a respectful person over, who said:

"You were blessed by the grace of Almighty Allah that He saved you from drowning and conveyed you here. If I want, I can inform you when you left your place; and for how many days you were on your journey. I know all that passed over you. Come here and sit down, may God have mercy on you."

When I heard his discourse, I said: "I adjure you by Allah, from where did you learn about my circumstances?" He replied:

"The knowing and powerful God has informed me that you are hungry."

As soon as he said that, food and water arrived and I consumed it. I had never eaten anything more delicious than it.

He asked: "Would you like to return to your country?"

I replied: "Who can convey me there?"

His Eminence said: "For the honor of our friends, it is possible for us to convey you to your country." Then he recited a supplication, raised his hands and said: "This moment, this moment!" I saw cloud arrive and say: "Peace be on you O Wali of Allah and His Proof."

His Eminence replied to the greeting and asked: "Where are you going? Are you commanded to deliver blessings or punishment?" That cloud went away and another cloud arrived. After saluting the Imam and informing about its objective, it said: "I am commanded to go to Taliqan. His Eminence said: "I hand over a trust to you; take it safely to Taliqan." It said: "I will do as you say."

His Eminence said: "Come down." The cloud descended. His Eminence held my shoulder and seated me on the cloud.

At that moment, I said: "I adjure you by God, by the right of Almighty Allah, by the right of Muhammad, seal of prophets, by

the right of Ali, chief of successors and by the right of Holy Imams (a), introduce yourself to me, so that I may recognize you, because a great rank is bestowed to you."

His Eminence said:

Ali bin Salih, Almighty Allah does not leave His earth devoid of a Divine Proof even for a moment, whether he is apparent or concealed. I am the Divine Proof apparently and in concealment. I am one, who conveys and speaks from the Messenger of Allah (s). I am Musa bin Ja'far."

Then he commanded the cloud to soar and it obeyed the Imam. By God, I did not experience any discomfort or fear. Not much time passed, but that it brought me to Taliqan safe and sound.[1]

It is worthy here to mention the story of that Hamadani man in brief, which resembles that of Ali bin Salih.

It is mentioned in *Kamaluddin* [by Shaykh Saduq] that a man from Hamadan said:

I was returning from Hajj, when I was extremely tired after covering some stages, and I went to sleep for some time. When I awoke, I found no trace of the caravan. I sought the mediation of Imam Zamana (a) due to extreme distress. Suddenly I saw a big castle. I went there and the sentry admitted me inside. I saw a master with an effulgent face, like a glowing moon.

His Eminence asked: "Do you know who I am ?" "No, by God," I replied. He said: "I am the Qaim of Aale Muhammad (a), who would reappear in the last period of time and fill up the earth with justice and equity."

Then he inquired: "Are you not so and so person from Hamadan?" "Yes," I replied. He asked: "Do you want to return to your hometown." "Yes," I said. His Eminence gestured to the servant. He took my hand and gave me a money bag and accompanied me for some steps. I noticed habitation. He asked:

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[1] *Biharul Anwar*, Vol. 48, Pg. 39; also *Manaqib*, [quoted in detail].

"Do you know what place is this?" I replied: "This is like Asadabad of Hamadan." He said: "This is Asadabad. Go in safety." I turned to look at him, but did not see him. I entered Asadabad. I counted the money in the bag. There were forty or fifty dinars in that. I went to Hamadan with that money. As long as I had money from that bag, I remained in prosperity and well being.[1]

Rawandi has also narrated this incident in his book.

His Eminence, Sulaiman bin Dawood knew one letter from the Great Name of God (*Isme Aazam*) and the winds were under his control; and it made his carpet fly with whatever and whoever was on it and traveled wherever he wanted and also conveyed the words of animals and conversation of human beings to him.

Almighty Allah has bestowed to the Holy Prophet (s) and his successors better than what He bestowed to Sulaiman and others. Instead of one letter He has taught them knowledge of all [72] letters. All favors that Almighty Allah bestowed on previous prophets are given to Holy Prophet (s) and they were received in inheritance by his successors. On the contrary, all sciences and miracles, which Almighty Allah gifted to His creatures, gathered for Muhammad and holy progeny (a) [as was explained in detail in the preceding chapters].

On the basis of this, the wind and clouds being under the control of Prophet and successors of His Eminence, the twelve Holy Imams (a) is one of the most clear points mentioned in traditional reports and one, who denies it is himself ignorant. His ignorance is sufficient for him.

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[1] *Ithbatul Huda*, Vol. 7, Pg. 299 [in chapter of miracles of Imam Zamana (a)]; 351 [through another channel].

Section Twelve: Obedience of water to the Prophet and Holy Imams (a)

When the Prophet and Imams intend, water can change into any form for them. In this chapter, we shall mention the story of that Balkhi man and the miracle of Imam Sajjad (a) in detail when he changed water into gems and jewels.

A believer from the elders of Balkh got the good sense (*Taufeeq*) to perform Hajj and Ziyarat of Medina for many years; and every year, when he went there he took gifts and presents for Imam Sajjad (a), learnt religious laws from him and then returned to his country.

One year, when he returned, his wife asked: "Does the Imam not give you anything in return for these gifts you take for him?" That believer replied: "This honorable person, for whom I take presents is the owner of the world and the hereafter and whatever is with the people is also under his discretion. Because the Caliph of the Lord, the Divine Proof on people and the son of the Prophet is the leader of everyone." When the wife heard this, she fell silent.

The following year, that believer made preparations for Hajj and performed Hajj and Ziyarat of Medina. He came to meet Imam Zainul Abideen (a) and sought permission to enter. He entered and kissed the Imam's hand. Food was laid. Imam commanded him to eat. After the dinner, pail and jug (*Ibreeq*) was brought for washing the hands.

The Balkhi believer wanted to pour water over the hands of the Imam. His Eminence said: "You are my guest and you want to wash my hands?" He said: "I wish to serve you." Imam (a) said: "Though you like to do this, by Allah, I also wish to show that which would please you much."

The Balkhi man poured water on the hands of the Imam till one-third of the pail was filled. Imam (a) asked: "What do you see in the pail?" He replied: "Water." His Eminence asked: "There are red rubies." When he looked carefully, he saw that water had

turned into red rubies. After that Imam (a) asked him to pour more water. He poured some more water on the hands of the Imam till two-thirds of the pail was full. His Eminence asked: "What is there?" He replied: "Water." This time, through the intention of the Imam it changed into green emeralds. Once more Imam (a) said: "Pour water." He poured till the whole pail was full. And this time the water changed into white pearls. The pail was filled with rubies, emeralds and pearls.

That man was highly amazed and he kissed the hands of the Imam. His Eminence said: "Take these gems to your wife in return of the gifts, which you have presented us, and express regret from our side."

When Balkhi man returned and brought those jewels for his wife, she prostrated in thanks and adjured her husband to take her as well for Hajj the following year. When the Hajj season arrived, the wife set out with her husband, but fell ill on the way and died near Medina.

The man from Balkh placed the body of his wife in his tent and weeping and wailing rushed to Imam Sajjad (a) and narrated the happenings. His Eminence prayed two units of ritual prayer and supplicated. Then he said: "Go back to your wife, as Almighty Allah has returned her to life through His power and wisdom."

That man hastened to his tent and indeed found her alive and in health. He asked: "How did Almighty Allah bring you back to life?" she replied: "The angel of death arrived and captured my soul; but suddenly a gentleman with the following characteristics came – to every quality that she mentioned, her husband responded that it is the quality of my master, Ali bin Husain (a).

The wife continued: "When the angel of death noticed the master, he kissed the Imam's feet and said with utmost respect: "Peace be on you, O Proof of Allah on His earth, peace be on you, O ornament of the pious (Zainul Abideen)," and received the reply to that.

The Imam told him: "Return the soul of this woman to her body. She was intending to perform my Ziyarat and I supplicated my Lord to give her additional good life of thirty years." The angel of death said: "O beloved of the Lord, I am obedient to you." Then he returned my soul to my body.

After that the Balkhi and his wife set out for Medina. When they met Imam (a), the wife said: "By God, this is the same master, who ordered the angel of death to return my soul. This wife and husband visited the Imam many times after that till they passed away.[1]

Also, it is mentioned in another traditional report that through the intention of Imam Musa Kazim (a), the water with which Imam (a) had washed his hands turned into gold and precious pearls.[2]

In the same way, it is narrated that a man brought a huge quantity of money for Imam Ali Reza (a); but he saw that the Imam was not pleased on receiving it. Therefore, he was disappointed and said to himself: "I brought such a huge quantity of money to His Eminence, but he didn't display any joy on receiving it."

His Eminence ordered his servant to bring jug and the water pail, and himself sat on a stool. He said: "Servant, pour water on my hands." When the water was poured, that man saw gold pouring out from the hands of Imam (a). At that moment Imam (a) glanced at him and said: "These monies are not important in the view of one who is as such."[3]

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[1] *Biharul Anwar*, Vol. 46, Pg. 47.

[2] As mentioned in *Biharul Anwar*, Vol. 24, Pg. 1. Abdullah bin Ja'far Himyari has narrated this traditional report in *Qurbul Asnad* from Ali bin Ja'far from his brother, Musa bin Ja'far (a).

[3] Allamah Muhaqqiq has mentioned this traditional report in *Kashful Ghumma* and in *Biharul Anwar*, Vol. 49, Pg. 63. It is also mentioned in *Madinatul Maajiz* and *Al-Kafi*.

Muhammad bin Ishaq came to Imam Sajjad (a) and complained about flood in the river in his town, which destroyed his property worth 500000 dirhams every year. The Imam gave him a finger ring to throw into the river.

The narrator says: When I did that the flow of water smoothened and did not change in winter or summer.[1]

Section Thirteen: Obedience of angels to the Prophet and the Holy Imams (a)

By what was mentioned in Section Four, it becomes absolutely clear that all existing heavenly and earthly things are obedient to the Prophet and Holy Imams (a).

In the incident of the Balkhi man also, we read how the angel of death obeyed Imam Sajjad (a).

Safwan bin Yahya narrates that Abdi said:

My wife said: It is a long time since we visited Imam Sadiq (a). We must go for Hajj this year and visit Imam Ja'far Sadiq (a) as well. I said: By God, I have no means of traveling for Hajj. But my wife said: Sell my garments, gold and jewels to fund the journey. I did that and we set out for Mecca. When we reached near Medina, my wife fell seriously ill; in such a way that she was on the verge of death and I lost all hopes for her survival.

When we entered Medina, I left her alone and having lost all hope that she would live, came to Imam Sadiq (a). His Eminence was wearing two colored garments. I greeted the Imam and narrated our condition.

Imam (a) said: "Are you aggrieved because of this?" "Yes," I replied.

Imam (a) said: "I have supplicated and she has regained health. Go back and you would find her sitting; while your slave girl is

[1] Ref: *Ithbatul Huda* of Shaykh Hurre Amili.

giving her Tabarzad sugar.[1] I returned immediately to find what the Imam had predicted. I asked the wife what she had gone through. She said: "Almighty Allah has bestowed health to me." I said: I made haste to meet you to narrate a matter and I explained the incident between me and Imam Ja'far Sadiq (a).

She said: When you went away, I saw myself on the verge of death. A man came in two colored garments and asked about my condition. I said: "I am on the verge of death and the angel of death has arrived to capture my soul."

He said: "O angel of death." He replied: "Here I am, O rightful Imam. Imam (a) said: "Are you not commanded to obey me?" "Yes, " he replied. Imam (a) said: "I command you to delay capturing her soul for twenty years." He said: "I obey." Then that master went out along with the angel of death and I regained health.[2]

It is also mentioned in a detailed traditional report that Amirul Momineen (a) commanded the angels to bring the chief of the satans of this community; so they brought Zufar (second caliph).[3]

In numerous traditional reports, in the books of Shia as well as Ahle Sunnat, it is mentioned that angels came to Amirul Momineen (a); they greeted him and also sought forgiveness on behalf of his supporters and Shia. They still do the same and seek divine proximity through devotion to His Eminence and pride to remain in his service.

When Almighty Allah created the angels through His holy effulgence, they learnt divine praise and glorification from the

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[1] Tabarzad is a sugar, which is boiled, then mixed with a little milk and again boiled till it is dissolved properly. It is commonly known as red sugar.

[2] *Biharul Anwar*, Vol. 47, Pg. 115 [quoting from *Kharaij* of Rawandi]. A similar traditional report is also mentioned in *Ithbatul Huda*.

[3] The details of this traditional report are mentioned in *Biharul Anwar*, Vol. 42, Pg. 55.

holy spirits of Muhammad and Aale Muhammad (a) that is why Almighty Allah made their mastership (*Wilayat*) obligatory on His proximate angels.[1]

In the same way, Allah has inscribed their holy names on the Throne (*Arsh*), Chair (*Kursi*), Tablet (*Lauh*), foreheads of angels and on the gates of Paradise etc.[2]

It is narrated that when Jibraeel saw the five holy names on the leg of the Throne (*Arsh*), he said: "Lord, I adjure You through the names of these personalities to appoint me as their servant."[3]

It is mentioned in the tradition of Imam Jawad (a) that Imam Ali Reza (a) went to visit a seriously ailing man in the throes of death. After some conversation that patient said: "All these

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[1] Some of these traditional reports are mentioned in *Biharul Anwar*, Vol. 39, Pg. 92 in the chapter of devotion of angels to Amirul Momineen (a) and their pride in being in his service. There are 22 such reports.
In the same book (Vol. 26, Pg. 267), there is a chapter on the excellence of Prophet Muhammad (s) and his purified progeny over all other prophets and messengers and over all creatures and that covenant is taken from them all and also the angels and rest of creatures upon their lordship, prophethood and mastership (*Wilayat*).
And that the *Ulil Azm* prophets also reached this exalted status due to excess of devotion towards them.
There are 88 traditional reports on this point.
Also, in the chapter of the excellence of the Holy Prophet (s) and his Ahle Bayt (a) over the angels and testimony of angels to their mastership (*Wilayat*) [Vol. 26, Pg. 335], 24 traditional reports are mentioned.
Twenty-six traditional reports are mentioned regarding the fact that angels visit the Prophet and Holy Imams (a) and sit on their carpets and Imams also see the angels (Vol. 26, Pg. 351).

[2] *Biharul Anwar*, Vol. 27, Pg. 1 onwards.

[3] This report is present in *Mustadrak Safeena* (Vol. 2, Pg. 20); in *Biharul Anwar*, (Vol. 24, Pg. 208), traditions are mentioned, which inform us that angels are devoted to Ahle Bayt (a) and they pray for the forgiveness of Shia.

angels are standing before you; allow them to sit." The angels sat down by the order of the Imam.

After that His Eminence said to the patient: "Ask them whether they were ordered to stand in my presence." The patient said: "I asked them and they said that even if all the angels were present here, they would have to stand up for you and they cannot sit till you don't permit them as they are ordered this by Almighty Allah."[1]

Section Fourteen: Obedience of Jinns and satans to the Prophet and Holy Imams (a)

It is absolutely clear from what was mentioned so far, that His Eminence, Sulaiman (a) prayed to Almighty Allah for the blessing of rulership; so Allah fulfilled it. So much so that even the wind was under his control. After that jinns and satans became obedient to him.

But the owners of the great kingdom are the Holy Prophet (s) and Holy Imams (a), who are having the knowledge of 72 letters from the great name of God (*Isme Aazam*). They are heirs of all perfections and sciences of prophets and messengers – like the knowledge of Asif and Sulaiman as compared to their knowledge is like a drop in comparison to the ocean – and all the creations are subservient to their commands. Instances of obedience of jinns and satans to the Prophet and Holy Imams (a) are also numerous.

In *Al-Kafi*, traditional reports are mentioned regarding the fact that jinns come to serve the Holy Imams (a) and learn rules of lawful and unlawful from them and Holy Imams (a) assign jobs to them and they obey the Imams in this regard.

For example, it is mentioned that a jinn brought a letter from Imam Muhammad Baqir (a) and delivered it to Sudair Sairafi

[1] The details of this report are mentioned in *Biharul Anwar*, Vol. 6, Pg. 195.

and brought another letter for Jabir Jofi. When Sudair came to the Imam and narrated the incident, Imam (a) said:

"We are served by jinns, who are under our control and whenever we delegate a job to them, they carry it out."

Twenty traditional reports are quoted in *Biharul Anwar*,[1] in the chapter that jinns are in the service of the Holy Imams (a) and they become visible to them and inquire religious issues from them.

In the same way, numerous traditional reports are narrated that some jinns came to Holy Prophet (s) and embraced faith and became obedient to him; sometimes even without their being visible to human beings, they urged people towards Holy Prophet (s).[2]

In the chapter of discourse of satans and jinns regarding excellence of Amirul Momineen (a) and detailed explanation of His Eminence to them and reports of Jihad of His Eminence against jinns is also mentioned, which also proves this claim.[3]

We have mentioned in detail, incidents of obedience of jinns to Holy Prophet (s) and Holy Imams (a) in *Mustadrak Safeena*.[4]

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[1] Ref: *Biharul Anwar*, Vol. 27, Pg. 13.
[2] Ref: *Biharul Anwar*, Vol. 18, Pg. 76-104.
[3] Ref: *Biharul Anwar*, Vol. 39, Pg. 162.
[4] Ref: Vol. 2, Pg. 115.

Part Two: Reply to doubts

Section One: Analysis of verses they use to negate creational mastership (*Wilayat Takweeni*)

In section one of this part, we would analyze some ambiguous verses, which some people have interpreted according to their personal view and through that negated creational mastership (*Wilayat Takweeni*) of the Prophet and his holy progeny.[1]

As we mentioned in the preface: Absolute implication of Almighty Allah from the holy verses of Quran in other than textual declarations (that is its clear and definite implication) should take place according to exegesis and from explanation of holy progeny of Prophet and without that, according to Shia scholars, reasoning through it is not lawful.

On the basis of this, in verses which can be interpreted in a number of ways, it is not possible to mention the meaning without exegesis and explanation of holy progeny and to lay a foundation upon it. More detestable than this is that holy progeny emphasizes one meaning, but someone derives another meaning from it and established his religious beliefs upon it.

Of its types is reasoning through the verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (١٢٨)

"You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust." (Surah Aale Imran 3:128)

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[1] Doubts which would be mentioned in the second and third part of this book are quoted from the book of *Discourse on Wilayat*.

Also, that same person would say:

The word of 'shayyin' in this verse is common and it has occurred in the context of negation and its conclusion is general; that is no act from the creational issue is upon the Messenger of Allah (s). If someone says: In the exegesis of this verse, Imam said: Yes, by God, the lawful and unlawful issues, which are 'shayyin' and 'shayyin'[1] is in His hand, in reply we say: Yes, the tradition is correct; lawful and unlawful are from legislative issues and this matter is upon the Prophet and it is excepted from generality. Our claim is that the Messenger of Allah (s) has mastership (Wilayat) in legislative matters, but the creational issues are taken away from him, with generality of 'shayyin'.

According to our belief, in reply to this person and this type of interpretation of verse of Quran, it should be said: In this translation, errors have occurred:

Firstly: the word of 'laka' (for you) is present in this verse and not the term of 'alaik' (upon you). So the text 'upon you' which is mentioned in the translation of verse is misplaced and the meaning 'there is nothing upon you' is also invalid; since it would be the requirement of all duties of Prophet.

Second mistake is that although the word of 'shayyin' is a common noun and is restricted with two words: 'minal amr'; that is: 'shayyin minal Amr'; is not for you. Alif and laam of the word 'al amr' is AL of one (as Shaykh Tabarsi has also said). So, it hints at the particular pledged issue. That is there is nothing for you from that particular matter.

In other words and according to the statement of Holy Quran: There is nothing for you in that particular and promised matter; this is the discretion of that matter is restricted for God and not for you.

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[1] This implies that His Eminence is having discretion on excessive things, which is not limited to one or two things.

As for the implication of particular and promised matter, according to the traditional report, is mastership (*Wilayat*) of Maula Amirul Momineen (a). As Imam Muhammad Baqir (a) has said:

That is discretion of giving mastership (*Wilayat*) and caliphate is with Allah and not with you. Almighty Allah appoints your caliph and exhausts the proof. He does not apply the means of discretion and discretion upon each other and has deemed the system of this world as such.

Yes, if the verse was: 'Laisa laka wa la alaika shayyin minal umoor' its translation would have been correct, but what should we do when such a verse is not revealed so far!

As for the traditional report which is hinted at, is as follows:

The venerable scholar Ayyashi, on whose trustworthiness and caliber all scholars have consensus, in his *Tafsir*, has narrated from Jabir Jofi[1] that he said:

I recited this verse before Imam Muhammad Baqir (a) and His Eminence said:

Yes, by God, he possessed command of the things in such a way that you have not thought. I mention the implication of *Amr* (which has become outside discretion of Prophet).

Since the Prophet of Islam (s) was commanded to make the announcement of mastership (*Wilayat*) of Ali (a), he knows that numerous individuals of the Ummah are inimical to His

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[1] Jabir was a very respected and prominent student of Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) and he was the trustee of the secrets of the Imam, as is explained in detail in books of narrators of traditions in the biography of Jabir.
Allamah Mamaqani in *Rijal*, Muhaddith Qummi and some of the modern scholars also in their books, have vouched for his trustworthiness and prominence and written that he was in service of Imam Muhammad Baqir (a) for eighteen years and had gained from him.

Eminence and are jealous of him due to the merits, which Almighty Allah bestowed on him. That is why the Prophet was worried. This verse was revealed saying that this (appointment of caliph) is not under your discretion; announce it and don't delay it.

This is the implication of Almighty Allah from the issue, which He kept beyond discretion of Prophet (and not some other issue and not what you have thought). How the Prophet should not have discretion, whereas Almighty Allah (matter of His religion) delegated to him and declared that whatever he makes lawful would be lawful and whatever he prohibits is prohibited? This is the statement of Almighty Allah:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back..." (Surah Hashr 59:7)

Commentators have also not generalized the word of *Al-Amr* and regarded the Alif and Laam of that as a sign of intention and hint to the above mentioned issue in the context of the verse to be preferable.

Among them being Shaykh Tabarsi in his *Tafsir*, who has concluded context of this holy verse, with the verse mentioned above as such and concluded that Alif and Laam of the word of 'Amr' is hint of what was mentioned before and he says:

Victory and domination of believers over disbelievers mentioned in the previous verse was not there, except from Almighty Allah. That is assistance of believer was there, because Almighty Allah wanted to destroy some infidels, make some prisoner and to degrade some; so that they return to their homes from the battle in a condition of degradation and hopelessness.

So, the discretion of this assistance, or to destroy or humiliate, or those whom He has guided and accepted due to His own grace or punished; all is from Almighty Allah.

At this point, Tabarsi says:

This verse proves that the matter is related to assistance and victory and acceptance of their repentance or punishing them is only under the discretion of Almighty Allah.

The word of 'Amr' in the Holy Quran and traditional reports has come in six meanings:

As I explained this in *Mustadrak Safeena* under the term of 'Amr', and also, author of *Miftahul Kutubul Arba* has mentioned under the term of 'Amr'.

In numerous holy verses and traditional reports, the term of 'Amr' has occurred in the meaning of mastership (*Wilayat*) and Imamate.

I don't know what reply this author has for Almighty Allah, if on Judgment Day, He says: My implication from the term of 'Amr' in the verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

"You have no concern in the affair..." (Surah Aale Imran 3:128)

...was appointment to the position of Imamate and mastership (*Wilayat*)? Why in this ambiguous verse (having multiple meanings), you issued a statement according to your personal view and did not refer to the exegesis of the progeny of the Prophet?

Even if you had referred and seen that the profound evidence of Allah, Imam Muhammad Baqir (a) has said regarding *Amr* to be mastership (*Wilayat*), why did you believe in generalization?

So, the command of generalization is opposed to the apparent connotation of Quran, opposed to traditional report and opposed statements of commentators of Quran.

What is extraordinary is that this person, reasoning through the holy verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

"You have no concern in the affair..." (Surah Aale Imran 3:128)

...has reasoned through the traditional report of Jabir Jofi and said: The traditional report is correct, but he has not mentioned the name of Jabir and has intentionally ignored it and later objected that why we reasoned through the traditional report of Jabir and with absolute carelessness, declared the unreliability of Jabir?

Whereas if he refers to *Rijal* of Allamah Mamaqani and *Safinatul Bihar* of Muhaddith Qummi etc. he would understand his greatness and trustworthiness.

Also, those, who don't understand can refer to *Muntahayyul Aamaal* of Muhaddith Qummi, section on miracles of Imam Muhammad Baqir (a), so that the greatness and majesty of Jabir Jofi becomes clear.

Another point is that perhaps the 'Laam' in the holy verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

"You have no concern in the affair..." (Surah Aale Imran 3:128)

...is hint to ownership and its aim is that you by your own self, is not master of anything; but what Almighty Allah has kept under your discretion; like the holy verse:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

"Say: I do not control any benefit or harm for my own soul except as Allah please." (Surah Araaf 7:188)

And the statement of Imam Hasan Askari (a) in traditional report (as would be mentioned in the discussion of meaning of *Ghuluw*-extremism).

They are not owners of anything, except what Almighty Allah puts under their control. They are not masters of death and life, resurrection, seizure, and movement and stillness, except what

Almighty Allah has put under their control...and in whatever Almighty Allah puts under their control...He is having more discretion upon it.

Among them being this verse from the ambiguous verses and they cannot reason through it to prove their claim.

In the same way, those, who believe in predestination, by reasoning through this verse, have proved predestination, as Sayyid Razi, author of *Nahjul Balagha* mentioned in *Haqaiqut Taweel* and replied to their statements in the best manner. If there is no aim in the act, they should refer to it, so that the difference of opinion in this holy verse and its ambiguity becomes clear. Perhaps this obstinacy would end; and they would restrain from giving currency to the invalid statements of the opponents of Ahle Bayt (a).

How it should be that the seal of Prophets and Holy Imams (a) do not have discretion of mastership (*Wilayat*) and right of command in creational issues, whereas His Eminence, Sulaiman possessed this discretion?

Almighty Allah placed the wind and animals under his control and made them obedient to him, and granted the ability to the successor of Sulaiman [Asif] to bring the throne of Bilquis to Sulaiman in less than a twinkle of the eye. Whether our Prophet and his caliph, Ali Ibne Abi Talib (a) are not superior to them, and whether they are not heirs of all prophets and messengers?

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Among the verses, which they have translated on the basis of their personal view is the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

"And Muhammad is no more than an apostle; the apostles have already passed away before him..." (Surah Aale Imran 3:144)

They have said:

Muhammad does not have any post, except that of prophethood like the past prophets. Muhammad is in charge of Shariah, and he is only having this function, and not any other post. He is like Musa bin Imran; and as His Eminence, Musa (a) did not possess creational mastership and was not present everywhere, this Prophet is also as such.

In reply, we say that the claimant has not paid attention to the exegesis and interpretation of the verse: that this holy verse was revealed during Battle of Uhad.

When Shaitan called out: Muhammad is killed, some Muslims said: If Muhammad was prophet and messenger, he would not have died and been killed. Some believers said: You defend your religion and continue the battle, so that you may join him. Some also said: Now that Muhammad is dead, let us turn back to our previous belief and send someone to Abu Sufyan and sue for peace.

Such statements were issued by the Muslims on that occasion, but after that when their eyes fell on the Prophet, they expressed regret. This verse was revealed that like past prophets, Muhammad would also pass away. If he dies or is killed, would you revert to the condition of *Jahiliyya*? Whether he is killed or dies, you should defend your religion.

In other words: Allah, mighty and high says that Muhammad, also, would die or be killed like the past prophets. Shouldn't it be said on this occasion that Muhammad has no part of messengership?[1] On the basis of this, does this not contradict the verses in which other functions are proved from His Eminence?

Like the verse:

وَلٰكِنْ رَسُولَ اللّٰهِ وَخَاتَمَ النَّبِيِّينَ

[1] The topic of the verse is not that Muhammad has no function other than prophethood, and it does not contradict verses which prove other function for him.

"But he is the Apostle of Allah and the Last of the prophets." (Surah Ahzab 33:40)

And:

أَسْرَىٰ بِعَبْدِهِ

"Who made His servant to go..." (Surah Isra 17:1)

As the title of servant of Allah is mentioned in it; therefore Muslims in Tashahud of ritual Prayer say: And I witness that Muhammad is His servant and messenger.

The verse of:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (٤٥) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (٤٦)

"O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner, and as one inviting to Allah by His permission, and as a light-giving torch." (Surah Ahzab 33:45-46)

And the verse:

شَهِيدًا (٤١)

"...as a witness." (Surah Nisa 4:41)

As in this verse the post of witness, testifier, giver of glad tidings, warner and illuminated lamp are given to him.

رَحْمَةً لِلْعَالَمِينَ (١٠٧)

"...mercy to the worlds." (Surah Anbiya 21:107)

And the verse:

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (١)

"...that he may be a warner to the nations;" (Surah Furqan 25:1)

...as it comprises of the fact that His Eminence is also having the functions of mercy to the worlds and warner to the nations.

In other holy verses, he is mentioned as reminder, proof, bounty, effulgence and niche and there are many other topics as well as the author of *Manaqib* has mentioned 400 topics.

For example, the post of intercessor for sinners, which comprises of his being [according to verses and widely narrated traditional reports] having the position of intercession.

The designation of 'lofty exemplar' in the holy verse:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ

"And Allah's is the loftiest attribute." (Surah Nahl 16:60)

And the verse:

وَلَهُ الْمَثَلُ الْأَعْلَىٰ

"And His are the most exalted attributes." (Surah Rum 30:27)

Also, it is one of the two functions, which we would explain some of them.

In *Mustadrak Safeena*, under the term of 'mathal' (example), more than fifteen reliable authentic traditional reports from Prophet, Amirul Momineen (a), Imam Sajjad (a) and Imam Ja'far Sadiq (a) are mentioned that they said:

"We are 'Allah's loftiest attribute'.

It is worthy at this point to also quote some traditional reports regarding this.

They have narrated three traditional reports in *Tafsir Safi* and *Nurus Thaqlayn* [in Surah Rum] to prove that the Prophet and Holy Imams (a) are 'Allah's loftiest attribute'.

In a lengthy sermon in *Khisaal*, Saduq [in the chapter of Tens] and in *Tafsir Furat* have narrated from Prophet that he said:

"We are the words of piety, path of guidance, lofty attribute and the great evidence."

In *Biharul Anwar*, this traditional report is also narrated through another channel. This term is also mentioned in the second statement of Ziyarat Jamia.

In *Uyun* [chap. 30], Shaykh Saduq has narrated through authentic chains from Yasir, servant of Imam Ali Reza (a) from his noble forefathers that His Eminence, Holy Prophet (s) said:

"O Ali, you are the proof of Allah, gate of Allah, path to Allah, the great news and straight path; only you are the loftiest attribute."

They have narrated this traditional report in *Biharul Anwar* and other books as well.

Saduq, in *Amali* [Tenth gathering] has narrated through his chains from Asbagh bin Nubatah that Amirul Momineen (a) said:

"I am the caliph of Messenger of Allah (s), his vizier and successor...I am the great evidence, the great sign and the loftiest attribute."

In the sermon of Amirul Momineen (a), in his excellence, it is mentioned that His Eminence said:

"I am the beautiful names of God and loftiest attributes, and great signs."[1]

They have narrated from *Kitabe Nujoom* of Sayyid Ibne Tawus that an astrologer came to Imam Sajjad (a). The Imam asked: "Do you want me to guide you to someone, that when you enter our gathering you would have passed over 4000 worlds?" He asked: "Who is it?" Imam (a) said: "I will not mention his name to you, but I will tell you what you ate and stored."

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[1] *Biharul Anwar*, Vol. 53, Pg. 46-49.

When he informed, he asked: "I testify that you are the great divine proof, loftiest attribute and word of piety."

His Eminence said: "You are right, and your heart has been examined, so remain steadfast on this belief."[1]

In some Ziyarats narrated from the holy infallibles (a), the Holy Imams (a) are addressed:

"You are the loftiest attribute and great sign of God."

I have mentioned all traditional reports of this topic in *Mustadrak Safeena* and it can be said that they reach to the level of widely narrated reports.

'Loftiest attribute' implies the holy effulgence of the fourteen infallibles, which sometimes they have compared to the effulgence of Wilayat, sometimes to effulgence of knowledge and sometimes to effulgence of Arsh.

Prophet and Imam, through this effulgence of knowledge and effulgence of Arsh – as it is the name of knowledge, power and widespread mercy and they are carriers of it – they know all the past and future, in addition to what is present in the world of creation; and through this power, which Almighty Allah has gifted to them, all they want would come into being.

They are neither partners of Allah, nor vizier or like His secretary; on the contrary they are created, subjugated and limited servants; that if Almighty Allah does not grant anything to them, they would not have anything of their own.

Almighty Allah has deemed them to be His loftiest attribute; that their knowledge is example of knowledge of Almighty Allah and their power may be an example of Allah, mighty and high. This knowledge and power is compared to the Arsh, which the Prophet and Imam carry. Thus, since their knowledge and power

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[1] *Biharul Anwar*, Vol. 46/42; and through another chain in *Madinatul Maajiz*.

is from knowledge and power Almighty Allah, they are powerful and knowledgeable in every matter.

Since the Holy Prophet (s) and Imam (a) are physical creations, they are restricted in place, but through the sacred effulgence which they carry, they see everything; and there is no veil before their eyes.[1]

But regarding similarity of messengership of Messenger of Allah (s) with messengership of His Eminence, Musa bin Imran, it should be said that this comparison is correct from the aspect of true messengership and not in the specialty of ranks and limits of messengership; because it is clear that His Eminence, Musa was not of the rank of Messenger of Allah (s) and knowledge and perfections of His Eminence, Musa as compared to the knowledge and perfections of Holy Prophet (s) is like a drop as compared to the ocean, as was mentioned previously.

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Among the verses through which this person has reasoned to negate of creational mastership (*Wilayat Takweeni*) are the following:

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (٢١) قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٢) إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ

He has translated the verse as follows:

"Say: I do not control for you evil or good. Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: (It is) only a delivering (of communications) from Allah and His messages." (Surah Jinn 72:21-23)

That is I am responsible for delivering my message and not creation.

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[1] This side exegesis of this point is mentioned in *Mustadrak Safeena*, under the terms of 'noor', 'Ilm' and 'Arsh' and some of them are also mentioned in *Tarikh Falsafa wa Tasawwuf*, Pg. 143-150.

But according to the belief of this humble servant, this verse should be reconciled and translated with other verses of Surah Araaf and Surah Yunus, and some other verses.

In that case, it would become clear that: the implication is that I, personally and on my own, am unable to harm or benefit you, except what Allah wishes, but the Prophet and others, by the power of Almighty Allah and according to estimation that Allah wants are having the power and strength as a result of which, they are owners of profit and harm to themselves and others.

It is from this aspect that in verses and traditional reports of conveying harm to others, also that which harms one's own body, the commands causing harm are lifted.

For example, if use of water is harmful, the person should perform Tayammum; and fasting also is unlawful if it is harmful to the body.

So, it can be said that people are capable of harming themselves and that is why they are prohibited from this. If harming oneself hadn't been possible, prohibition would be meaningless.

In other numerous verses and traditional reports, praise is mentioned about conveying benefit to others, as they have said:

"One, whose benefit for the people is more, is better than others."

Thus, people and prophets, by the power of Almighty Allah and favor of Allah, mighty and high, are capable of profiting and harming themselves and others, but to the extent that Almighty Allah wants. From this aspect, sometimes conveying benefit becomes obligatory and sometimes recommended, but causing harm to self and others is declared unlawful.

Another point is that the above writer has omitted the following portion from the verse:

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ

"Say: Surely no one can protect me against Allah..." (Surah Jinn 72:22)

It is clear that no one gives refuge to anyone, so as not to allow hardships, calamities and chastisement from Almighty Allah to reach him. That if Allah wants to make someone suffer, no one can stop Him.

Messenger of Allah (s) also, did not give refuge of anyone other than Almighty Allah, whatever he has is from Allah; and every bounty and grace, which is also from his side and which reaches some through *Tawassul*, is all by divine grace.

They have narrated in commentaries of *Al-Kafi* that Imam Musa Kazim (a) said in the exegesis of this verse:

When Holy Prophet (s) called people to mastership (*Wilayat*) of Amirul Momineen (a), the Quraish gathered and said: "O Muhammad, excuse us from accepting Wilayat."

Prophet said: "Wilayat is at the discretion of Allah and not under my discretion." They didn't accept sincerely that it was from Allah, and came out [from His Eminence]. Thus, this verse was revealed.

In *Tafsir Qummi*, it is mentioned in the explanation of this verse that:

"Say: I do not control for you evil or good, if you oppose the matter of Wilayat of Ali Ibne Abi Talib (a). Also, tell them: No one can give refuge to me from chastisement of Allah, if I conceal the Wilayat of His Eminence and other than Almighty Allah, I don't find any refuge. I will not say and not announce anything, except what Almighty Allah has commanded regarding mastership (*Wilayat*) of Ali Ibne Abi Talib (a). One, who opposes the command of Allah and Messenger regarding mastership (*Wilayat*), his recompense would be Hell."

From what was mentioned above, implication of Almighty Allah in two other verses, which are same as these verses – and one,

who doubted, has argued through them and has omitted one of its statements – it is learnt that those two verses are as follows:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

"Say: I do not control any benefit or harm for my own soul except as Allah please." (Surah Araaf 7:188)

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ

"Say: I do not control for myself any harm, or any benefit except what Allah pleases." (Surah Yunus 10:49)

In both instances, the writer has omitted the part:

إِلَّا مَا شَاءَ اللَّهُ

"...except what Allah pleases." (Surah Yunus 10:49)

...since it was not in his favor.

These two verses support our contention that Holy Prophet (s) and others are not owners of profit and loss from their own side to themselves and to others, except what Almighty Allah desires; that is whatever power and might Almighty Allah wants, He grants it to them. So, according to the estimation that Almighty Allah has bestowed to them, they are capable of causing benefit and harm to themselves and others.

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One another verse, through which they have argued to negate Creational Mastership (*Wilayat Takweeni*), is as follows:

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ

"Say: I am not the first of the apostles, and I do not know what will be done with me or with you." (Surah Ahqaf 46:9)

In the translation of the verse the persons raising the doubt has said as follows and in his imagination has fabricated as follows:

Say: "I am not a new prophet and like all other messengers and I don't know what would happen with me and with you."

Then he said: "This verse clearly says that the seal of prophets, like other prophets, is unaware of creational issues of himself and others."

It should be said: In this verse also, the words of:

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

"I do not follow anything, but that which is revealed to me." (Surah Ahqaf 46:9)

...mentioned after the words of 'by you' are not mentioned with vested interest.

This verse should be with that one and under the explanation of that verse like the verse of Surah Qadr [comprising of the fact that all matters are presented to Holy Prophet (s)] and understood with attention to widely narrated traditional reports. In that case it can be said that the implication is:

"Say: I don't know anything by my own self and from my side, without being instructed by Almighty Allah."

Under the verse, the same meaning is under view that he said:

"I do not follow anything, except what is revealed to me. That I do not know anything myself and everything is from divine revelation and instruction of Almighty Allah."

So, His Eminence knows and sees all past and future things through divine revelation and instruction of Almighty Allah, because divine revelation is not restricted to laws of Shariah and religious teachings, on the contrary Quran was revealed to the last Prophet (s), containing all the sciences [as was mentioned before].

In the same way according to clarification of Quran 'inspiration by His commandment' it is revealed to Holy Prophet (s) that some of its benefits and effects were mentioned previously; and that I would mention it again.

He was the most liked from all the prophets for unseen knowledge. Almighty Allah says:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

"The Knower of the unseen! So He does not reveal His secrets to any, except to him whom He chooses as an apostle." (Surah Jinn 72:26-27)

So, the Prophet is the chosen one of Almighty Allah for unseen knowledge.

Although it is possible that Imam Ali (a) may be the implication of these verses, as his self is from Holy Prophet (s), as is mentioned in numerous traditional reports that Jibraeel said to His Eminence: "Ali is from you." And the Messenger of Allah (s) also said: "Ali is from me." The verse of 'our selves'[1] in the incident of Mubahila is also its evidence.

From this aspect, thousands of unseen reports from Prophet and his successors regarding destinies after their lifetime have been recorded, which Shia and Sunni have narrated and till date have seen their occurrence.

In Shia books numerous reports of Prophet (s) are found regarding conduct that would be meted out to Ahle Bayt (a) and Holy Imams (a); and many destinies of people of the Ummah are explained in their forms and other reports.

These side details of knowledge of Prophet and Holy Imams (a) are mentioned in the book of *Maqam Quran O Itrat*; and around 100 pages are related to unseen knowledge of Ahle Bayt (a).

The great Shia scholar, Sayyid Hashim Bahrani, in *Madinatul Maajiz,* has mentioned more than 2000 exemplary miracles of the twelve Imams (a) and quoted around 650 reports about unseen knowledge of Holy Imams (a). May Allah reward him

[1] Surah Aale Imran 3:61.

with the best of rewards from his purified and chaste ancestors (a).

Then, how it can be that a sensible man should have faith in the following statement from verses of Quran:

مَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ

"I do not know what will be done with me or with you." (Surah Ahqaf 46:9)

...but be careless to other verses and widely narrated traditional reports present with us, and say that Holy Prophet (s) is unaware of destiny and future of himself and others?!

This is like the reasoning of those claimants of Islam, who say: Allah, Mighty and Sublime is a body; He is having organs and limbs and He would be visible in the hereafter; and claim that prophets and messengers committed sins!

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Some verses, through which they have argued to negate creational mastership (*Wilayat Takweeni*), are:

إِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ (٤٠)

"Only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business)." (Surah Raad 13:40)

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

"Nothing is (incumbent) on the Apostle but to deliver (the message)." (Surah Maidah 5:99)

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ

"We have not sent you as a watcher over them; on you is only to deliver (the message)..." (Surah Shura 42:48)

And...

These verses state that the Prophet has no responsibility, except to deliver the message, but do not mention what delivery is.

Perhaps it's only implication is conveyance of religion.

It might also have a general implication: that is conveyance of religion and conveyance of everything bestowed to him from Almighty Allah and that he is the means between the creator and creatures and fulfills it in conveying it to others.

In short, it means: You are appointed to receive and deliver the favors to others; and not responsible to spend it; the account of blessings and acts, on Judgment Day, is upon us.

So, it can be said: Implication is that especially in divine laws, only delivery of message is upon you; not responsibility or compulsion of people to act upon religious duties. You may only deliver the message: their accounting is not your responsibility and it is not your responsibility if they don't embrace faith and continue to disbelieve; because Allah, mighty and high has said and in Holy Quran:

وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ (٧)

"And no blame is on you if he would not purify himself." (Surah Abasa 80:7)

مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

"Neither are you answerable for any reckoning of theirs." (Surah Anaam 6:52)

As for the matter of being the keeper and watcher, it is clear that Almighty Allah is keeper and watcher of all created beings, in such a way that angels being keeper and watcher, is not contradictory to command of the Lord. Verses of Quran like:

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

"And He sends keepers over you." (Surah Anaam 6:61)

And the verse:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (١٠)

"And most surely there are keepers over you," (Surah Infitaar 82:10)

...has clarification regarding this. Being keeper and watcher of Almighty Allah with His holy being is in relation to all things and Almighty Allah is the best of the keeper.

فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٦٤)

"But Allah is the best Keeper, and He is the most Merciful of the merciful ones." (Surah Yusuf 12:64)

From this can be concluded that there should be keeper among people also; as Almighty Allah has regarded Himself as the best of keepers and it is clear that being keepers and watchers of creatures is limited to power and strength that Almighty Allah has granted.

The statement:

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

"We have not sent you as a watcher over them." (Surah Shura 42:48)

Like the verse:

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (٨٦)

"And I am not a keeper over you." (Surah Hud 11:86)

And the verse:

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (١٠٧)

"And you are not placed in charge of them." (Surah Anaam 6:107)

Implication of all these verses is also that: You are not their in-charge, keeper, watcher and protector. If you and others protect something, it is from strength and power that Almighty Allah

has bestowed you. So, again the establisher and protector of all is Almighty Allah through His own power.

In the same way, verses regarding mastership of Allah, mighty and high are not contradictory to verses and evidences of limited mastership of creatures, who are themselves poor.

Also, the verse:

وَكَفَىٰ بِاللَّهِ شَهِيدًا (٧٩)

"And Allah is sufficient as a witness." (Surah Nisa 4:79)

...which says that Allah, mighty and high is witness, watcher and seer among His creatures is not contradictory.

We read in the Holy Quran:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا (٤١)

"How will it be, then, when We bring from every people a witness and bring you as a witness against these?" (Surah Nisa 4:41)

It is mentioned in traditional reports that prophets are witnesses on their communities, and His Eminence, Muhammad (s) is witness on prophets and Ali (a) is also a witness of our Prophet and Almighty Allah has said regarding this:

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (٤٣)

"Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book." (Surah Raad 13:43)

He also says:

لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"That you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you." (Surah Baqarah 2:143)

This verse is revealed for the Holy Imams (a); they are witnesses over the creatures and the Prophet is also a witness over them.

He also says:

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۖ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِاللّٰهِ شَهِيدًا (١٦٦)

"But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness." (Surah Nisa 4:166)

He also says:

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ

"Is he then who has with him clear proof from his Lord, and a witness from Him recites it..." (Surah Hud 11:17)

The implication of 'who has with him clear proof' is the Messenger of Allah (s) and witness, who recites it, is Amirul Momineen Ali Ibne Abi Talib (a) as mentioned in widely narrated traditional reports of Shia and Ahle Sunnat.

He also says:

وَيَقُولُ الْأَشْهَادُ

"And the witnesses shall say..." (Surah Hud 11:18)

'Witnesses' imply Holy Imams (a) as Imam Muhammad Baqir (a) has said.[1]

Witnesses, who command lofty ranks of justice and perfection and are basis on Judgment Day to give witness for people, would they not see the condition and acts of people and do not know

[1] For sources of this traditional report refer to Biharul Anwar, Vol. 23, Pg. 333-353. Chapter about Holy Imams (a) being witnesses over the creatures. [Vol. 35, Pg. 386]; Chapter that Amirul Momineen (a) is the witness, watcher and who is watched. [Vol. 7, Pg. 306]; Chapter that mentions witnesses on Judgment Day.

about them? It is known that the reply is negative, because they must see and know the acts of people, so that they may give witness and without seeing and knowing, no one can testify.

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Another verse, which the objection maker has argued through regarding creational mastership (*Wilayat Takweeni*) is:

وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ (٨٠)

"And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?" (Surah Aale Imran 3:80)

It should be said that the meaning of the verse, with attention to the context of this verse and the verse prior to this is as follows:

"No human being, whom Almighty Allah has chosen for messengership and given him Book, wisdom and prophethood, then he should say to men: Be my servants rather than Allah's. Rather (the prophets would, as per their duty, say): Be worshippers of the Lord due to teaching of the Book and your reading (it yourselves) [that is for acquiring knowledge of Quran and fulfilling its commands, so that you may become *Rabbani* (sagacious)]. This human being, whom Almighty Allah has given the Book, prophethood and wisdom, does not command you to take angels and prophets as lords. How this human being can order you disbelief, after having called you to God and after you embraced Islam?"

In other words, if someone regards angels, prophets and Holy Imams (a) as his lord, he is a disbeliever and the conclusion of this holy verse is that he denies the position of lordship from the angels and prophets and has no connection with creational mastership (*Wilayat Takweeni*).

Shaykh Qummi – who was among teachers of Shaykh Kulaini – in his Tafsir, has said in explanation of these two verses: That is

Prophet Isa (a) did not tell the people: I created you, so be my servants and not servants of God. Isa (a) told them: "You be *Rabbani* (sagacious)."

However, regarding the statement of God, that is [and He does not command you...] he said: Some people worshipped angels, some Christians regarded Isa (a) as God; and the Jews said: Uzair is the son of God; so Almighty Allah falsified them and revealed this verse.

In another verse also, it is mentioned: Say, O people of the Book; come; let us follow that word, which you and we regard as true. That is we must not worship anyone/anything other than God, and don't ascribe partners to Him.

وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

"And (that) some of us shall not take others for lords besides Allah..." (Surah Aale Imran 3:64)

But if they turn back, then say: Bear witness that we are Muslims.

It can be concluded from these two verses that those, who believe in the lordship of angels, prophets, messengers or Imams, are disbelievers. All of us should worship Almighty Allah and not ascribe partners to Him, and not take anyone as God, other than the Lord of the universe.

Now, to make the matter clearer, we mention different meanings of the word of 'rabb' – whose plural [that is 'arbaab'] is used in the verse as instance of discussion:

The first meaning of 'rabb' (Lord of the worlds and creatures of the world) and is regarded as one of the divine names of God.

It second meaning [is 'king'] as mentioned in this meaning in the Holy Quran in three instances.

أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا

"As for one of you, he shall give his lord to drink wine." (Surah Yusuf 12:41)

اذْكُرْنِي عِنْدَ رَبِّكَ

"Remember me with your lord..." (Surah Yusuf 12:42)

ارْجِعْ إِلَىٰ رَبِّكَ

"Go back to your lord." (Surah Yusuf 12:50)

The third meaning of lord is [master], which often occurs in language. One of its examples being the statement of Abdul Muttalib during the incident of the folks of the elephants that:

"I am the owner and master of my camels and the house of Kaaba has its own master."

In the same way, His Eminence, Imam Musa Kazim (a), in the traditional report of etiquette of dining and washing of hands, said: "It should begin with the master of the house."

The fourth meaning of 'rabb' is one, who is obeyed. In the holy verse:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

"They have taken their doctors of law and their monks for lords besides Allah." (Surah Taubah 9:31)

Almighty Allah says in condemnation of the People of the Book:

They have, without permission of Almighty Allah, taken up their priests and monks as worthy of their obedience.

This meaning is concluded from the statements of Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a). This condemnation is also because they become obedient to those, who satisfy them as opposed to truth and reality and who distort the lawful and unlawful of God.

In addition to this: Lord is also mentioned in the meaning of 'diplomat', 'manager' 'reformer' and 'chief'; as mentioned in dictionaries and other books.

Some examples of the uses of the word 'rabb' in the latter meaning (not in the first), is the statement of Amirul Momineen (a), when they asked him regarding *Dabbatul Arz*[1] and he said:

"He is the lord of the earth, through whom is the earth stable."

The narrator asked: "Who is he?" His Eminence replied: "He is the most truthful one (*Siddiq*) and the discriminator (*Farooq*) of this Ummah..." [the implication of His Eminence was his own self].

The word of 'rabb' in the interpretation of the statement of Almighty Allah:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

"And the earth shall beam with the light of its Lord." (Surah Zumar 39:69)

It has also come in the same meaning: as Qummi has narrated in his *Tafsir* that Imam Ja'far Sadiq (a) said: Lord of the earth is the

[1] The term of Dabbatul Arz is mentioned in verse 82 of Surah Naml:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ (٨٢)

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)

And his advent is from the signs of Judgment Day.
In books of exegesis, like *Tafsir Burhan* and *Tafsir Nurus Thaqlayn* and books of traditions numerous traditional reports are mentioned that the implication of this Dabbatul Arz who would come out of the grave and speak to the people is the master of the monotheists, Amirul Momineen (a).

Imam of the earth; through whose effulgence, the earth would be illuminated at the time of reappearance.

From what we mentioned the interpretation of this statement of Almighty Allah also becomes clear:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاظِرَةٌ (٢٣)

"(Some) faces on that day shall be bright, looking to their Lord." (Surah Qiyamah 75:22-23)

'Lord' in the verse can imply the prophet and the Imam, that believers would see them on Judgment Day. In that case, the meaning of the verse would be: Faces of believers on Judgment Day would be lit up with joy and they would glance at their chief and master.

'Nazira' may also perhaps imply 'those, who are awaited for', as this second meaning is concluded from some reports.

In the Holy Quran also 'Nazira' is mentioned in the meaning of the awaited one, when Almighty Allah says:

فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ (٣٥)

"And shall wait to see what (answer) do the messengers bring back." (Surah Naml 27:35)

That is Bilquis said: I will send a gift to Sulaiman and wait to see what reply comes from him. So, one, who has reasoned through this verse and claims that Almighty Allah would be seen on Judgment Day, in every condition, he has deviated.

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Among the verses, which this writer has employed to negate creational mastership (*Wilayat Takweeni*) is the verse:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١) لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ (٢٢)

"Therefore do remind, for you are only a reminder. You are not a watcher over them; "(Surah Ghashiya 88:21-22)

And he has said in its explanation:

"So remind them, you are only a reminder. You have no power over them. So the messenger, who has no power on the people, how he can have power on the world?"

'Musaitir' with 'seen' and 'saad' both, is mentioned and it means one and the same.

Ali bin Ibrahim Qummi says in the interpretation of second verse:

That is: "You are not their protector, guard and recorder of deeds."

The author of *Majmaul Bahrayn* has said:

مُسَيْطِر and مُصَيْطِر is one, who occupies a high place over someone and who watches his acts and records his deeds.

So, the meaning of the verse is: You are not appointed to record their deeds and to mind over them; that you make them enter the religion of Islam forcibly. In the same way, He says in another occasion:

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ

"And you are not one to compel them." (Surah Qaf 50:45)

...to enter religion; and people are free to follow any religion they like.

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ

"So let him who please believe, and let him who please disbelieve." (Surah Kahf 18:29)

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Another verse, which they reason through to deny creational mastership (*Wilayat Takweeni*) is the following:

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ (٦٩)

"I had no knowledge of the exalted chiefs when they contended:" (Surah Saad 38:69)

It is said: Say: I have no knowledge about the exalted chiefs, during their conversation. Thus, one, who doesn't have knowledge about the exalted chiefs, who can be their leader and guide? Also, the verse, which says that the Prophet has no knowledge of hypocrites and except for revelation, has no knowledge.

In reply we say: According to context of the report of ascension (*Meraj*) recorded in exegesis of the verse, also on the basis of other widely narrated traditional reports, meaning of the verse is as follows:

"Say: I don't know anything by my own self and from my side, without being instructed by Almighty Allah. Whatever I know is through the instruction of Allah, mighty and high."

How it can be that His Eminence should not become wise after the instruction of Almighty Allah; whereas according to clear explanation of Quran, the dominions of the earth were shown to Ibrahim Khalil?

Whether what was shown to him wasn't shown to our Prophet?

Whether our Prophet, Muhammad (s) isn't superior, more excellent and learned than the prophets?

Whether this writer is denier of ascension (*Meraj*)?

Or he says His Eminence went on ascension (*Meraj*), but he forgot it?

The verse means that the Prophet doesn't know the conditions of hypocrites; that is His Eminence, without divine revelation and instruction of Almighty Allah, doesn't know anything. How Huzaifah can learn about the hypocrites through the instruction of Prophet (and according to that well known traditional report), but the Prophet was not informed of it?

This humble servant has replied to these verses in detail in the treatise of *Ilme Ghaib*.

This verse should be reconciled with another verse, which says:

Say to the hypocrites: ***"Indeed Allah has informed us of matters relating to you..."***

Also, we must pay attention to another verse, which we quote here: that is:

وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ

"And most certainly you can recognize them by the intent of (their) speech." (Surah Muhammad 47:30)

If they pay attention to all the three verses and reconcile them, they would conclude that there is no contradiction in the Holy Quran; thus in every instance that knowledge is negated for Holy Prophet (s), we should know that it implies personal knowledge of His Eminence.

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Among the verses, which the creator of doubts has reasoned to deny creational mastership (*Wilayat Takweeni*) is the following:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ

"Say: I am only a mortal like you; it is revealed to me." (Surah Kahf 18:110)

He has interpreted the verse as follows:

Say: Indeed, I am a human being like you; but divine revelation has descended on me. So there is no difference between the Prophet and common people, except divine revelation. And revelation is also regarding legislative matters. So, divine revelation on a human being wouldn't grant him creational mastership (*Wilayat Takweeni*).

He should be asked: What is the implication of 'I am only a mortal like you'?

Does it mean: I am only a mortal like you in form?

Or it means: I am only a mortal like you, in form, nature, sex, personality; body and reality; that is your and my physical characteristics are same?

This is incorrect; because hundreds of traditional reports, among them being: reports[1] of the essence (*teenat*) of Prophet and Holy Imams (a) and process of creation of their bodies from purified and uncontaminated *Illiyeen*, process of birth and period of weaning; and all their conditions (like not throwing shadow, seeing from the front as well as the back of the head); and traditional report of the creation of souls and hearts of Shia from the leftover of essence (*teenat*) of their bodies – in addition to being a specialty of prophethood, which has extraordinary prominence of His Eminence from others, it falsifies the second possibility.

So, the Prophet is like human beings only in form, and divine revelation to him is not restricted to legislation, on the contrary, in addition to that; knowledge of the conditions of universe, unseen things and whatever Almighty Allah may like is revealed to him.

It is clear that whatever the Prophet has is bestowed on him from Almighty Allah. So, if we admit to his creational mastership (*Wilayat Takweeni*) upon the universe, it wouldn't negate this verse.

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Another verse, which they use to negate creational mastership (*Wilayat Takweeni*), is:

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا

[1] The number of these reports exceeds the limits of wide narration and some them are mentioned in the book of *Al-Kafi, Basair* and others. Among them being in *Bihar*, Vol. 25, Pg. 1; Vol. 5, Pg. 225, Vol. 67, Pg. 77 and other places, which are mentioned in detail in *Safinaul Bihar* and *Mustadrakul Safeena*, under the term of 'teen'(dust).

"Say: Shall I take a guardian besides Allah." (Surah Anaam 6:14)

Say: I am commanded to be the first Muslim; and do not be from the polytheists.

They said:

"It is known from this verse that one, who accords mastership over himself to anyone other than Allah, is basically a polytheist."

According to our belief, the conclusion they have derived from this verse, is incorrect; because it is possible that this verse is the personal duty of Prophet. A Prophet, who is most superior and better than all created things; is a means of favor between the creator and creatures, who has no master, other than Almighty Allah.

He, who is the first of Muslims and the foremost worshipper, how is it possible that that he should take someone else as his master and controller?

As if he wants to say: Would someone like me take someone as guardian besides Almighty Allah?

Another point is that in this verse, there is no discussion about restriction of creational (*Takweeni*) and legislative (*Tashree-e*) and it is absolutely hinted at the topic of mastership (*Wilayat*).

As if the writers have invented this restriction of creational (*Takweeni*) from their own side.

The Prophet neither has any master, other than Almighty Allah, either in creational or legislative matters.

Thus, the holy verse isn't definite evidence for him.

However, the story of the believers is other than this, and they request Almighty Allah to appoint someone as their guardian (*Wali*). In the verse:

وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا (٧٥)

"And give us from Thee a guardian and give us from Thee a helper." (Surah Nisa 4:75)

If it is that they take someone other than Almighty Allah as master; it was prohibited, then why believers made such request and Almighty Allah also granted them?

Its explanation is that Almighty Allah says that acceptance of mastership of creatures is polytheism, as mentioned in the verse of:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥)

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (Surah Maidah 5:55)

...and has granted mastership (*Wilayat*) to the Prophet and rightful Imams.

So, the implication of the first verse is (say: Shall I take a guardian, master and lord besides Allah) – If discourse had not been the special duty of Prophet – it is that I am not having any master and lord other than Allah. No one has any master, lord and Wali, except whom Almighty Allah has appointed as Wali, master and guardian; like the precedence of Prophet over believers other than they have on themselves according to the declaration of Quran.

Also, like Amirul Momineen (a) and the Holy Imams (a) whom Almighty Allah appointed as guardian, master and preferred and who are the implications of the verse:

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

"We are your guardians in this world's life and in the hereafter." (Surah Fussilat 41:31)

In the same way is the guardianship of father and paternal grandfather, whom Almighty Allah has appointed as guardianship.

In other words, no one is *Wali* and *Maula* over others, till Allah, mighty and high doesn't deem him to be master of someone to the extent that He should mention mastership for him and prove it for him.

Verses like this also imply the same.

Like the verse:

قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا

"Say: Do you take then besides Him guardians who do not control any profit or harm for themselves?" (Surah Raad 13:16)

In this verse, condemnation is aimed at people, who take for themselves guardians, without command and permission of Almighty Allah and not aimed at anyone else.

That is people, who by the command of Almighty Allah, choose and accept guardians for themselves whom Almighty Allah has appointed and they know that those guardians also personally and by themselves, are not masters of profit and loss, except over what Almighty Allah has given power to.

In the same way is the verse:

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ

"What! do then those who disbelieve think that they can take My servants to be guardians besides Me?" (Surah Kahf 18:102)

This translation is on the basis of famous recitation, in which they recite 'haseba' to be in the past tense form, which is correct.

However, according to recitation of Amirul Momineen (a) and some others, who recite it as 'hasbo' the translation of verse would be: Is it sufficient for the salvation of disbelievers that

they should regard My servants as their guardians instead of Me?!

Qummi has mentioned in his *Tafsir* that Imam Ja'far Sadiq (a) said: In his verse, the implication is for *jibt* and *taghoot*.

That is followers of those two, whom they took as their guardian, without command and appointment of God. They think that these two would save them from divine chastisement; [not only is not like this] on the contrary, they, as a result of love for those two individuals, became disbelievers and we have prepared Hellfire for the disbelievers.

Thus, our implication from creational mastership (*Wilayat Takweeni*) – which we regard as proved for Prophet and Holy Imams (a) from the side of Almighty Allah – it is that they are knowledgeable, seeing, powerful and omnipotent over all creatures, universe and possibilities, as we have repeatedly clarified in this book.

But it should be known that these personalities do not create anything from absolutely nothing; as we would mention after this.[1] Creation from absolute nothingness is (which is creation of initial and original) is restricted to Allah, mighty and high.

Thus, the act of the Prophet and Imams is not creation from nothingness. On the contrary, for creation of every phenomenon, they use everything and matter; whether that matter and thing is from our perceptions, or it is so small or invisible that is not perceived through the apparent and ordinary senses.

In verses of Quran, traditional reports, books of language, this act is known as creation. And Almighty Allah Himself is the best of creators.

Some people are wary of the term of creation and they label it as 'making'. Whereas both of them are correct and the word of maker is also, like creation, is among the divine names.

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[1] Ref: Part Two, explanation of the third statement of Dua Jaushan.

Thus, the verses, in which it is mentioned that Almighty Allah is your guardian and master; God is sufficient for mastership and assistance and you don't have any master or supporter, except Almighty Allah do not contradict the verse of appointment of mastership for the Prophet and the Holy Imams (a).

For example, pay attention to this verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥)

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (Surah Maidah 5:55)

In view of all: Shia and Ahle Sunnat, this verse was revealed about Amirul Momineen Ali Ibne Abi Talib (a) when during genuflection, he gave his finger ring in charity to the beggar.

This verse comprises of the fact that God, Prophet and Amirul Momineen (a) are our masters and owners of discretion. Thus, we also, by the command of God, regard prophet and Imam as our guardian and master. Would we, according to the statement of this writer, become polytheists? It is definitely not so.

This writer has said:

This verse, according to pronoun of 'you all' in the word of 'your guardian', is special address to those present. So, on the basis of his wrong imagination, mastership of Amirul Momineen (a) is restricted to persons present at the time of revelation of the verse and who are being addressed; and individuals who came into being later are not addressed in the verse of mastership.

These verses are like the verses of ownership, as we read in some verses that God is the owner of the heavens and earths and the owner of all creatures, and in other verses, Almighty Allah Himself proves ownership for creatures, in addition to the fact that ownership of creatures is from implications of common and logical parlance. Thus, it is natural that these verses don't contradict each other.

Almighty Allah is the owner by His own self and ownership of the creatures is indirect and limited; and it is from Almighty Allah.

In the same way, verses which comprise of the fact that Almighty Allah is sufficient as a witness and recording of deeds do not contradict the verses, which clarify that Almighty Allah has appointed witnesses and recorders among the creatures.

In the same way is the statement in the verse of mastership. Almighty Allah is the guardian and master by His self and guardianship (*Wilayat*) of Prophet, Imams and others is appointed and limited.

Almighty Allah says at the end of Surah Isra:

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ

"And Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace." (Surah Isra 17:111)

Restriction of the phrase: 'from disgrace' is proof that appointment of guardian from the side of that needless powerful is not because of need; but the absolute guardian and guardians are not negated, on the contrary Almighty Allah has said elsewhere:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢)

"Now surely the friends of Allah - they shall have no fear nor shall they grieve." (Surah Yunus 10:62)

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Other verses that he has reasoned through to negate creational mastership (*Wilayat Takweeni*) are as follows:

قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ (٦٦)

"Say: I am not placed in charge of you." (Surah Anaam 6:66)

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (١٠٧)

"And you are not placed in charge of them." (Surah Anaam 6:107)

وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا (٥٤)

"And We have not sent you as being in charge of them." (Surah Isra 17:54)

أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا (٢)

"Do not take a protector besides Me;" (Surah Isra 17:2)

Then he has translated the word of protector 'wakeel' as trustee and guard.

On the basis of this, the reasoning of this writer, that he reasons through the implication of verses and does not regard it necessary to refer to the explanation of the Progeny (*Itrat*). It should be said: The Prophet is not the trustee of people and all people also cannot take anyone as trustee other than Almighty Allah, since He says:

لَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا (٢)

"Do not take a protector besides Me;" (Surah Isra 17:2)

Thus, he regards all reports with regard to agency and words of prominent scholars in books of jurisprudence and codes of practical laws to be opposed to Quran!

This statement is the result of that kind of reasoning that everyone translates the verse according to his own view and builds a foundation upon it and completely ignores other verses and widely narrated traditional reports. All know that this is not lawful; on the contrary, they should pay attention to the wording of these verses and interpret divine words with attention to other verses and widely narrated traditional reports.

As for the original statement; scholars have said: word of trustee (*wakeel*), which applies to Almighty Allah has four meanings:

First: one, who suffices for the issues of creatures.

Second: one, to whom all the issues of the world are entrusted.

Third: one, who provides sustenance to creatures and who maintains them.

Fourth: refuge of creatures and those, who are helpless.

In other words, one, who by his self, is independent in protection and guarding the people and fulfillment of issues of creatures and is not needful of assistance of others. Allah, the mighty and high is such that He has no partner. In this sense, Prophet and others are not trustees and Almighty Allah has Himself negated such trusteeship for the Prophet.

However, this subject has no connection with our statement regarding creational mastership (*Wilayat Takweeni*).

In the Holy Quran, Almighty Allah introduces His own trusteeship in the following manner:

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (١٢)

"And Allah is custodian over all things." (Surah Hud 11:12)

So, there is no one other than Allah, who is the custodian over all things; although creatures can be custodians upon some things without autonomy.

In the exegesis of the verse:

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (١٠٢)

"And He has charge of all things." (Surah Anaam 6:102)

Shaykh Tabarsi says: That is God is the protector, controller and caretaker of creatures. So, He is the trustee on creatures and it is not said that God is trustee *for* creatures. But *creatures* are trustees for creatures. Also, some creatures become trustees and caretakers for some others, without independence and with limitation; like angel of death, who, according to clarification of Almighty Allah, is appointed as trustee for capturing souls; as He says:

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

"Say: The angel of death who is given charge of you shall cause you to die." (Surah Sajdah 32:11)[1]

In the same way, in the exegesis of the verse:

قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ (٦٦)

"Say: I am not placed in charge of you." (Surah Anaam 6:66)

Tabarsi said: That is say: O Muhammad, I am not appointed to prevent you from denial and disbelief by the Holy Quran and to guide you from disbelief and act as an obstacle in this regard, since the meaning of 'in charge on something' is the one, who is appointed to take care and keep away the harm.

Some have said that the meaning of this verse is:

I am not the protector of your deeds, and I am not having the appointment of recompensing you with reward or punishment. I am only a guide, a giver of glad tidings and a warner:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ

"So let him, who please believe, and let him, who please disbelieve." (Surah Kahf 18:29)

So, the evidence of verses, which negate the trusteeship of Prophet are not more than which we have mentioned.

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[1] Although it is not in the meaning that (according to some views called as legal reasonings) angels that are controlled and they act without intention that Allah only makes them do what He likes.
To refute this view and to discover the creation of angels, those who like, may refer to the statements of Allamah Majlisi in *Biharul Anwar*, as he has collected verses and traditional reports regarding this issue in the chapter of the reality of angels.

Another verse, which the maker of objection has argued through to negate creational mastership (*Wilayat Takweeni*) is the following:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them." (Surah Nur 24:55)

He has narrated under the explanation of the verse that Imam Ja'far Sadiq (a) said: This verse is regarding the Holy Imams (a), about whom Almighty Allah promised that they would become caliphs on the earth – as He has granted caliphate to other prophets and successors – and would establish for him the religion that He likes.

Then he said:

This verse has clearly explained some points: first is that the caliphate of Holy Imams (a) is like caliphate of past people and just as all prophets and successors were there to control and spread laws; it is as such for the Imams as well. Thus, it is legislative and not creational. Secondly: Allah would grant them firmness to spread religion and presently they do not have it. Thirdly: Their caliphate is on the earth and not on the whole universe.

Firstly, it should be said: The verse regarding Holy Imams (a) is correct; but the implication of Allah – that: 'as He made rulers those before them' are all prophets and successors, is not correct. It is clear that the apparent connotation of the verse is general and it is not restricted to prophets and successors.

In a weak traditional report, which is also mentioned in *Tafsir Safi* and *Tafsir Nurus Thaqlayn*, only successors are mentioned

and in none of the traditional reports in exegesis of this verse are prophets mentioned. Thus, he has added the word of 'prophets' from his own side and upon it has he laid a new foundation.

Supposing prophets are also included in all the implications of the verse, there are prophets, who have apparent caliphate, like Harun – who was caliph of His Eminence, Musa – and Dawood and Sulaiman (a).

Secondly, comparison of caliphate of Imams to caliphate of successors of past prophets is correct from the aspect of actual caliphate; that is just as Allah, mighty and high granted caliphate to the former people He would grant apparent caliphate to Holy Imams (a) also. But the verse doesn't guarantee explanation of the measure of caliphate, its circumstances and ranks. So, comparison with caliphate of successors is from the aspect circumstances and ranks of caliphate, is not correct.

Comparison of caliphate in this verse is like comparing the messengership of Messenger of Allah (s) with messengership of Prophet Musa (a) in another verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?" (Surah Aale Imran 3:144)

In which the actual messengership is implied and not circumstances or ranks or limits of messengership as is clear.

How caliphate of Imams can be like caliphate of successors of past prophets from every aspect, while the Holy Imams (a) are granted the 'great kingdom' and not others?

Knowledge and power of Asif, successor of Sulaiman and others as compared to knowledge and power of Holy Imams (a) is like a drop as compared to oceans, as was mentioned previously.

As for the time of appearance of this rightful divine caliphate, like their being established in the earth, has not occurred so far and it is dependent on time of reappearance of His Eminence, Master of the Age (a.t.f.s.). So, that kingdom, Wilayat, caliphate and rulership has not yet appeared as is mentioned in clear traditional reports in exegesis of this verse.

In the same way is the statement about the captioned verse, which this writer has not mentioned; that is replacing the fear of Holy Imams (a) with security, which has not been achieved so far and which would occur during the period of reappearance and return (*Raja't*); however this caliphate is not restricted to the earth; proofs of one thing do not disprove another thing.

Perhaps the word of 'earth' is mentioned in this verse, because the past prophets has fear of the enemies on the earth only; therefore, He has given tidings to the folks of the earth that the apparent divine caliphate is for the believers.

Believers also, who would be the caliphs of the earth, are the Holy Imams (a), who would be established on the earth with perfect security and since they do not have any opponent in other than the earth, other than the folks of the earth, do not fall into the ambit of the holy verse and the context of the holy verse does not match them.

A similar verse, in which 'in the earth' is not a restriction is as follows:

وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ

"And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth." (Surah Raad 13:33)

It is clear that the phrase 'in the earth' in this verse, is not restriction and since the folks of 'earth' are deemed as partners to Allah, mighty and high, it negates existence for Allah in the 'earth', as neither in the heavens nor in earth and in no other

place, there is anything or anyone, who may be partner of Almighty Allah.

In any case, what is promised in this verse for the future, is attaining apparent rulership in the world and expanded hands in applying divine commands and instances of such kinds and it is clear that this does not contradict attaining the position of divine caliphate in the meaning of creational (*Takweeni*) and legislative (*Tashreei*) mastership for Prophet and Holy Imams (a) in every sphere (as numerous reasonings from Quran and traditions prove).

At this point, we conclude the reply to objections, which appeared as a result of narrow mindedness and incorrect translations of divine verses; and leave this shaky building based on an imaginative premise to its own devices, so that it may collapse.

Section Two: Analysis of traditional reports they have reasoned through to negate creational mastership (*Wilayat Takweeni*)

Now that the implication of the above mentioned verses has become completely clear and we saw that holy verses do not at all negate creational mastership (*Wilayat Takweeni*) since the respected reader has discovered more about the views of that writer, we would also hint at some traditional reports, which they quote to negate creational mastership (*Wilayat Takweeni*).

Through this, it would become clear that traditional reports, which would be mentioned, also like the previous verses, definitely not negate creational mastership (*Wilayat Takweeni*) and creational mastership (*Wilayat Takweeni*) – in the meaning we mentioned – is an undeniable fact and its denier is an ignorant person and one, who is deceived by others.

The first traditional report is Dua Jaushan Kabeer: in the 90th section of it, the following words are present:

First statement:

"O He, besides Whom, no one knows the secrets..."

It means that no one can by his own self, other than God, know the unseen. Thus, it does not contradict the belief that Prophet and Imam know secrets of the unseen world through teaching of Almighty Allah as we read in the Holy Quran:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ

"The Knower of the unseen! so He does not reveal His secrets to any, except to him whom He chooses as an apostle." (Surah Jinn 72:27)

And its explanation was mentioned previously.

In the same way, it is possible that implication of 'unseen' is time of resurrection as mentioned in the sermon of Amirul Momineen (a) and it is in this way that I have explained in detail in the books of *Maqaam Quran O Itrat* and *Ilme Ghaib*.

Second statement:

"O He, besides Whom, no one drives away calamities."

This statement means that no one can on his own and independently ward off calamities, except Almighty Allah. Creatures also, through power and strength that Almighty Allah has granted them, can ward off calamities and hardships from others as is witnessed.

But, since the quantum of it is under discretion of human beings, in numerous verses and traditional reports, they are prohibited to commit evil and encouraged and motivated to perform good deeds; and to ward off evil, hardship, calamities and different sorrows from their religious brothers; just as sometimes this issue also becomes obligatory and it is from the clear cut matters.

Third statement:

"O He, besides Whom no one creates..."

It is possible that the word 'creates' implies all creatures as opposed to the creator, which includes all creatures; and creation of all of us, except Allah is restricted to the Lord.

Another possibility is that implication of this statement of creation from nothing and without using a previous material (which is called as initial creation). Every creator other than God, creates his creature from something else; whereas Almighty Allah has created through nothing.

Imam Ja'far Sadiq (a) says regarding this:

"No one, other than Allah creates from nothing."

On the basis of this, if creation is from something, which came into existence previously, it is not restricted to Almighty Allah. In this sense, the word of creator is also applicable to creatures as is mentioned in the Holy Quran:

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤)

"Blessed be Allah, the best of the creators." (Surah Mominoon 23:14)

Imam Ali Reza (a) says in the exegesis of this verse:

Almighty Allah has informed that among the creatures also there is creator as well as non-creator. Among them being Prophet Isa (a), who made birds of clay and blew into them; and by the permission of Almighty Allah it became a real bird. Samari also made the calf for the community of Musa (a)...

In the Holy Quran also, Allah, mighty and high, has quoted His statement that He would say to Prophet Isa (a) on Judgment Day:

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي

"And when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and

the leprous by My permission; and when you brought forth the dead by My permission." (Surah Maidah 5:110)

In none of the three instances has Almighty Allah said: It was I, who created, who cures, who breathed life; and I did all this at your hands; on the contrary He attributed the actions to Prophet Isa (a).

On another occasion (Aale Imran 3:49), Isa (a) says:

"I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission..."

At this point, he also didn't say: 'God creates, cures and enlivens at my hands.' The meaning of permission of God with the occurrence of act is not that Almighty Allah should be its doer; on the contrary, He permitted the Prophet and Imam to perform this act: like permission of Almighty Allah to Prophet to make seven units of Prayer obligatory and add to the ten units of daily Prayer, which were obligatory from God. [I have mentioned such differences between two obligatory acts in the book of *Arkaane Deen*].

On another occasion, Almighty Allah says:

وَتَخْلُقُونَ إِفْكًا

"And you create a lie." (Surah Ankabut 29:17)

It is concluded from this verses that Almighty Allah has not created acts and deeds, which are at the discretion of people; that if He had created them, He wouldn't have sought immunity from them, as He said:

أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ

"...that Allah is free from liability to the idolaters." (Surah Taubah 9:3)

What is implied here are not the idolaters themselves, on the contrary immunity from their acts and deeds as Imam Hadi (a) said. In another place, He quotes the statement of Prophet Lut (a) to his people:

إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ (١٦٨)

"Surely I am of those who utterly abhor your doing." (Surah Shoara 26:168)

It is obvious that if their deeds were acts of Almighty Allah, His Eminence Lut (a) wouldn't have been inimical to them; since divine saints are not inimical to divine acts.

At another point, Almighty Allah says:

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ (٢١٦)

"But if they disobey you, then say: Surely I am clear of what you do." (Surah Shoara 26:216)

In *Mustadrak Safeena*, this author has explained under the term of 'khalq' (creation) holy verses and traditional reports in this regard; and he has explained this topic in the book of *Tarikh Falsafa wa Tasawwuf* also.

The fourth statement is:

"O He, besides Whom, no one manages affairs..."

The above statement also implies that He is only one, Who manages the affairs of creatures. He is independent in his view and is not under the command of anyone. This doesn't contradict that some are also under His command and through His permission interfere in the affairs.

Thus, these words of the supplications that attribute planning to Almighty Allah, do not contradict the verse of:

فَالْمُدَبِّرَاتِ أَمْرًا (٥)

"Then those who regulate the affair." (Surah Naziyat 79:5)

Also, since these (who regulate) are obedient to commands of the Lord and they regulate the affairs according to commands of God, it is correct to attribute this regulation to Almighty Allah also.

As Shaykh Tabarsi has mentioned in his *Tafsir*: there are numerous statements in the explanation of this verse:

Firstly, it is that these 'regulations' are angels, who regulate the affairs of people from one year to another [and perhaps this is the meaning of destiny from one Night of Power (*Shabe Qadr*) to another Shabe Qadr].

The Shaykh says that this statement is narrated from Amirul Momineen (a).

Secondly, it is that Jibraeel, Mikaeel, Israfeel and Israel are implied.[1]

Tabarsi himself says:

"These are angels, who manage the affairs of the world. Jibraeel is in charge of the winds and armies of truth, Mikaeel on drops of rain, snow, vegetation and trees; Israel is in charge of capturing souls; Israfeel for getting the commands from Almighty Allah.[2]

Thirdly, implication of 'regulations' are heavens, which are instances of coming down of the truth; and as a result of that divine destiny occurs in the world.

Ali bin Ibrahim has narrated this meaning and perhaps the supplications of Imam Sajjad (a) at the time of seeing the new moon in *Sahifa*, which comprises of the words:

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[1] This statement is mentioned in *Tafsir Burhan* and *Tafsir Nurus* Thaqlayn quoting from *Uyun Akhbare Reza (a)* from Imam Ja'far Sadiq (a).

[2] This point is mentioned by Allamah Majlisi in *Biharul Anwar*, Vol. 59, Pg. 245. In the chapter of the qualities of the proximate angels (four proximate angels).

"...and moves in the appointed orbit."

...is in support of the third statement.

In addition to this, it is concluded from traditional reports about appointed issues that the discretion of some issues is under the control of human beings to an extent.

Thus, there is no contradiction between verses of determination of God and verses, which show that some angels are protectors of people.

Also, in the same way, between the verse:

كَفَىٰ بِاللَّهِ شَهِيدًا (٧٩)

"Allah is sufficient as a witness." (Surah Nisa 4:79)

And the verse, which comprises of the fact that Almighty Allah is also the witness and watcher over the creatures, there is no contradiction, as was mentioned previously.

In *Al-Kafi*, chapter of history of Holy Prophet (s), the following statement is quoted through authentic chains from Imam Ja'far Sadiq (a):

"O God, bless Muhammad, who is Your chosen one, friend and regulator of Your commands."

Allamah Majlisi says in the explanation of this traditional report:

"It proves that the Prophet has a role in controlling the affairs of the world, and angels appointed for this matter are commanded to obey his orders."

On the basis of traditional reports, this context is also proved for the Holy Imams (a).

Faiz Kashani, in *Minhaj* and others also have narrated from Imam Ja'far Sadiq (a) that he said in a traditional report:

"Whatever was there for the Prophet is also there for us, except prophethood and marriage."

Author of *Al-Kafi* says in the chapter of the exegesis of Surah Qadr from Imam Muhammad Baqir (a) through authentic chains of narrators, that he said under a tradition:

"The Holy Prophet (s) doesn't take a caliph unto himself and doesn't appoint anyone, except one, appointed by Prophet and one, who is like Prophet [in all perfections], except for the rank of prophethood and messengership [as the vicegerent of Prophet doesn't have position of prophethood and messengership]."

The same conclusion is mentioned in the traditional report in *Al-Kafi*, in the chapter of 'The Imams are similar to those before them and the 'dislikeability' of calling them prophets' from Imam Ja'far Sadiq (a) that he narrates:

"The Imams (a) possess the position of Messenger of Allah, except that they are not prophets and the number of wives permissible for Prophet, is not permissible for them. In the aspects other than these, they possess the same positions as Messenger of Allah did."

Fifth statement:

"O He, besides Whom, no one quickens the dead."

In this statement also, it is implied that one, who with a special intention and desire and whose permission is independent and without need, to enliven, is God and that's all. The Prophet and Holy Imams (a) also sometimes enlivened the dead, with permission and power, which Almighty Allah bestowed them; that if He had not given to them, they would have been absolutely helpless.

In order that it may become more clear these statements from Dua Jaushan do not contradict verses and other widely narrated traditions, the author presents some other statement from the same supplication:

One of the statements of Dua Jaushan in the 38th paragraph is:

"O He - none is invoked for help but He."

This statement is compatible with the words of Almighty Allah in Surah Hamd:

وَإِيَّاكَ نَسْتَعِينُ (٥)

"And Thee do we beseech for help." (Surah Fatiha 1:5)

This topic does not contradict the below mentioned verse:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (٤٥)

"And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones," (Surah Baqarah 2:45)

It is clear that 'patience and prayer' is in the meaning of apparent and inner, is from other than Almighty Allah; but seeking help from these two, since it is by the command of Almighty Allah, Allah has made these two as the means of salvation and easing of conditions, it does not have any obstacle.

In the same way, Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

"O you who believe! seek assistance through patience and prayer; surely Allah is with the patient." (Surah Baqarah 2:153)

The apparent meaning of 'patience' is clear and in the hidden, it is from correct and authentic traditional reports it is concluded that it has two other meanings:

One of them is fast and the other is the holy being of the Holy Prophet (s).

As for 'salaat', its apparent meaning is ritual Prayer and it has two other meanings in the hidden aspect: one of them being invoking blessings on Muhammad and Aale Muhammad (a) and another is Wilayat of Amirul Momineen (a).

In traditional reports, all three meanings are mentioned and it is ordered that help should be sought from all the meanings of 'patience and prayer'.

In the same way, if seeking help from someone other than Almighty Allah was unlawful, Dhulqarnain [whose story is mentioned in Surah Kahf] wouldn't have said:

فَأَعِينُونِي بِقُوَّةٍ

"...help me with your strength..." (Surah Kahf 18:95)

He mentioned this when they reached the place of the barrier of Yajooj and people pleaded to him to block the way from Yajooj and Majooj. So he said:

فَأَعِينُونِي بِقُوَّةٍ

"...help me with your strength..." (Surah Kahf 18:95)

...so that I can make a barrier for you.

If seeking help was not lawful from other than Allah, He would not have said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"And help one another in goodness and piety, and do not help one another in sin and aggression..." (Surah Maidah 5:2)

Thus, helping the believers and their cooperation with each other is lawful in good deeds, and sometimes it also becomes obligatory; but it is unlawful in evil deeds.

In the same way, from some verses of the Holy Quran,[1] Allah, mighty and high has described Himself as the best of those, who provide sustenance as is mentioned in Dua Jaushan and in other places as well.

That is: "O the best of the sustainers."

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[1] Among them being: Surah Maidah 5:115, Surah Hajj 22:58, Surah Jumua 62:11.

This description is like 'best of the creators,' and the reasoning of the Imam Ali Reza (a) is applicable to it.

Both statements prove that it is possible to refer to creatures as creator and sustainer; but it is only Allah, mighty and high, who through His own power, creates and grants sustenance.

Thus, it is correct that the qualities like creator and sustainer – in the meaning which we said – is also applicable for creatures and verses like:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (٥٨)

"Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong." (Surah Zariyat 51:58)

Do not contradict verses, in which the quality of 'the best of the sustainers' is mentioned.

Another testimony to the correctness of the implication of quality of 'sustainer' on the creatures is command of Almighty Allah that:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

"And their maintenance and their clothing must be borne by the father according to usage." (Surah Baqarah 2:233)

At another point, to the guardians of people, who do not have the maturity to take care of their property, He says: "Do not give their property to them":

وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ

"And maintain them out of (the profits of) it, and clothe them..." (Surah Nisa 4:5)

So, the quality of the best of the creators and the best of sustainers is like 'the best of helpers, best of those, who have mercy and best of the protectors' have no contradiction with ranks of monotheism, because the only one, who through his holy being is all-knowing and all-powerful and the owner and

master of all bounties, is Almighty Allah and that's all. He is the Ever living, the Self-subsisting of all creatures, The creatures in being and qualities, perfections do not have independence; what they have is the kingdom of Almighty Allah, which He has granted to them and which He grants them; and it is clear that the mastership of the true Almighty Allah is not contradictory to the mastership of creatures.

Amirul Momineen (a) says in the second sermon of *Nahjul Balagha* in description of Aale Muhammad (a) [the Holy Imams (a)]:

"They are the trustees of His secrets, shelter for His affairs, source of knowledge about Him, centre of His wisdom, valleys for His books and mountains of His religion.

With them Allah straightened the bend of religion's back and removed the trembling of its limbs...

None in the Islamic community can be taken at par with the Progeny of Prophet (*Aale Muhammad*). One, who was under their obligation, cannot be matched with them."

Allamah Khoei, who has written a detailed commentary of this sermon and numerous traditional reports in support of each of the important points mentioned in it, in the exegesis of the last sentence, says:

"There are hints at very fine points in this statement, each of which is better than the world and what is present in it:

Firstly, that he refers to them from apparent and hidden aspects, and material and spiritual aspects as owners of creatures.

Secondly, their bounties always continue upon the creatures and are not restricted to a specified period. On the contrary, their bounties and favors are upon all the persons since ever and would remain in future and they do not have decline.

The result of these two points is that Aale Muhammad (a) are not similar to others and they would never become similar to

anyone. Since the giver of bounties is superior to the receiver of bounty, as is clear and obvious.

Then His Eminence, to explain these points, has reasoned through verses of Holy Quran and traditional reports of holy infallibles, who are carriers of the sciences of Quran and made the matter completely clear. May Allah give him a good reward from the side of the Islam and its folks.

As for the translation of the other statement of Amirul Momineen (a) in the above mentioned sermon, it is as follows:

They [*Aale Muhammad* (a)] are foundation of religion [As the stability of religion is due to them; just as the permanence and stability of a building is due to its foundation] and pillars of Belief. [That is: stability and endurance of the religious ones is through their auspiciousness; since removal of doubts is possible through their auspiciousness and their words].

They are the criterion of truth and reality and their path is in perfection of moderation and steadfastness. If someone exceeds the limits of moderation, he should return to their path; and those, who fall behind should make themselves reach upto them and should not precede them.

Aale Muhammad (a) are having the qualities of the greater rights and all the ranks of greater caliphate.[1]

As for the statement of Amirul Momineen (a) in sermon of 104 of *Nahjul Balagha*, in which he says:

"Certainly, there is no obligation on the Imam, except what has been devolved on him from Allah, namely to convey warnings, to exert in good advice, to revive the *Sunnah*, to enforce

[1] Complete divine rulership and true kingdom is restricted to them and no one is their partner in this matter; because all the conditions of rulership and kingdom and true divine caliphate has surrounded them and other than them, since they do not fulfill all conditions, it is not present. They are the heirs of the knowledge and perfections of the Prophet. Thus, they are the successors of the Holy Prophet (s).

penalties on those liable to them and to issue shares to the deserving."

With the ranks of excellence and the lofty merits of those respected personalities, which are hinted here only to the extent of a drop, does not contradict the duties and designation of the Imam; for the reason that:

Firstly, these positions and ranks are grace and bounties of Almighty Allah upon them and this is account continues between himself and their Lord, whether they are in the world or in the abode of hereafter – and apparently whether they have no connection with Muslim society.

These five topics regarding the duty of the Imam with regard to the persons of the subjects along with the fact that how they conduct with Muslim society, when apparent rulership and kingdom is in his hands, and is not connected to their ranks and excellence, as it also doesn't have connection to their duties before Almighty Allah.

As for when rulership is in the hands of others, how Imam can establish the limits? And the public treasury is not in his hands, how he can distribute it among the deserving?

Secondly, if we contemplate on the statement: 'there is no obligation on the Imam, except what is devolved on him from Allah'.

Let us see (What is made obligatory by Allah), we would definitely not restrict it to the delivery of the laws of Shariah; because we see that it has generality.

All the apparent and ideal positions of the Holy Imams (a) and whatever they have is from the side of Almighty Allah and God has granted them. Thus, this word includes all the bounties and graces, which they are made to bear and specification of quantity, and limits and limitation of duties and ranks in this word is also that everyone should increase them, would be an extremist as it is the source of allegation against some people.

The statement of "to exert in good advice and..." according to terminology of Arab litterateurs 'some' is replaced by 'all'; that is Imam in the position of explanation of some writings, is implication of the matter of the lord upon them, for example, He has mentioned these five duties:

Expressing good advice, efforts to counsel servants of God, reviving of Sunnah, enforcing penalties and distribution of public treasury and its legal instances.

Thirdly: It is clear that conveying exhortation, making effort in rendering good advice and reviving the *Sunnah*, sometimes takes places only by saying and sometimes by miracle and using the power of position of prophethood and Imamate, like Prophet himself applied these five in Muslim society, in every condition necessary.

In other words, just as issuing warnings, exertion in good advice, reviving the *Sunnah* and other duties of the position of prophethood and messengership have different conditions and manners and the Prophet, in instances demanding every manner that was needed, performed these duties. Imam (a) also would be as such and exercising of these five duties in Muslim society is not limited to position of messengership, prophethood and Imamate.

Barqi has narrated from Yunus bin Zabyan (whose reliability and prominence, I have proved in *Mustadrak Ilm Rijalul Hadith*, Vol. 8, Pg. 301) that he said:

"I was in the company of Imam Ja'far Sadiq (a), when it was time for dinner. I wanted to leave, but the Imam (a) said: Sit down. And I obeyed. Food was laid. He recited *Bismillaah* and started eating. After dinner, he said:

"O God, this food is from You and from Muhammad."

Allamah Karajaki has also narrated in *Kanzul Fawaid* that one day Abu Hanifah was eating with Imam Ja'far Sadiq (a). When Imam (a) finished eating, he said:

"Praise be to Allah, Who is the Lord of the universe. O God, this food is from You and from Your Messenger."

Abu Hanifah said: "Did you ascribe a partner to Allah?" His Eminence said: "Woe upon you, Almighty Allah says in the Holy Quran:

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

"And they did not find fault, except because Allah and His Apostle enriched them out of His grace." (Surah Taubah 9:74)

He says in another place:

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ

"And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Apostle too..." (Surah Taubah 9:59)

Abu Hanifah exclaimed in astonishment: "As if I had never read these verses!"

There is another verse like these two verses, which because of excess of kindness, favor and grace of Almighty Allah upon Holy Prophet (s) comprise of that, in numerous verses has made him proximate and mentioned His Eminence near Himself and in his blessed discourse.

For example, He said:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ

"And obey Allah and the Apostle..." (Surah Aale Imran 3:132)

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (٣٦)

"And whoever disobeys Allah and His Apostle, he surely strays off a manifest straying." (Surah Ahzab 33:36)

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

"Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter." (Surah Ahzab 33:57)

ذٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٣)

"This is because they acted adversely to Allah and His Apostle; and whoever acts adversely to Allah and His Apostle- then surely Allah is severe in requiting (evil)." (Surah Anfal 8:13)

اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ

"Answer (the call of) Allah and His Apostle." (Surah Anfal 8:24)

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ (٨)

"And assisting Allah and His Apostle: these it is that are the truthful." (Surah Hashr 59:8)

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

"It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle." (Surah Taubah 9:91)

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

"But if you do (it) not, then be apprised of war from Allah and His Apostle." (Surah Baqarah 2:279)

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ

"Therefore believe in Allah and His apostle." (Surah Araaf 7:158)

قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

"Say: The windfalls are for Allah and the Apostle." (Surah Anfal 8:1)

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

"Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited." (Surah Taubah 9:29)

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ

"And, Allah, as well as His Apostle, has a greater right that they should please Him..." (Surah Taubah 9:62)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

"And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter." (Surah Ahzab 33:36)

Sometimes, He has mentioned Holy Imams (a) along with Himself and His Messenger; like He says:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"Obey Allah and obey the Apostle and those in authority from among you." (Surah Nisa 4:59)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

"Only Allah is your Guardian and His Apostle and those who believe..." (Surah Maidah 5:55)

فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

"So Allah will see your work and (so will) His Apostle and the believers..." (Surah Taubah 9:105)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

"And to Allah belongs the might and to His Apostle and to the believers..." (Surah Munafiqoon 63:8)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦)

"And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant." (Surah Maidah 5:56)

Another point is that the verse of imprecation (Surah Aale Imran 3:61) proves all perfections and excellence of His Eminence, Messenger of Allah (s) for His Eminence, Ali (a), other than what is excepted through reason, like prophethood and matrimony.

The reasoning of this point was mentioned before and afterwards also, it would be mentioned in reports regarding this matter.

It is concluded from these verses that bounties are also from side of Almighty Allah, from the side of Messenger of Allah (s), but it is also clear that their real owner is Almighty Allah and whatever the Prophet bestows, he does so, from the side of Almighty Allah.

The statement of Imam Sajjad (a) is also on this basis that he said:

"Almighty Allah has distributed sustenance and effected it through us."

Thus, the bestower of bounties, in fact, is Almighty Allah and Muhammad (s) and Aale Muhammad (a) are channels of favor between the creator and creatures, whether they are in the abode of the world or whether in hereafter.

Abu Hanifah and his followers have not understood this point that they call it polytheism.

Also, seeking refuge of Almighty Allah, Messenger of Allah (s) and Holy Imams (a) from mischief of calamities and tragedies is

of this kind, as is mentioned in the clear texts of supplications of holy infallibles.

The leader of the monotheists, Amirul Momineen (a) advised Kumail:

"Put your reliance on God. Also remember us. Continue to mention our name and invoke blessings upon us. Seek refuge in Allah and in us, so that the mischief of that day is kept away from you."

In his lengthy sermon, which Messenger of Allah (s) delivered on the day of Ghadeer, he said:

"I am the seal of the prophets and messengers, and Divine Proof on all creatures, from the folks of heavens and earth. Whoever doubts in this, is a disbeliever, like disbelief of period of Jahiliyya. One, who doubts in any of my statements, is as if he has doubted in me (in my messengership); and one, who doubts in one of the Imams (twelve successors), it is as if that he has doubted in all of them...

O people! Prefer Ali Ibne Abi Talib (a) (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone, who doesn't accept this statement of mine and who doesn't agree to it."

In the same way, in Ziyarats, narrated from Holy Imams (a), there are numerous instances, where Imams (a) are addressed as:

"Allah began creation with you your light and with you Allah will end and finalize everything. Because of you, He dropped down the gentle rain and because of you, He withholds the heaven from collapsing...and..."

It is also mentioned in numerous traditional reports that they themselves said:

"By us is so and so and by us is so and so!"

Among them is what Amirul Momineen (a) says in the traditional report of 'four hundred':

"Remembrance of us, Ahle Bayt (a) is cure of maladies, pains and wavering doubts. Our faces are turned to the pleasure of Allah. Almighty Allah begins through our hands and ends. Whatever He wants, He erases and makes firm through us. Through auspiciousness of our being, He removes hard times and sends down rain."

In the Salawat of the days of Shaban narrated from Imam Sajjad (a), we read:

"O Allah: (please do) send blessings upon Muhammad and the Household of Muhammad— the impregnable shelter; and the succorers of the helpless, distressed ones; and the haven of fugitives [from the danger of Shaitan and accidents of time]; and the asylum of those, who seek refuge."

In the detailed Ziyarat of Amirul Momineen (a), the following words are mentioned in his description:

"That is they are caliphs, who because of Wilayat or enmity of His Eminence Almighty Allah forgives or punishes or He gives reward or punishment."

Messenger of Allah (s) said:

"I am Abul Qasim, Almighty Allah bestows and I distribute."

In the tradition of Ascension (*Meraj*) also, Almighty Allah said to the Prophet:

"I have given you the agnomen of Abul Qasim, because you distribute My favor among the creatures."

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The second report is the supplication of the fourth Imam (a) on Monday:

"Praise be to Allah, Who at the time of creation of the heavens and earth, did not have any witness and did not take any helper in originating."

In this instance, it should be said that: Firstly, the chain of narrators is weak. Secondly, with context to the verse of Quran, in which Almighty Allah says:

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ

"I did not make them witnesses of the creation of the heavens and the earth." (Surah Kahf 18:51)

It implies the common people, that is praise is worthy of that God, Who doesn't take any witness from ordinary people for His creation.

Thus, the text of the supplications does not contradict that Almighty Allah is in essence, perfections and qualities, superior to all creatures and no creature is like Him – deems His creatures as witness, and that is also for according respect and honor to them and not because of needfulness or seeking assistance from them; or making them partners in creation.

Similar to this statement – that at the first glance is having generality of view, but the actual implication is ordinary people and commoners – is the statement of Prophet that he said in description of Abu Zar:

"The green sky has not shaded and the dusty earth has not borne the weight of any speaker more truthful than Abu Zar."

It is clear that here the implication is ordinary persons and not the Prophet himself and his Ahle Bayt (a).

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Thirdly is a traditional report narrated through weak and unknown chains of narrators from Imam Ja'far Sadiq (a) that he said:

"The originator of everything is not, except Almighty Allah, the one, having discretion over everything is none, except Allah; no one makes existing things inexistent, except Allah; that is this act is impossible for anyone other than Allah."

In this instance also, there are traditional reports, whose chain of narrators is not held to be reliable according to scholars of reporters of traditions. But supposing it has come from Imam (a), only the matter of the first statement is correct as was mentioned before.

But, regarding the second, the translator has committed a mistake; he has translated it as: no one has discretion on existence, except Allah.

Since people have discretion in existences that are under their control, as is clear.

The correct explanation of the second statement is that no one transfers something from its reality to another reality, except Almighty Allah, who by Himself and by His desire, whatever He wants, He changes its essence. But, the chosen one of Almighty Allah, only by being vested with possessory rights and bestowal of His permission, can change stone into gold, and the image of the lion into a living wild lion. And he can display the like of these miracle acts, as was mentioned in detail before.

The third statement – which is similar to the words of philosophers – is as follows: No one changes existence into non-existence, except Almighty Allah. If the implication of this 'existence' is the reality of existence (which is opposite of non-existence) it should be said that the actual existence is not accepting inexistence. But if the implication of 'existence' is to be present, it is possible that a being like man, with the power, which Almighty Allah has given to him, he makes another existing thing perishable as is clear and which is accomplished at the hands of people day and night.

Allah is powerful over everything and is cognizant of everything. Every capacity and possibility that the creatures have

is through His bestowal; and it is not that they should be having any power before Him and without being attached to Him.

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Fourth traditional report is a tradition that is mentioned in *Biharul Anwar* from the sixth Imam, Imam Ja'far Sadiq (a) said.

That deficient one (*muqassir*) in recognition has translated the report as follows:

"Truly, the extremists are worst of creatures, they reduce greatness of Almighty Allah, and claim divine qualities for His servants. By God, the extremists are worse than Jews, Christians, Magians and polytheists."

It should be said: In this traditional report, the sixth Imam (a) has condemned the extremist (*Ghulat*) fully. However, he hasn't mentioned the instances of extremism; that how it is realized. He has only mentioned two of their qualities: one of them is that they regard greatness of Almighty Allah as less and another that they claim the position of divinity for servants of God.

Meaning of the word of 'Imam' in this traditional report is as such, and it is clear denial; as we shall say. However, claim of divine qualities for creatures (which is mentioned in the statement of writer), is denial, in case he regards that quality to be of the creature himself, and regards proof of the quality for the creature like proof of it for creator; that is for example, he regards the creation and sustenance giving of creatures to be like creation and sustenance giving of the Lord of the universe.

But applying the names and qualities of Almighty Allah upon the creatures by way of verbal commonality is allowed as is mentioned in clear words of the report of Fath bin Yazid Jurjani in *Al-Kafi*, in the chapter of names of Almighty Allah, it is narrated from Imam Ali Reza (a). In that report, His Eminence has explained that for example when they say: God is 'one' and at the same time, say man is 'one' the word of 'one' applies to both: the creator and creature; but oneness of creator is other than oneness of creature.

In the same way, qualities like 'hadi' (guide), 'Sami' (all-hearing), 'baseer' (all-seeing), 'lateef' (kind), 'hakeem' (wise), 'khabeer' (all informed), 'Zaahir' (manifest), 'mutakallim' (One Who speaks) and 'mureed' (owner of will) apply to the creator as well as the creatures.

As mentioned at the beginning of Surah Dahr, Almighty Allah says regarding man:

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢)

"So We have made him hearing, seeing." (Surah Insan 76:2)

Almighty Allah guides through His own holy being, but the creatures guide through auspiciousness of divine bounties, which are with Him.

Almighty Allah is hearing and seeing through His own holy being, without organs, but man, by the grace of Almighty Allah, hears and sees using the ears and eyes.

Statement in all the names and qualities also, which applies to the creator and creature, is in the same way and only has verbal similarity.

Similarity of quality of Almighty Allah to the quality of creatures from the aspect of His ideal is disbelief and not from the verbal aspect; as is mentioned in clear statement of Imam (a) comprising of this matter.

Meaning 'similarity of quality from the ideal aspect' is also that for example that they regard the quality of knowledge and power of creatures to be of the creatures themselves. Like knowledge and power of Almighty Allah being His own.[1]

[1] Although as is mentioned in the traditional reports of Ahle Bayt (a) implication of proving some qualities for Allah, the mighty and high denial, defect, ignorance and helplessness and its like from the holy being is truth and not that we should say for example just as creatures have knowledge, creator is also knowledgeable.

Most beneficent, most merciful and gracious are names of Almighty Allah and this does not contradict that there should also someone most merciful and gracious among creatures also.

But it is clear that the quality of mercy among creatures is from the effects of divine graces and favors and as such is not there in the creature.

In the same way, knowledgeable, all-knowing and all-aware, powerful and most powerful are names of Almighty Allah; and this doesn't contradict that creatures should also be knowledgeable and powerful.

However, knowledge and power of Almighty Allah is His own and knowledge and power of creatures is a bestowal and favor of Allah.

Most honored and respected is from the names of Almighty Allah, and this doesn't contradict that the creatures can also be respected.

But the honor of creatures is bestowed by Almighty Allah and the honor of creator is His own and no one is bestowed that.

Creator, maker, shaper, sustenance giver, nurturer, self-sufficient, independent and generous are all names of Almighty Allah. Creatures are also having this quality.

But all this is from the effects of divine grace and favor. The Creator creates with His own power and ability. He grants

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The only dispute is regarding that the knowledge of the creatures of the creatures is their own.
In the above explanations the implication of removal of doubt of that writer is that he thinks, in the tradition under discussion, 'claim of Lordship for the creatures' is the same belief in the bestowal of creational mastership (*Wilayat Takweeni*) from Allah, the mighty and high upon His chosen servants and for example, attributing act of creation to the Wali of God negates the creatorship of God.
Therefore, in details which were mentioned upon the aspect of qualities perfections of the creator and qualities of creatures it is emphasized that are also generally understood. (Editor).

sustenance and makes needless. But creatures with the power and wealth, which Almighty Allah has granted to them, create a thing from another and they grant favor through it.

Among them being all perfections and bounties of creatures are bestowals and favors of the creator, but the personal qualities of Almighty Allah are qualities of His own holy being and qualities of act are also from the effects of the personal perfections of Almighty Allah.

Thus, if someone says: Almighty Allah is the creator is Isa (a) is also creator?

But, Almighty Allah creates through His holy being, without needing permission of anyone else, and without material and His creation is also (like His holy being) does not have a condition. But His Eminence, Isa (a) created the bird with the leave of Almighty Allah and through the material of clay.

Almighty Allah, by His own holy being, is the ruler, king and master of creatures. But, rulership and mastership (*Wilayat*) of Prophet and Imam – who are limited and created servants – upon the creatures by making, favoring and bestowal of Almighty Allah and in estimation that Almighty Allah wanted. Just as if Almighty Allah had not bestowed them, they wouldn't have anything by their own self.

Thus, if someone regards these qualities as those of creatures themselves, he has believed in the quality of creator for creatures.

"And whatever favor is (bestowed) on you, it is from Allah. And there is no power and might, except by Allah. Not with Allah and not without Allah, but by Allah, high and the mighty."

Meaning of exaggeration

The meaning of exaggeration as is concluded from traditional reports and statements so prominent scholars, is claim of divinity and lordship for Prophet and Imam, as is narrated that a man came to the Holy Prophet (s) and said: "Peace be on you, O my

lord." His Eminence said: "May Almighty Allah curse you! My and your lord is Almighty Allah."

It is also mentioned that Abdullah bin Saba came to Amirul Momineen (a) with some people and said under the claim of lordship and divinity to His Eminence:

"Peace be on you, O our lord." His Eminence also ordered them to repent from God, but they did not accept; so the Imam executed them through burning in the fire.

In another instance, ten persons came to him and said:

"You are our God and You have created us." (or they said: You give sustenance to us.)

His Eminence restrained them and asked them to repent; and he said: "I am a creature like you and Almighty Allah is my and your Lord." Since they didn't accept, His Eminence had them burnt in fire.

Imam Ja'far Sadiq (a) said:

"Abu Basir, declare immunity from one, who regards us as God."

He asked: "May Almighty Allah be immune from him!"

Then His Eminence said: "Also, declare immunity from one, who regards us as prophet."

Again Abu Basir said: "May Almighty Allah be immune from him!"

It is mentioned in the holy epistle of Imam Zamana (a) that he said:

"We are not partners in the knowledge and power of Almighty Allah; on the contrary we don't have unseen knowledge from other than Almighty Allah, as is mentioned in Holy Quran:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

"Say: No one in the heavens and the earth knows the unseen but Allah." (Surah Naml 27:65)

I and all my ancestors from the first and the last are all servants of our Lord. We are aloof from one, who says that we have unseen knowledge or says that we are partners of Allah in His rulership, or places us in other than the position and rank, which Almighty Allah has bestowed upon us. Or he exceeds the limits regarding us. And I make you as witness that one, from whom we are aloof, Almighty Allah, angels, prophets and holy saints are aloof from him.

Allamah Majlisi says in the explanation of this tradition:

"Negation of unseen knowledge by those personages implies that they do not know, without revelation, divine inspiration and teaching of Almighty Allah. However, they know through the teaching of God. In other than this case, negation of unseen knowledge by those personages is not possible, because the best of the miracles of prophets and their successors had been informing about the unseen. Almighty Allah also, in the Holy Quran has excluded them, as He says:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ

"The Knower of the unseen! so He does not reveal His secrets to any, except to him whom He chooses as an apostle..." (Surah Jinn 72:26-27)

The statement of Allamah Majlisi is with maximum firmness. We are aloof from one, who regards Prophet and Imam as partner in the knowledge and power of Almighty Allah.

Implication of partnership is also that Prophet and Imam, by their own selves and without teaching of Almighty Allah, should be knowledgeable and capable, as Allah, by His holy being, is knowledgeable and capable, and knowledge and power is His very holy being. If we regard Prophet and Imam to be also as

such, it would be polytheism, and Almighty Allah and prophets are immune from this polytheism and its owner.

How those personages should be partners in the rulership of Almighty Allah, whereas they are His slaves and servants and He is the Lord of the universe?!

So, woe be on one, who does not accord them the rank and position that Almighty Allah has bestowed, whether he goes higher and exaggerates and takes them out of the limit of creation, limitation and servitude and regards them higher, or whether he comes down to a lower rank and denies their lofty ranks and excellence.

The author of this book makes Almighty Allah as witness that we Shia are aloof from them.

They have narrated a traditional report from Imam Hasan Askari (a) that His Eminence said:

"Ali Ibne Abi Talib (a) and the infallible descendants of His Eminence are servants who are honored, graced and bestowed by Almighty Allah and they are creatures of Almighty Allah. They do not have power and capacity, except what the Lord of the universe has bestowed them. They are not the owner of anything, except what Almighty Allah has granted to them. They are also not owners of death and life, and spreading and expansion and movement and stillness, except what Almighty Allah has granted to them. Almighty Allah and creator is immune from the qualities of the creatures. One, who regards them or one of them as his Lord and God, is from the disbelievers."[1]

Thus, all the perfections and sciences of Muhammad and his purified progeny (a) are fully bestowed by the Lord of universe and they, by their own selves, and from their own side, do not possess anything. This is the requirement of their 'creatibility' and limitation.

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[1] *Ithbatul Hudat*, Vol. 7, Pg. 470.

However, if one regards these sciences and perfections their own, he has regarded them to be needless of Almighty Allah, has become a polytheist and denied their creatibility and servitude.

Shaykh Saduq has narrated that Mamun asked Imam Ali Reza (a): "I have learnt that some people resort to exaggeration regarding you and exceed the limits of truth about you."

Imam Ali Reza (a) said:

"My father, Musa bin Ja'far has narrated from his holy father that Messenger of Allah (s) said: "Do not raise me higher than my actual position, since Almighty Allah made me His servant, before He appointed me as His Prophet."

Allah, mighty and high says:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ (٧٩) وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۚ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ (٨٠)

"It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves). And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?" (Surah Aale Imran 3:79-80)

We are immune from one, who exaggerates about us and raises our rank higher than what Almighty Allah has deemed for us. Like how Isa (a) would seek immunity from Christians as Almighty Allah has quoted his statement to him on Judgment Day:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَٰهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ

"And when Allah will say: O Isa son of Maryam! did you say to men, Take me and my mother for two gods besides Allah, he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it..." (Surah Maidah 5:116)

(That is You know that I never said thus)...

So, one, who claims the rank of divinity for prophets or claims rank of lordship or prophethood for Holy Imams (a) or claims Imamate for other than Imams (a), we are immune from him in the world and the hereafter.

It is concluded from this tradition that exaggeration and exceeding limits of truth is that a person should become a denier of their servitude and creatibility and believe in their divinity and lordship, or that he claims position of prophethood for Holy Imams (a).

In another traditional report, Imam Ali Reza (a) said:

"One, who exceeds the limit regarding Amirul Momineen (a) and takes him outside the limits of servitude, would be from the deviated and condemned."

In the same way, one, who deems the position of self creatibility and sustainer-ship of the Lord of universe for Prophet and Holy Imams (a), he has exaggerated and is accursed, and the Prophet and Holy Imams (a) are aloof from him.

Allamah Majlisi has issued statements regarding this, whose conclusion is as follows:

"Exaggeration regarding Prophet and Holy Imams (a) is that one should believe in their divinity and lordship. Or deem them as partners of Almighty Allah in deification, creation and sustenance giving. Or that he says: Almighty Allah has

incarnated into them and has united with their being. Or claim that they have unseen knowledge without the teaching of Almighty Allah [that is of their own]; or that he deems the position of prophethood for the Holy Imams (a); or says: There is no need of worship, obedience and leaving disobedience in order to obtain their cognition. All these are heresies and its owner is beyond the pale of religion and Imams are aloof from them [who have such belief].

Like some short-sighted persons, since they do not have the recognition of Holy Imams (a) and are helpless from understanding their conditions and their extraordinary dignities. That is why numerous trusted narrators have regarded these traditions, which mention the strange aspects of miracles – to be weak and have attributed them to exaggeration. The matter has reached to a stage that they regard belief of knowledgeability of Prophet and Imam regarding past and future to be a part of exaggeration (since this point is found in widely narrated traditional reports) and in numerous reports, it is mentioned that they said:

"Do not regard us as god, and you can say whatever you like. You would never reach to the limits of our recognition."[1]

Scholars and jurists, in books of jurisprudence, have stated in the chapter of impurities the kinds of disbelievers [the folks of exaggeration also being from them] have said in the meaning of 'ghaali' (extremists):

Extremist (*Ghaali*) is one, who believes in the position of divinity and lordship for the Prophet and Imam.

From the scholars, Allamah Ansari says:

"Extremists (*Ghaalis*) are those, who claim divinity for Amirul Momineen (a) or one of the Holy Imams (a). If they deny

[1] *Biharul Anwar*, Vol. 25, Pg. 346-347, Chapter of negation of exaggeration. These reports are mentioned in the meaning of extremism along with other traditional reports.

existence of a maker other than Imam, they are disbelievers and if they claim that Almighty Allah has incarnated into them, they are deniers of a principle of faith (and then also they are deniers)."

Allamah Hamadani has mentioned statements in his book of Taharat, explaining the impurity of extremists, whose conclusion is as follows:

"Extremist (*Ghaali*) is one, who believes in the divinity of Amirul Momineen (a) or someone else; or he regards a creature to be like the Lord of universe; or he says: Almighty Allah has incarnated into a creature or has united with him. These are disbelievers."

But, those, who say that the Prophet and Imam are expressions of the qualities of Creator and control the matters of the creatures, including the creational and legislative, is in the hands of the Prophet and Imams and they are creators and sustenance givers; and their knowledge is presentable (*huzoori*) [And issue such statements] as some folks of recognition claim, are not heretics and the final statement is that one says about them: These claims are false. Like these claims regarding a particular person from the common people.

But it can be said that for these claims regarding the Prophet and Imam are present logical and narrational evidences, because it is from the established principles of Shia religion, on the contrary it is from the requirements of faith that the Prophet is superior to all created beings, even though we do not enter these evidences by way of research and explanation and we leave its knowledge to Ahle Bayt (a).

In other words, we accept whatever the Prophet and Holy Imams (a) have said regarding themselves and we do not enter their research and details.

Among them being the evidences of some qualities of Almighty Allah for some creatures, do not lead us to conclude that a

person, after confession and admission of their being creatures, should go out of the pale of Islam.

Yes, if these positive qualities are proved for the creator, like creatibility and sustenance giving for a creature and removes them from Allah, mighty and high, who is the lord of the worlds, he is a disbeliever.

But it should be known that only proving of qualities for creatures wouldn't become the cause to dismiss these qualities from creator, since we see that it is correct to say that Israel gives death and Mikaeel distributes sustenance; so and so person bestows; in spite of the fact that we all attribute these qualities to Almighty Allah and say: Allah is one, who enlivens, gives death, creates and gives sustenance. Thus, there is no contradiction between these two attributions.

In the book of *Urwatul Wuthqa*, Allamah Haeri Khorasani says in the meaning of extremist (*Ghaali*):

"Extremist (*Ghaali*) is one, who believes in the divinity of Amirul Momineen (a) or one of the Holy Imams (a). So, if he regards His Eminence as eternal God, he is a disbeliever and is ritually impure (*Najis*), if he believes in a creator along with Allah, mighty and high, he is a polytheist. And if he believes in incarnation and union, he is again a disbeliever. But to believe that Holy Imams (a) are expressions of the qualities of Allah, mighty and high and the control of all issues is in their hands, and the matter of religion, creation and sustenance is delegated to them and the like of these statements do not cause disbelief.

Furthermore, it should be said that these beliefs are logical and have narrational evidences and we regard them to be the most superior of the creatures.

So, these beliefs neither cause disbelief nor cause transgression, because it is not exaggeration and they regard all these to be divine grace...

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَشَاءُ

"That is Allah's grace; He grants it to whom He pleases..." (Surah Jumua 62:4)

Allamah Amili also says in *Sharh Urwah*, after the command of prohibition and explanation that admits to the lordship of Imam like a person, who believes as such is disbeliever and impure:

"As for the belief that Imam (a) is the expression of divine perfection and His great name, is a belief based on testimony and doubt of that believer is justified."

The great scholar, Shaykh Tabarsi says in a detailed traditional report about questions of the heretic to Amirul Momineen (a), who claimed contradiction in the verse:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

"Allah takes the souls at the time of their death." (Surah Zumar 39:42)

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي

"Say: The angel of death who is given charge of you shall cause you to die." (Surah Sajdah 32:11)

تَوَفَّتْهُ رُسُلُنَا

"Our messengers cause him to die." (Surah Anaam 6:61)

And that how Almighty Allah has attributed capturing of soul to Himself and in the other verse attributed it to the angel; in another verse, He has attributed it to messengers from the angels?

Amirul Momineen (a) replied:

"The Holy being of Almighty Allah is much above that He should Himself interact with people in the matter of capturing the souls. Since, angels and messengers act according to the command of Almighty Allah, their act is in fact the act of God. They are chosen ones and emissaries between God and the creatures, as it is mentioned in Holy Quran:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

"Allah chooses messengers from among the angels and from among the men." (Surah Hajj 22:75)

So, one, who is obedient to God, the angels of mercy would capture his soul; and one, who is from the folks of disobedience, angels of chastisement would capture his soul. The angel of death has angels of mercy as well as angels of chastisement, who are subservient to his commands and they act according to his directions. Their act is in fact the act of the angel of death and it is correct that whatever they do is attributed to the angel of death. In the same way, the act of the angel of death is the act of Allah, mighty and high and it is Him, who makes to die whoever He likes at the hand of anyone He likes and He bestows and grants rewards or punishes and prevents grace from whoever He likes.

The act of the trusted ones and selected ones of Allah is in fact the act of Almighty as mentioned in Holy Quran addressing them:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

"And you do not please except that Allah please." (Surah Insan 76:30)

Also, (with reference to the seal of the prophets), He says:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ

"And you did not smite when you smote (the enemy), but it was Allah Who smote." (Surah Anfal 8:17)

Thus, He has named the act of the Prophet to be His act.

... Almighty Allah wanted that domination and power of His chosen and trusted ones on all creatures and that He should make them aware of the power and strength that Almighty Allah has granted to them. Also, that He should make the people aware that their act is the act of God... as for what you said that

sometimes Almighty Allah has on His own given a personal comparison in the Holy Quran [like I and He] and sometimes compared it to a group, [like *I* and *We* and *indeed we presented* and *we created*].

Know that individual comparison is in order to introduce His oneness to His creatures. But since Almighty Allah is having His chosen creatures, whom He has selected, and who act according to His command and intention, He has mentioned their act as His own, has made their obedience compulsory as His obedience over all creatures. He has counted their acts in fulfilling the commands to be His own acts and informed the creatures that these chosen ones are knowledgeable of the unseen as He says in Holy Quran:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ

"The Knower of the unseen! so He does not reveal His secrets to any. Except to him whom He chooses as an apostle." (Surah Jinn 72:26-27)

...but the holy verse:

وَمَا ظَلَمُونَا وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (٥٧)

"And they did not do Us any harm, but they made their own souls suffer the loss." (Surah Baqarah 2:57)

Allah, mighty and high is immune from being made to suffer loss, but He has regarded His chosen ones from His creatures to be His equal and through this statement, has introduced their greatness and majesty to creatures; and mentioned oppression upon them as oppression on Himself.

In the same way is the statement in the following verse:

فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ

"Then when they displeased Us, We inflicted a retribution on them." (Surah Zukhruf 43:55)

Since Firon and his followers made us distraught and angry, We took revenge from them and drowned them.

Author of *Al-Kafi* has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a) that he said in the interpretation of this verse:

"Almighty Allah does not become distraught like us; but He has created friends for Himself, whom He has chosen. They become sad and pleased and are subservient to Allah; so Almighty Allah [for according respect to them] has deemed their pleasure and anger to be His pleasure and anger since they are callers and guides to Almighty Allah."

...(is due to the fact that) Almighty Allah says in the Holy Quran:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

"Whoever obeys the Apostle, he indeed obeys Allah." (Surah Nisa 4:80)

He has also said:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

"Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands." (Surah Fath 48:10)

So, their sorrow, anger and pleasure is sorrow, anger and pleasure of Almighty Allah.

Saduq has also mentioned these traditional reports in *Tauheed* and it is present in books of exegesis as well.

Thus, Almighty Allah has deemed oppression on his friends as oppression on Himself; and regarded their sorrow and pleasure as His own sorrow and pleasure.

Discourse regarding all the qualities, which are like this, is also as such; as Imam Ja'far Sadiq (a) has guaranteed this.

Thus, it can be said that the qualities and phenomena, which creatures are attributed and from which Almighty Allah is immune, if in a verse of a traditional report, it is attributed to Almighty Allah, it implies His *Awliya.*

It is mentioned in *Al-Kafi* that Zurarah asked Imam Muhammad Baqir (a) regarding exegesis of the holy verse:

وَمَا ظَلَمُونَا وَلَٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٥٧)

"And they did not do Us any harm, but they made their own souls suffer the loss." (Surah Baqarah 2:57)

His Eminence replied:

Almighty Allah is immune from the fact that oppression should occur through Him, but He has deemed us as His chosen ones. So He has regarded injustice done upon us to be injustice on Himself and deemed our mastership (*Wilayat*) as His mastership.

There are numerous verses in which Almighty Allah mentions bringing of chastisement of His angels [Jibraeel, Mikaeel, Israfeel, Karubeel] in order to destroy and punish the community of Lut (a).

In some of them Allah, mighty and high has mentioned saving His Eminence, Lut (a) and believers, destruction of wife of Lut (a), overturning the earth on them, and raining stones upon their land has attributed all to the angels [like verses of Surah Hijr, Surah Zariyat, Surah Ankabut] and in some other verses Allah, mighty and high has attributed saving, destruction, overturning the earth and raining stones to Himself and has used the plural pronoun [like verses of Surah Hud, Surah Araaf, Surah Shoara, Surah Naml and Surah Qamar].

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Fifth traditional report, which this writer has used to negate creational mastership (*Wilayat Takweeni*) is the following statement from Dua Jaushan:

"O First and the Last, O Lord of everything and its Master, O Lord Cherisher of everything and its Fashioner, O Controller of everything and its Extender, O Origin of everything and its Return, O Originator of everything and its estimator, O Creator of everything and its destroyer, O Author of everything and its inheritor."

Although it is clear that the lord and trainer of everything and their maker is Almighty Allah. But the first sentence, which is statement of Imam Ja'far Sadiq (a):

"No one can bring into existence from nothing, except Allah."

The meaning becomes as follows: O one, who gives existence to whatever He likes without material; that is one, who has not created things from something. Thus, creation from nothing is only the act of Almighty Allah; but creating from something present from before is the act of creator and creature, both.

Imam Ali Reza (a) said in his sermon:

"Every maker makes from some matter and the creator of universe has not created the beings from anything."

That is why it can be said:

"Every creator creates from some matter and the creator of the universe creates from nothing."

Another difference is that the creator of the universe is the actual creator and maker, not creature, but what people create, create from something; they are also creatures, this same point is hinted at in Dua Jaushan in the following words:

"O Designer, who is not made, O Creator, who is not created..."

In the same way, the power of Allah, mighty and high is His own and it is unlimited and the power of creatures is limited and artificial; also one, who is permanent by His own being and who changes the things is Almighty Allah and that is all. And creatures can change the things only by seeking mediation from the strength and power, which Almighty Allah has given them.

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The sixth traditional report is the statement of Imam Husain (a) in Dua Arafah, which he says before Almighty Allah:

"O God, you did not create me ugly and did not leave anything from my issues upon myself."

Thus, he has reasoned through this statement and said:

"When any of his issues is not left to him, how it is possible that the matter of others should be left to him?!"

I will translate some statements from the supplication of Imam Husain (a) on Arafah before and after the above mentioned quotation, so that the reader may judge with justice:

Imam Husain (a) glances at the creation of the bodies of believers and wants to introduce the reality of creatibility and servitude to believers, and it is that the reality of creatibility and servitude is helplessness and needfulness. Perfections, excellence and merits: none of them are personal qualities of creatures and all of them are graces of Almighty Allah.

Also, he wants to enumerate the favors and give reminders, so that love for giver of bounty increases and that he should confess and admit the bounty with the owner of favor, so that he may fulfill the thanks, since the mention of the blessing is a kind of thankfulness.

The chief of the oppressed, Imam Husain (a) says:

"You created me from dust and placed me in the loins of the ancestors and transferred me from loins of the father to the womb of the mother with Your kindness, grace and favor and did not bring me out during the period of Ignorance and rulership of the chiefs of disbelievers and polytheists.

As a result, You created me from semen and placed me in three veils (uterus, chorion and amnion) between flesh, blood and skin. You did not create me ugly and did not leave anything from my issues upon myself.

Then you brought me towards the world; made me perfect and complete and did not create me defective.

You protected me in the cradle and gave me sustenance of wholesome milk. You made the wet nurses kind upon me and made affectionate mothers responsible for me.

Protected me from the harms of jinns and satans, till I reached a stage that my tongue opened up to speak.

When I commenced (my life) by pronouncing words, You perfected for me the affluent bestowals, and brought me up with an increase every year. When my creation was accomplished, and my power became straight, You put me under the obligation of Your Claim, that is You inspired me with recognition of You and alarmed me by the wonders of Your wisdom, and aroused in me that which You created in Your heavens and lands, which is the excellent creation of You.

...As You perfected for me all the graces and warded off all misfortunes, my ignorance of You and challenge have not stopped You from showing me that which takes me near to You, and from leading me to that which grants me proximity to You.

A few points become clear from the preceding statements of the supplication:

Firstly, that the glance of the author of this supplication is upon the bodies of believers in loins and wombs. His Eminence doesn't want to prove the statements of the supplication for himself, or his grandfather, his father or respected mother, his brother or his infallible descendants, because they are, from all aspects, superior to all the creatures.

Their transfer from His Eminence, Adam to the pure and chaste loins and to wombs pure from the impurity of polytheism and disbelief is from the established beliefs of Shia, as is mentioned in detail in *Mustadrak Safeena*, under the term of 'abi' (father) under the account of the ancestors of Prophet.

Another point is that Almighty Allah fixed the time of appearance of the seal of prophets and successors of His Eminence before creation of the heavens and the earth.

In the same way, every illiterate person knows that the person of the chief of the martyrs did not suckle from his mother or from any wet nurse; on the contrary he suckled from the thumb of Holy Prophet (s) or his tongue. And his nourishment was in this manner. The statement: 'Husain is from me and I am from Husain' issued by the Prophet is sourced from here.

Furthermore, whoever is having the least information about traditional reports recorded about the account of the births of Holy Imams (a) and Lady Fatima Zahra (s.a.) knows that Imam Husain (a) spoke while he was in the womb and his mother also spoke in the womb of her mother, Lady Khadija (s.a.). The Holy Imams (a) also at the time of their birth, prostrated in thanks and confessed to oneness of God, prophethood, Imamate and mastership (*Wilayat*) of their holy ancestors.

Another point, which cannot be ignored is that according to the belief of us, Shia, the Imam should be immune from every kind of mistake and error and throughout his life, he should not commit any disobedience and sin; as Almighty Allah has mentioned this clearly in Holy Quran and revealed the verse of purification regarding Ahle Bayt (a).

From this aspect, Imam Husain (a) is also in some points in his supplication has mentioned the Prophet and his successors with purity and invoked blessings upon them.

So, definitely when the Imam says: "My sin has become great, forgive my mistake; You saw me in a condition of disobedience, but did not expose me. You did good and I committed evil and disobedience and the like of these statements, which are numerous in this supplication and other supplications, in these statements they do not imply the sacred and infallible person of the Imam.

Attributing the apparent conclusions of these words to the Imams (a) is in fact denial of their infallibility and Imamate, therefore we should interpret and explain these apparent aspects. The reality implied by the Holy Imams (a) from the apparent aspects of these statements, which are issued in the position of humility and whispered Prayer to God, are not revealed.

Shia scholars have interpreted these apparent aspects, which can be discovered in the statements of Allamah Majlisi in *Biharul Anwar,* and under the explanations of Allamah Khoei of *Sharh Nahjul Balagha.*

Perhaps it is said that: Since infallibles did not regard their worships worthy of the court of Almighty Allah, they admit to shortcomings in the service.

Perhaps that is why they continuously progress in divine recognition and regard their past deeds deficient.

If sometimes it is seen that the Prophet or Imam in the supplications recorded, seek refuge from Allah and ward off the mischief of every malicious oppressor and the expelled satan and like of these statements, it should be paid attention that these statements do not contradict creational mastership (*Wilayat Takweeni*) (in the meaning we said).

Because, firstly: Supplicating and asking for fulfillment of needs from Almighty Allah is itself a meritorious deeds and the most excellent of worship acts.

Secondly, since the Holy Imams (a) are special and sincere servants of Almighty Allah and they submit to the divine destiny, in spite of the fact that they are aware of destinies of themselves and others, they can dispel trouble through extraordinary means, by they do not flee from the destined matters and in their personal lives and do not go out of the ordinary manner of human life, except when there is exigency or during display of miracle acts.

That is why they request Almighty Allah to change their destined matters; for example, to erase mischief and oppression

from the scroll of their destiny and replace it with security and health.

In the same way, statements like: 'There is no power and might, except by Allah' or 'I stand up and sit with the power and might of Allah' or 'Allah is sufficient for us and the best of executors.' or 'I entrust my affairs to Allah' or 'It happened as Allah willed' or 'Sufficient is He as a Nourisher for all other nourishers, the Creator for all the creations' and the like of these statements, which the Prophet and Holy Imams (a) have issued, do not contradict creational mastership (*Wilayat Takweeni*) in the meaning as we mentioned.

In view of someone, who has the good sense of Almighty Allah regarding cognition of Quran and is aware of holy progeny, it is clear that Almighty Allah is the caretaker of all creatures and through His holy being, suffices for the creatures. He has no need of the creatures and all power and strength is His property and in the hands of His power. He it is, who helps all His creatures through His favor.

Yes, the praised creator has selected persons from among the creatures, made them distinguished in creation, qualities and perfections and called them as His lofty example, in order to accord respect to them, deemed their obedience as His obedience and made it obligatory on all his creatures to be obedient to them.

In other words, He placed all creatures under their control, so that caliphate is realized on them as a divine right.

Thus, love for these chosen ones, is love for Almighty Allah and enmity to them is enmity to Almighty Allah, their Ziyarat and allegiance to them, is Ziyarat and allegiance to Almighty Allah. Their eyes, ears and hands are also the seeing eyes, hearing ears and powerful hands of Almighty Allah.

These attributions are like the attribution of Kaaba to Almighty Allah as we say: "Kaaba is the House of Allah".

Since they are lofty examples, their knowledge and power also (which is knowledge and power of God) should be an example and sign of knowledge and power of Allah, mighty and high; thus, they are knowledgeable and powerful in every act.

Almighty Allah has deemed their seeing eyes to be His seeing eyes; thus they see all the creatures and have information about them. They are powerful and divine proofs on all of them and no veils are placed on their eyes.

Discussion

At this point, it is necessary to mention some examples to make the matter clear:

We, through the means of a little intellect, knowledge and power, which Almighty Allah has bestowed upon our soul and heart and has deemed it knowing and powerful, we can imagine whatever we like and invent in the world of thoughts. It is natural that we are knowledgeable and powerful in relation to what we have invented and we can in the rational ideas of the world, imagine anything and erase and record in any way we like.

This ability of ours is limited with the world of thoughts and rational ideas and what we have invented in the world of imagination we cannot also invent it in the external world through our mind as opposed to the Prophet and Holy Imams (a), who could do this.

Knowledge and capability of the Prophet and Holy Imams (a) although it is limited as compared to that of Almighty Allah, it is of a rank, which is unlimited for us, because whatever they want can occur in the external world.

Delegation and its instances

As for his statement that: "How can the matter of others be left upon them" it is necessary to hint at these points in discussion about delegation and leaving upon:

Delegation of the matter of religion to the Prophet and Holy Imams (a) is proved from Holy Quran and widely narrated traditional reports that we have access to. Some evidences are mentioned about this aspect in *Mustadrak Safeena* under the term of 'adab' (decorum) and is also explained in detail under the term of 'fauz' (success).

Author of *Al-Kafi* has, in the chapter of delegation to Holy Prophet (s) and Holy Imams (a), has narrated eleven reliable traditions on this topic; that the matter of religion is left at the discretion of Prophet; and what is left at the discretion of Prophet is also left at the discretion of Holy Imams (a).

Late Kulaini has mentioned another traditional report as well in order to prove this topic before chapter of history of infallibles.

The trustworthy scholar, Muhammad bin Hasan Saffar, who was among companions of Imam Hasan Askari (a), has mentioned nineteen authentic traditional reports in Part Eight of Chapter Four of his *Basairud Darajat*, under the discussion of delegation to Messenger of Allah (s) to prove this point. After that (in chapter five), he has quoted thirteen authentic traditional reports that the Holy Imams (a) said:

"What was delegated to the Prophet is also delegated to us."

Salman Mufeed has also, in the book of *Ikhtisaas*, mentioned traditional reports on this matter, which we have mentioned under the explanation of other reports in *Mustadrak Safeena* under the term of 'fauz' (success).

In the analysis of the first traditional report (under the fourth statement from the 90th verse of Dua Jaushan Kabir), we said that Imam Ja'far Sadiq (a) said:

"Whatever was there for Messenger of Allah (s) is also there for us, except for prophethood and marriages."

As for the instances of delegation in the matter of religion [as is mentioned in the traditional report of *Uyun* narrated from Imam Ali Reza (a) and from comparison of that traditional report with

traditional reports of *Al-Kafi* and other sources, it is concluded that]:

Things, for which Allah, mighty and high has commanded prohibition or lawfulness or obligatoriness and it is not abrogated; at no time did Prophet say against it. He never made the unlawful of Almighty Allah as lawful and never made the lawful of Allah as unlawful. He never condoned leaving anything made obligatory by Almighty Allah. He was always subservient to the command of Almighty Allah.

This statement of Almighty Allah is mentioned in Holy Quran, that He says regarding His Eminence:

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

"I do not follow aught save that which is revealed to me." (Surah Anaam 6:50)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

"Nor does he speak out of desire. It is naught but revelation that is revealed," (Surah Najm 53:3-4)

But things, about which Almighty Allah has not fixed the command to His beloved whom He has trained and perfected and made him most superior, excellent and perfect from all His creatures and trustee of His secrets and knowledgeable of exigencies and corruptions of all individual issues, He commands the Ummah in Holy Quran:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back." (Surah Hashr 59:7)

So, the Holy Prophet (s) made some things obligatory and some things unlawful like Almighty Allah made ten units of ritual Prayer obligatory and the Prophet added seven units, as a result of which, obligatory became seventeen units, leaving which without a legal excuse is unlawful.

Also, Almighty Allah only made liquor unlawful in Quran, but the Prophet made all intoxicants unlawful and unlawful of the Prophet also became prohibited like the unlawful of Allah.

In the same way, Almighty Allah has ordered giving of Zakat in Holy Quran and the Prophet has fixed it on nine things and condoned the rest, as is known from the clear verses and traditional reports of Zakat.

Also, the Prophet ordered for things, without making them obligatory and prohibited things, without making them unlawful.

For example, Holy Prophet (s) made recommended daily Prayers twice the number of units of daily Prayers.

Obligatory fast is for one month during Ramadhan, but our Prophet made fasting for two months recommended: Shaban and three fasts for every month other than the month of Shaban and Ramadhan.

He appointed a share for grandfather of a deceased person; and other than these instances also, which are fixed according to his commands.

Holy Imams (a) are, with regard to the commands of Prophet as Prophet was regarding commands of Almighty Allah.

So, if Almighty Allah and Prophet didn't say anything in obligatoriness or unlawfulness of a thing and not placed restrictions about it (not ordered fully limited and fixed about lawfulness or illegality) the Holy Imams (a) by the command of Almighty Allah and directions of Prophet can command or prohibit regarding them as a necessity or other than that.

Almighty Allah has also made their obedience obligatory like obedience of Prophet himself as He says in the Holy Quran:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"Obey Allah and obey the Apostle and those in authority from among you." (Surah Nisa 4:59)

We know that it is from the definite principles of Shia religion and according to clear and widely narrated traditional reports that 'ulil amr' are the Shia Holy Imams (a).

Apart from that they themselves, in numerous authentic traditional reports, said: we share the merits and excellence with the Prophet, except in particular instances, which through definite proofs is proved only for the Prophet.

Moreover, especially regarding delegation – as was mentioned before – in numerous authentic and reliable traditional reports, in which there is no doubt and uncertainty – they have said:

"What was delegated to the Prophet is also delegated to us."

However, regarding the claim which this writer has mentioned in his book, and said:

"Widely narrated traditional reports say that the matter of creation, sustenance and the world is not delegated to Prophet and Imam; on the contrary only the matter of religion is delegated to them."

It is necessary to remember that:

Firstly: There is no wide narration and does not exceed five reports; they have only negated the matter of creation and sustenance; but there is no mention of the world in the traditional reports.

Secondly: In most traditional reports, which prove the actual delegation; 'delegation in the matter of religion' is implied.

But, there are three traditional reports, which prove delegation in creation, although it is possible that they might also imply delegation in creation, and issues related to religion of people.

Thirdly, implication of 'delegation in the matter of creation and sustenance', which is negated in traditional reports is that Almighty Allah leaves the creation of the world and creatures of the world and all creatures and their sustenance to the Prophet and Holy Imam (a) in such a way that He has sidelined Himself

from rulership, creatorship and sustainership or He should be partner of someone else in these issues.

There is no doubt that belief in such kinds of delegations is disbelief and is contradictory to what we believe regarding creational mastership (*Wilayat Takweeni*).

Meaning of creational mastership (*Wilayat Takweeni*) is that Almighty Allah Himself created the creatures, is their sustainer and nurturer and has ordered them to be under the command of Holy Prophet (s) and Holy Imams (a).

In other words, Almighty Allah placed all creatures under their discretion.

Even if the issues of creation and sustenance are attributed to Prophet and Holy Imams (a), in our view, it is not in the meaning of delegation; on the contrary it is by permission of Allah and by His command and for Him is guarding His kingdom and creation as was mentioned in the above discussions in detail.

Miracle of the Prophet and the Holy Imams (a) were of two types:

One of them being that at the time of displaying miracle acts, they recited ritual Prayer or supplicated; Almighty Allah also answered the plea and accepted their request. The performer of these miracles, which occurred at their hands, is Almighty Allah.

Second type: It is that without ritual Prayer or supplication, employing that power and capability, which Almighty Allah has bestowed them with and the dominant will which He has granted them, with the permission of Almighty Allah, they actualized their intention.

For example, from a matter in the shape of animal they create an animal, which by devouring their enemy derived its sustenance from those holy personalities as was seen in the incident of the lion and the curtain as mentioned before in this book.

This second type of miracle, which Holy Prophet (s) and Holy Imams (a) performed with permission and intention of Almighty Allah and perhaps it occurred in more than a hundred instances – is not all opposed to Quran – because verses, in which Almighty Allah says: We made the fire of Nimrod cool and secure for His Eminence, Ibrahim; We turned the staff of Musa into a python; placed the mountains under control of Dawood; brought out the she-camel from the mountain for Salih; and the like of these miracles, which occurred for prophets and messengers are not same as miracles of the seal of prophets and successors of His Eminence, who are superior, more knowledgeable of all creatures.

How the wise folks can, by reasoning through verses about the past prophets prove helplessness of Prophet and Holy Imams (a)?!

How can they in this manner reason that Prophet and Holy Imams (a) cannot act in extraordinary manner and have no power in these amazing acts?

In other words, in the verses of Holy Quran like:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤)

"So blessed be Allah, the best of the creators." (Surah Mominoon 23:14)

And the verse regarding Prophet Isa (a), the word of 'creator' is applied to the creature. On the basis of this, there are creators among the creatures as well, like Isa and Samari, as was mentioned before.

So, if we attribute the creation of something from something else or reviving of the dead with the permission of Almighty Allah to a creature, it is not disbelief, polytheism or exaggeration; on the contrary, it is lawful according to the evidence of verses of Quran and traditional reports.

For example, in traditional reports regarding creation of man in the womb, it is mentioned that Almighty Allah sends two creator

angels to the womb and those two create in the womb what Allah, mighty and high wants.

Among them being what the author of *Al-Kafi* has narrated from Zurarah through authentic chains of narrators from Imam Muhammad Baqir (a) that:

"When Almighty Allah wants to create a human being in the womb, He sends two creator angels, who create what Almighty Allah wants. Thus, they give the soul of life and survival to it, and by the permission of Almighty Allah, prepare for it eyes, ears, organs and limbs. So, Almighty Allah sends revelation to those angels: write down what I have destined for it."[1]

In another traditional report, on which scholars have consensus that it is authentic, Imam Muhammad Baqir (a) said:

"When the seed is established in the womb for forty days and as a clot for another forty days and after forty days, it becomes *Muzgha* (minced meat)... 'then Almighty Allah sends two creator angels, who are told: create what Almighty Allah wants, male or female; and also form its face and write down its death and sustenance.'"

The same point is mentioned in another authentic tradition from Imam Ali Reza (a) quoting from Imam Muhammad Baqir (a) and it is mentioned in another traditional report as well.[2]

Since, we conclude from clear statements of Holy Quran and authentic traditional reports that attributing creation to Messenger of Allah (s) and the angels is correct, this matter has no difference with relation to angels and human beings, although in the view of persons away from reality, this attribution is nearer to the angels and is easier to accept, but if we attribute it to Prophet or Imam, they would say that it is heresy.

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[1] *Al-Kafi*, Kitab Aqiqa, Chapter on the beginning of the creation of man and different explanations about his development in the womb; including six other traditional reports are narrated on this topic.

[2] Refer: *Biharul Anwar*, Vol. 5, Pg. 154; Vol. 60, Pg. 337 till the end of the book.

It should be said in reply to these persons that: There is no controversy among Shia scholars that prophets and Holy Imams (a) are superior to all the angels. Some people have claimed consensus on this matter and the number traditional reports proving this topic is more than the limit of wide narration. So much so: that it is mentioned in numerous traditional reports that proximate angels are created from the effulgence of Amirul Momineen (a).

On the basis of this, how attributing creation and reviving to Prophet Isa and angels is allowed and its denier is a disbeliever [since its denial is same as denial of Almighty Allah and Holy Imams (a)]. But if we attributed this to Amirul Momineen (a) would it be denial?! Whereas it is proved that Amirul Momineen (a) is superior, excellent and knowledgeable from all aspects than the angels and the past prophets.[1]

How can reason dictate that excellence and perfection should be given to the inferior, but the same attribution should be invalid and disbelief for a superior person?

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ (٢٢)

"This indeed is an unjust division!" (Surah Najm 53:22)

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[1] Among the evidences which show that the position of Imamate is superior to the position of prophethood the past prophets and it is that Almighty Allah bestowed this position like prophethood to Prophet Ibrahim (a) when he was at the zenith of proximity and after prophethood and position of true friendship and said: ***"Surely I will make you an Imam."***
And when he asked: ***"And of my offspring?"***
Allah, the mighty and high says:
"My covenant does not include the unjust."
It is mentioned traditional reports in the exegesis of this verse that the Holy Imams (a) have said that Imamate of Ibrahim Khalil (a) occurred in the third stage: after prophethood and friendship; and superiority of Imam can be concluded from the apparent aspect of these traditional reports.

Yes, if someone attributes this to a creature [whether that creature is human, a prophet or an Imam or from the angels] he says: they create by their personal and direct power and without need of the power, favor and permission of Almighty Allah, this statement is polytheism and disbelief. But if he says: The Prophet and Imam have created a thing from another thing with the power and leave of Almighty Allah and without being independent of Almighty Allah, he is right. And in the same manner is the view about sustainer-ship as its explanation was mentioned previously.

Section Three: Analysis of logical evidences

In this section, we analyze and investigate some weak reasonings, which this writer has mentioned by way of imagination and used them to deny creational mastership (*Wilayat Takweeni*) of Holy Prophet (s) and Holy Imams (a).

The first reasoning is of *Tahayyuz,*[1] whose explanation is as follows:

The Holy Prophet (s) and Imams possess a body and everybody is needful of a place. So, it is not possible for them to be present in two places at one and the same time. What to say about more places. In other words, when they occupy a place, they would be absent from other places. One, who is absent from other than his place, how he can be master, leader and protector of all the places? One, who is himself needful of place, how he can be the guardian of place?

However, our reply is: Although body of Holy Prophet (s) and Holy Imams (a) is a body, creature, limited and accidental, it is not since eternity and not forever and abstract.

But their holy and purified body is not from the category of other worldly bodies, that should be compound and mixtures of pure

[1] Occupying a particular place.

and impure, *Illiyeen* and *Sijjeen*[1] good and evil, on the contrary, their purified body is pure and is created from *Illiyeen* and the aspect of mischief and impurity is not present in them. This matter is from the clear issues of the reports of essence, whose number is more than a hundred traditional reports.[2]

Souls of the Shia are also created from the leftover *teenat* of the bodies of Holy Prophet (s) and Holy Imams (a). It is possible for a Shia, who is a practical scholar, to reach to the level that he can place his body in a place and his soul should travel to another place. In other words, he could have voluntary sleep. In the same way, as in involuntary sleep also, the body sleeps in bed, but the soul leaves the body and roams in space and earth.

It is narrated that what the Jinns and Satans show to him during this tour is nonsense and invalid things and what the angels show to him, are true dreams. That is the same authentic dreams, which traditional reports have regarded as one-seventieth part of prophethood.

Souls of most people is subservient to their bodies and they are restricted to the bodies, but some scholars, who reached to high levels of perfection, their bodies are subservient to their souls and are not imprisoned in the veil of the body.

According to the first method, Holy Prophet (s) and Holy Imams (a) are also not in the veil of unawareness and ignorance and their pure bodies are subservient to their holy intention and their pure souls.

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[1] These two words are mentioned in Surah Mutaffefeen, verses 7 and 18 is used for the end of the righteous and sinners and more explanations can be found in narrational exegesis.

[2] There are many instances of these traditional reports and this humble servant has explained it in detail in *Mustadrak Safeena* under the term of 'teen'. Some of these traditional reports are mentioned in *Al-Kafi*, in the chapter of the creation of the bodies and souls of the Holy Imams (a) in the chapter of the inborn disposition (*teenat*) of the believer; *Basair*: Part 1, Chapter 9 & 10; *Biharul Anwar*, Vol. 5, Pg. 226, Vol. 25, Pg. 1, Vol. 67, Pg. 77.

So, it is possible that their holy bodies may occupy one place and their pure soul through grace and favor of Almighty Allah and teaching of Allah, mighty and high, [since they are repositories of the sciences of Almighty Allah] may tour wherever they like.

Imam Sajjad (a) said to that Yemeni man:

"I know someone in Medina, who since you came to us, has toured 14000 worlds without moving from his place."

He implied his own self.[1]

The souls of these persons are capable that if they want, they can also take their bodies along with themselves, as Imam Jawad (a) in the twinkling of eye, travelled from Medina to Khorasan.

Also, Imam Sajjad (a), who was a captive of Bani Umayyah in Kufa, on the third day after Ashura, came to Kerbala to bury the martyrs.

They can, in a way, like their body or in any way they want, resemble any appearance, since their knowledge and power is knowledge and power of Almighty Allah. They are knowledgeable and powerful over everything and are illuminated by divine effulgence of knowledge, which is necessary for them and they see all created things from the past and future and nothing is hidden from them. For their holy eyes, which according to the statement are described as: 'the seeing eye of Almighty Allah among His creations' there would no veil for them.

Almighty Allah, who is the creator of all creatures and their protector, and the incidence and survival of living things is due to His intention and will, He has ordered all creatures to be obedient to them. Allah created the creatures for their sake, through their auspiciousness, He grants sustenance to them and issues sustenance of creatures through their hands. He has deemed them as means of His favors. None of these matters are

[1] *Basairud Darajaat*, Part VIII, Chapter 12.

having logical hurdle and reliable evidences also prove them, as I have explained this in the book of *Maqame Quran O Itrat.*

Some have said that the meaning of 'gate of Allah' and 'way of Allah' is also as such that whatever comes from Almighty Allah is in this manner and whatever one may want has to come from this way.

In the same way, it is clear that belief in these issues at no stage will have similarity between creator and creature, because qualities comprising of perfection of creatures are not themselves of the creatures, and they are only bestowals of Almighty Allah.

Shaykh Hurre Amili has narrated that Abdullah bin Yahyai Kamili was surrounded by beasts in the wilderness. So, according to the order of Imam Ja'far Sadiq (a), he recited a supplication, and that beast went away and did not harm him. When he narrated this incident to his cousin in Kufa and recited the supplication to him, he said: "I testify that Imam Ja'far Sadiq (a) is an Imam worth obeying." And he became Shia.[1]

When he came to Imam Ja'far Sadiq (a) and narrated the incident, His Eminence said:

"Do you think that I [have not seen you]? You have thought ill! We have a hearing ear, seeing eye and speaking tongue for every person from our loyalists [that I see each of my loyalist, hear his statements and can speak to them]. [then he said] By Allah, I drove away that beast from you."

Then Imam (a) began to prove his statement.

It is also narrated that Amirul Momineen (a) said:

"There is no believer in the east and the west of the earth, except that we are with him and he is not concealed from us."[2]

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[1] *Ithbatul Huda*, Vol. 5, Pg. 428.
[2] *Biharul Anwar*, Vol. 26, Pg. 154-160.

The two traditional reports, which we mentioned, are in accordance to numerous traditional reports: among them being reports comprising of the fact that our Imam sees everything between east and west and is the witness of creatures.

Traditional reports, which say that all the world before the Imam is like half circle or like a plate of food placed before a man.

Traditional reports in which Imams say: "We see all creatures as we see our palm."

And other such traditional reports hinted at in this book as well and explained in detail in the treatise of *Ilme Ghaib*.

It is said that in the tradition of Kahili this topic, which the Imam has mentioned: "I drive that beast away," is not contradictory to supplication of Abdullah, because he supplicated and asked from Almighty Allah and God accorded permission to the Imam to drive away the beast. This is our belief regarding Holy Imams (a), which is mentioned as follows in the statement of Almighty Allah:

عِبَادٌ مُكْرَمُونَ (٢٦) لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ (٢٧)

"They are honored servants. They do not precede Him in speech and (only) according to His commandment do they act." (Surah Anbiya 21:26-27)[1]

They are the ones addressed in this verse:[2]

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (٢٩)

"And you do not please except that Allah please, the Lord of the worlds." (Surah Takwir 81:29)

Belief in these positions and excellence definitely does not contradict the belief of monotheism that someone should deny it.

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[1] Further explanation regarding this is given in the book of *Ilme Ghaib*.
[2] Refer under explanation of this verse in this book.

In numerous traditional reports, all of which are authentic and correct [among them being the traditional report of four hundred[1]] they have said that:

"Fear Allah, from the fact that you should exaggerate regarding us, you should regard us servant and creature; then you can say whatever you like in our excellence."

It is concluded from this traditional report that exaggeration is in denial of their servitude and creation.

Following are some other traditional reports containing the same points:

In *Ihtijaaj Tabarsi* and *Tafsir Imam Hasan Askari (a),* it is narrated from His Eminence that he said:

"Regarding us, do not exceed the position of servitude." (Regard us as servant and creature) then you can say whatever you like. You would never be able to reach our position. Do not exaggerate like Christians as we are aloof from those, who exaggerate."

It is narrated in *Basairud Darajaat* of Saffar that Imam Ja'far Sadiq (a) said:

"Regard us as creatures; then you can say whatever you like in our excellence; you would never reach to its extremity."

In another tradition, Amirul Momineen (a) said:

"I am the servant of God, caliph of the Lord among creatures. Do not regard us as god, and you can say whatever you like in our excellence; you will never be able to reach the end of our excellence and reach its extremity."

He also said in another tradition:

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[1] It is a completely authentic traditional report in which Amirul Momineen (a) has taught 400 topics related to religion, world and hereafter in a single sitting. In *Khisaal*, Shaykh Saduq has narrated it from Imam Ja'far Sadiq (a). It is also mentioned in *Tohafful Uqool*.

"I am a servant of my Lord; do not regard us as god; and you can say whatever you like in our excellence and nobility. You would never reach to the end of our excellence and what Almighty Allah has bestowed to us."[1]

It is mentioned in *Al-Kafi* that Imam Ja'far Sadiq (a) said:

"At the time of his passing away, Messenger of Allah (s) opened a thousand chapters of knowledge for Amirul Momineen (a) from each of which a thousand doors opened; and this [is equal to] a million doors."

The narrator asked: "May I be sacrificed on you, have these million become apparent for your Shia?" He replied: "One or two chapters have become apparent from these million chapters."

He asked: "Thus, only one or two chapters are narrated from your merits?"

The Imam (a) then said, "You perhaps may not be able to narrate all our excellence and virtues. You do not narrate from our excellence and virtue, but only a scattered thousand."

Thus, it is possible that on the basis of the permission, which they are having, we can say that the Prophet and Imam every time and every place can be present in this same body wherever and whenever they want.

In the above statements in the incident of Asif bin Barkhiya, it is known that his knowledge and power as compared to that of Holy Imams (a) was like a drop to the ocean. Also it was proved that Holy Imams (a) are superior to past prophets, what to say

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[1] This traditional report is mentioned in *Mustadrak Safeena* under the terms of 'abad', 'fazl' and 'Ghula', as for the trace of this traditional report in *Biharul Anwar* is present in Vol. 25, Pg. 270 [Chapter of negation of exaggeration, traditional report of Four Hundred] Pg. 274 [report of *Ihtijaaj* and *Tafsir Imam*] Pg. 279 and 283 [report of *Basair*, Pg. 289] [report of *Kashful Ghumma*] and so on.

regarding their successors. And it is natural that one, who is superior, should also be most knowledgeable and powerful.

Now, we say: One, who can bring the throne of Bilquis from such a long distance in a twinkling of the eye, is definitely capable to make his or someone else's body present wherever he likes. Therefore Imam Husain (a) brought Asbagh to Kufa Masjid in a moment and showed him past incidents. Amirul Momineen (a), who was in Kufa, stretched his hand and caught the beard of Muawiyah and threw him down from the throne. In another instance they have narrated that he brought snow from mountains of Shaam.[1]

Due to this their dead and alive is same, and this matter becomes completely clear in the reports and Ziyarats of Holy Imams (a).

Allamah Majlisi says in *Miraatul Uqool* (*Sharh Kafi*) in the chapter of prohibition of being honored by the tomb of Prophet:

"Know that it is mentioned in conclusive reports that Prophet and Holy Imams (a), on the contrary all prophets after passing away from the world to the abode of hereafter, have strange conditions, which the rest of creatures don't have. Like their being unlawful upon the earth and that they revive their and other's dead.

In the great book (*Biharul Anwar*), I have mentioned numerous reports to prove this matter and there is no doubt in it."[2]

On the contrary, consideration and doubt is in fact whether these strange circumstances are for their real bodies or for their facsimile bodies.

The apparent connotation of the statements of Shia intellectuals is that these strange conditions are for their real bodies; we also do not have logical and narrational proof upon it. On the contrary, numerous authentic reports prove this point.

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[1] Ref: *Ithbatul Huda*, Vol. 2, Pg. 418.
[2] Refer Vol. 22, Pg. 550-551; Vol. 27, Pg. 299.

Shaykh Mufeed has said in *Maqalaat*:

"As for the conditions of Prophet and Holy Imams (a) after their death: it is that their purified bodies are transferred to Paradise and they are alive in Paradise in these same bodies and souls and enjoy the divine bounties. The conditions of the Shia are not concealed from them and they understand and hear the words of people from far and near."

Then he said: This is the belief of all Imamiyah jurists and the belief of those, who follow the reports and sciences of Ahle Bayt (a). The scholastic theologians have also not opposed them."[1]

Statement of Allamah Karajaki, also, in the book of *Kanzul Fawaid,* is like the statement of Shaykh Mufeed, which Allamah Majlisi has mentioned it in *Miraat* after the statement of Shaykh Mufeed.

This subject is also fully proved in the book of *Maqaam Quran O Itrat* [by this author] that Prophet and Holy Imams (a), whether in the world or hereafter, are more seeing, hearing and powerful than all creatures.

Also, according to the command of generality of permission, which they have given and said: "Regard us as creatures; after that you can say whatever you like in our excellence; and you would never reach to its limit." We say:

It is possible for the Prophet and the Imam to be present in a number of places at one and the same time as numerous traditional reports have come down regarding this. It also does not have logical refusal and denial does not become applicable.

Thus, if some thousands of persons in the sea and desert call Imam Zamana (a) at one and the same time, it is possible for him to attend to all of them and render assistance to all of them as is mentioned in the supplications regarding this matter.

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[1] The complete statement of Shaykh Mufeed is present in *Biharul Anwar*, Vol. 27, Pg. 301.

They also say that Amirul Momineen (a), in a single night till morning, was present in forty different places. With attention to what we said, even though this tradition is not technically 'authentic', denying it, is not allowed.

It is mentioned in numerous reports that Amirul Momineen (a) along with the Prophet and Holy Imams (a), attend their followers at the time of throes of death and give glad tidings of divine mercy.

Regarding this specialty, the great Shaykh Kulaini, in *Al-Kafi,* in the chapter of what the believer and the disbeliever see at the time of death, has narrated sixteen reliable and authentic traditions.

Among them being the report of Abu Basir from Imam Ja'far Sadiq (a) that he said:

"At the time of death, Messenger of Allah (s) and whoever Almighty Allah wants [that is Imams], come to the person in throes of death. Messenger of Allah (s) sits on the right and the other one sits on the left. The Prophet tell him: You will get the bounties of Paradise you hoped for and you would be secure from what you feared."

Imam Ja'far Sadiq (a) says in another report that:

"At the time of the throes of death of a believer, the Holy Prophet (s), Amirul Momineen (a), Jibraeel and the angel of death come to him. Amirul Momineen (a) comes near him and says: O Messenger of Allah (s), this one is loyalist of us, Ahle Bayt (a) so be friendly to him. The Prophet also tells Jibraeel: This one is the friend of God, the Messenger and Ahle Bayt of Messenger; so be friendly to him. So, Jibraeel tells the angel of death: This one is the friend of God, the Messenger and Ahle Bayt, be friendly with him and be nice to him."

The angel of death comes to him and says: "O servant of God, you have become free from the fire of Hell. You were attached to the great infallibility in the world." Almighty Allah grants him the good sense and he says: "Yes." The angel of death asks:

"What was there?" He replies: "Mastership (*Wilayat*) of Ali Ibne Abi Talib (a)." So he says: "You are right."

...at the time of the throes of death of a disbeliever also, the Prophet, Amirul Momineen (a), Jibraeel and the angel of death arrive...in the continuation Imam (a) says about the disbeliever opposite of what he said about the believer.[1]

In another traditional reports, Imam Ja'far Sadiq (a) said:

"Prophet of Allah (s), Amirul Momineen (a), Jibraeel and the angel of death come to the believer at the time of the throes of death."

In *Biharul Anwar*, Allamah Majlisi has mentioned 56 traditional reports on this topic.[2]

Among them being what the most trustworthy scholar, Ayyashi, has narrated from Abu Hamza Thumali from Imam Muhammad Baqir (a) that:

"At the time of the throes of death of a believer, Messenger of Allah (s) arrives with Amirul Momineen (a) and they sit near him."

Another tradition is the authentic report of Ali bin Ibrahim Qummi that he has narrated from Imam Ja'far Sadiq (a) as follows:

"No person from our loyalists is such that he is the enemy of our enemies, except that at the time of his death, the Messenger, Amirul Momineen, Imam Hasan and Imam Husain are present at his side and they give him glad tiding. But if the deceased is not our loyalist, they procure means of punishing him."

The proof of this statement is the discourse of Amirul Momineen (a) to Harith Hamadani:

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[1] *Biharul Anwar*, Vol. 6, Pg. 198.

[2] The captioned report is mentioned in *Biharul Anwar*, Vol. 6, chapter of what the believer and disbeliever see at the time of death and that the Holy Imams (a) are present at that time and the time of burial.

"(He said) O Harith of Hamadan, whoever dies shall see me. Be he a believer or a hypocrite, a clear sight before him."[1]

In *Mahasin*, Barqi has narrated from Imam Ja'far Sadiq (a) that he said: "At the time of death, the believer sees those two persons."

The narrator asked: "May I be sacrificed on you, who are those two?" He replied: "Messenger of Allah (s) and Amirul Momineen (a)."

He asked: "Would they also speak with him?" He replied: "They would come to the believer at that time. The Prophet would sit near the believer on one side and Ali Ibne Abi Talib (a) on the other; and both would give him glad tidings."

The author of *Al-Kafi* has also quoted this traditional report.

In this report, since firstly the instance of seeing is mentioned and then is the dialogue; and this seeing is along with entry.

The author of *Al-Kafi*, in the report of Sudair Sairafi, has narrated from Imam Ja'far Sadiq (a) that he said:

"Holy Prophet (s), Amirul Momineen (a), Fatima, Hasan, Husain and all Holy Imams (a) visit the believer at the time of throes of death."

The author of *Manaqib* says in section of the report of the unseen of Imam Musa Kazim (a) from Janab Abu Ali bin Raashid [who is a trustworthy companion of Imam Muhammad Taqi (a) and Imam Ali Naqi (a)] that the people of Nishapur sent huge monies and gifts to Imam Musa Kazim (a) through their representative, among them being the gifts of Shatita: that same aged lady of Nishapur.[2] When the representatives delivered the trusts and His Eminence explained the specifications to him, the

[1] This is the couplet of Amirul Momineen (a) as is mentioned in *Biharul Anwar*, Vol. 39, Pg. 241 and 245; and is mentioned in other books. Sayyid Himyari has narrated it and has versified it in his couplets.

[2] Her tomb in Nishapur till recently was a well known spot.

letter containing the questions of the people was not yet transferred. Imam (a) said:

"We have written the replies to your queries under your questions on that same page."

At that time he accepted one dirham of Shatita and the piece of cloth that she had sent, and said:

"Convey my greetings to Shatita. Give her this purse containing forty dirhams and this piece of cloth for her shroud. From the day you enter Nishapur, Shatita would remain alive for only nineteen days. From these forty dirhams, sixteen dirhams would be for her expenses; and the rest she would deem as Sadaqah and whatever she may want to be spent upon her after her demise. I would come at the time of her funeral and recite her funeral Prayers."

The reporter says: "It happened as he had said and the Imam arrived to pray her funeral Prayer. After her funeral rites, the Imam went away after telling me:

'Convey my greetings to the Shia and tell them that wherever they may be, we would definitely be present at their bier.'"

In *Basairud Darajaat* (Part 8, Chapter 12), fifteen traditional reports are mentioned to prove the capability of Holy Imams (a) to be present wherever they want. Among them being the statement of Imam Sajjad (a) to that astrologer: "Do you want me to guide you to a person, who since the time of your arrival here till this moment, has toured through fourteen worlds, each of them being three times the size of the world, whereas you have not moved from your place?" The astrologer asked: "Who is such a person?" He replied: "I am he; if you want I can inform of you what you ate and what you have stored."[1]

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[1] All the reports related to this topic are mentioned in *Biharul Anwar*, Vol. 39, Pg. 136; Vol. 27, Pg. 32. And some reports related to this topic was mentioned in this book previously.

There are numerous traditional reports on this topic and this brief statement does not have the scope to mention more evidences. In the above mentioned traditional reports, Holy Imams (a) have reasoned through some verses of Quran to prove this topic.

Among them being, is the following verse:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا

"Those who believe and guarded (against evil): They shall have good news in this world's life..." (Surah Yunus 10:63-64)

The implication of this verse is the glad tiding of Prophet and Holy Imams (a), as is also concluded from matching verses of Quran.

So, arrival and presence of Prophet and Imam at the throes of death is concluded from Quran and numerous traditional reports and we, as per the orders of Prophet, should be attached to Quran and purified progeny of His Eminence, since these are the vicegerents of the Prophet in members of Ummah, as is mentioned in widely narrated traditional reports of the Muslims.

In *Biharul Anwar*, Allamah Majlisi says after this traditional report:

"Know that presence of Prophet and Holy Imams (a) is concluded from conclusive reports and is well known among Shia. Denial of such issues due to improbability is beyond the method of selected and righteous scholars. However, knowing the condition of their visit upon us is not necessary, on the contrary only a brief belief is sufficient for us regarding what the infallibles have said."

Then Allamah, by quoting these two objections, has replied to them:

First objection: It is that this topic is opposed to our perceptions, because we are present at the time of throes of death since the

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The incident of the astrologer is also mentioned in *Biharul Anwar*, Vol. 46, Pg. 26.

beginning till the time of death, and don't see the Prophet and Imams.

Second objection: It is possible that at one moment, thousands of people might be dying on the face of the earth. How is it possible for them to be present at one and the same time in numerous places?

Then he quotes the replies that they have given to the first objection and reached five replies. The best reply which they have themselves liked is:

Not seeing the Prophet and Imam at the time of throes of death is for exigency of the system of the world. Almighty Allah has the power to keep them concealed from our view as mentioned in traditional reports of Ahle Sunnat and Shia in the exegesis of the verse:

جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (٤٥)

"We place between you and those who do not believe in the hereafter a hidden barrier;" (Surah Isra 17:45)

That Almighty Allah would conceal the body of Prophet from the sight of enemies and only believers saw him.[1] Denial of the like of these reports leads a person to deny most of the miracles.

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[1] The like of this incident is the prostration of Imam Ja'far Sadiq (a) in the market that the reporter saw, but others did not see as is narrated in *Basair*, Part 10, Chapter 15 through authentic chains of narrators and also quoted from *Kharaij*. The Allamah himself has quoted in *Biharul Anwar*, Vol. 47, Pg. 21 & 121.
In *Basair*, two other instances are mentioned, that people did not see Imam Ja'far Sadiq (a).
Rawandi has narrated report comprising of the fact that Imam Muhammad Baqir (a) was present in the Masjid and people did not see him. But Abu Harun the blind one, saw him. The like of these incidents are numerous.

Then Allamah Majlisi said: The report of *Tafsir Imam Hasan Askari (a)* that we mentioned (in the first chapter) has clarified this point.

As for other replies from the contexts of traditional reports he has regarded as unlikely and said: "These interpretations regarding reports, is rejection of traditional reports and ridicule of traditions."

However, regarding the second objection that: "It is possible that thousands of people die at one and the same moment, how is it possible for a single body to be present at different places?"

He says: "The objection is applicable if this possibility is external; however only possibility does not lead us to believe that it has created external reality. In addition to this, it is possible that their presence might be in the facsimile bodies and since they have complete power, they may be having numerous facsimile bodies. The preferable option is that we should believe in the apparent of the like of these traditional reports and not to deny or interpret them.

Allamah Sayyid Hashim Bahrani, after quoting a large of traditional reports about presence of Prophet and Holy Imams (a) at the time of death and questioning of the grave says:

"The conclusion of these traditional reports is well known and it is narrated through numerous channels. Some Ahle Sunnat scholars have also quoted traditional reports of the presence of Ali Ibne Abi Talib (a) at the time of death and they have not denied it.

An intelligent person does not deny these issues and does not regard them as unlikely, because these issues are as a result of the power of the Lord of universe and Almighty Allah has made them capable for this matter and He makes those personalities present at the side of the dying believer. This is among the possible issues and Almighty Allah is powerful in all possibilities.

Also, if someone says: "This matter is unlikely, since every hour, a large number of people die. How one body can be present in multiple places at one and the same time? In reply, we say: Almighty Allah made them capable of this and everything is easy for Almighty Allah, whatever He wants comes to pass."[1]

Then he has, for removal of unlikelihood, narrated reports some of which we would mention now.

First traditional report: Ibne Shahr Ashob has quoted from Shaykh Mufeed in the book of *Uyun* and *Mahasin* narrating from Imam Ja'far Sadiq (a) that he said:

"In the Battle of Badr, they asked every injured person from the polytheists: Who has wounded you? He replied: Ali Ibne Abi Talib. And after he replied, he breathed his last."

Second traditional report: In the tradition of the ascension of Prophet (*Meraj*), His Eminence saw Ali Ibne Abi Talib (a) in every heaven that he was praying with a large number of angels.

Third traditional report: In the miracle 174 from the miracles of Amirul Momineen (a) it is narrated from Miqdad that:

On the day of the Battle of Khandaq, I saw Amirul Momineen (a) after he had dispatched Amr bin Abde Wudd to Hell. He was standing and wiping blood from his sword. The enemies had dispersed and His Eminence was chasing and slaying them, while he did not move from his place; and stood in the first spot.

Although the writer of these lines believes that everyone present there did not see this miracle act; on the contrary, only someone like Miqdad had the capability to see Amirul Momineen (a) in a number of places.

Fourth traditional report: In miracle 175, it is narrated from Sayyid Murtada Alamul Huda in the book of *Uyunul Mojizaat* that Ibne Abbas said:

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[1] *Madinatul Maajis*, Pg. 187.

"Mothers of the world are unable to produce a child like Ali Ibne Abi Talib (a)."

Then he has narrated the battle of Imam (a) at Siffeen in the following way:

"Twenty thousand strong cavalry all of whom were in armor, and other than their eyes, nothing was visible and all of them looked alike, came out from the forces of Muawiyah. When the Iraqis saw them, all of them were terrified. Amirul Momineen (a) exhorted them. When he saw that those shameless people were not paying attention to his statements, he ordered attack and launched a terrific attack on them; he routed all of them."

Some of them, who fled from there came to Muawiyah and narrated their conditions. Each said: Ali Ibne Abi Talib attacked me and I saw him in my pursuit. Muawiyah was amazed and he said: "Woe be on you, Ali Ibne Abi Talib is a single person. How you saw him pursuing each of you?"

Fifth traditional report: In miracle 400, it is narrated from Ibne Shahr Ashob:

On the day of the Battle of Ahzab, the infidels were in 70 battalions and every battalion saw Ali Ibne Abi Talib (a) in their pursuit.

In *Hidayatut Taliben* (Pg. 444), it is mentioned that some Ahle Sunnat doubted the presence of Holy Prophet (s) near the dying person and said: If Prophet or Imam comes to the dying person, why do the people present there, don't see them? Then the author of the book has replied to them through a number of aspects.

The first is that reports of their being present are widely narrated and cannot be denied.

Secondly, it is that we also do not see the angel of death (Israel), yet we cannot deny his presence.

Thirdly, becoming apparent of the Paradise and Hell for a person in throes of death is from the clear subjects of Ahle Sunnat and Shia reports, whereas we don't see those two as well.

Fourthly, it is that Ahle Sunnat and Shia, in exegesis of the verse:

جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (٤٥)

"We place between you and those who do not believe in the hereafter a hidden barrier;" (Surah Isra 17:45)

...have narrated that Almighty Allah placed a veil between the Prophet and disbelievers, in such a way that they did not see him. Thus, here it is also possible that Almighty Allah would place obstruction, so that people, who attend the funeral of a person, do not see the Prophet and Imam.

The second objection that Ahle Sunnat have raised is that how one body can be present in multiple places at one and the same time? The reply is that it is possible that it is in the facsimile form; as is clearly mentioned in the Holy Quran that Jibraeel appeared to lady Maryam in human form.

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧)

"And there appeared to her a well-made man." (Surah Maryam 19:17)

So, it is possible that Amirul Momineen (a) also appeared in many forms.

This humble author has mentioned these statements, so that it is known that these objections are taken from opponents of Shia.

Yes, the aim of the objection of this writer from the past and of those, who from the aspect of ignorance, regard the holy bodies of Prophet and Holy Imams (a) to be same as bodies of all people; that the reality of the holy bodies of Prophet and Holy Imams (a) is like the bodies of others.

They do not know that parts of the world and human bodies are made up of *Illiyeen* and *Sijjeen*, the pure and the filthy, good and bad, and profit and harm; but the holy bodies of Prophet and Holy Imams (a) are purely from *Illiyeen* and they are pure; they do not have any element of *Sijjin*, which should have any filth. Such an imagination is due to ignorance and deviation.

If this writer and his co-religionists had information about the correct exegesis of the holy verse:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

"Say: I am only a mortal like you." (Surah Kahf 18:110)

...they wouldn't have uttered these undue words [exegesis of the above verses was mentioned in the section of analysis of verses of this type].

Also, when they saw the traditional report, in which the Holy Imams (a) said:

"Souls of our Shia are created from leftover essence of our bodies," they placed the seal of silence on the lips.

Another point worth mention in reply to the objection of prejudice (*tahayyyuz*) is that on the basis of widely narrated traditional reports mentioned in *Al-Kafi* and other Shia sources in the explanation of types of souls, in addition to Ruhul Imaan – which only believers have, and not others – Ruhul Quds also accompanies the Prophet and Holy Imams (a). It is narrated that past prophets also share this Ruhul Quds with Holy Imams (a). It is from the clear points of authentic traditional reports.[1]

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[1] Those interested may refer to *Al-Kafi*, chapter of spirits with the Holy Imams (a) and chapter of the spirits, which Almighty Allah has kept in support of Holy Imams (a); *Biharul Anwar*, Vol. 25, Pg. 47-99, Chapter of spirits present in the Prophet and the Holy Imams (a) and that they are assisted by Ruhul Quds.
In these two books more than seventy traditional reports are mentioned on this topic.

In addition to this, it is mentioned in some other authentic traditional reports that a special spirit accompanies the seal of prophets and his purified progeny: that is the twelve Holy Imams (a); that no one from the past shares in this.

Among them being what the author of *Al-Kafi* has narrated through authentic chains of narrators from Abu Basir that Imam Ja'far Sadiq (a) said in the exegesis of the verse:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

"And they ask you about the soul. Say: The soul is one of the commands of my Lord." (Surah Isra 17:85)

The soul is a creation greater [or more excellent] than Jibraeel and Mikaeel. It did not accompany anyone from the past, except Muhammad, Messenger of Allah (s) and Holy Imams (a).

Also, in the explanation of the spirit with which Almighty Allah assists them, they have narrated this traditional report through correct chains of narrators from Abu Basir, at the end of which they said:

"That [spirit] is from the heavenly kingdom."

Saffar has narrated this tradition in *Basairud Darajaat* (Part 9, Chapter 18) through two other authentic chains from Abu Basir. Regarding this, he has mentioned another similar tradition also from companions like Hafas bin Bakhtari, Hisham bin Saalim, Abu Ayyub Khazzar, Husain Kalanasi from Imam Ja'far Sadiq (a).

The obvious point mentioned in these and like authentic traditional reports is that this spirit was not with anyone from the past and it is restricted to Prophet and Holy Imams (a).

In the same way, in *Basair* [Part 9, Chapter 16], in the exegesis of the verse:

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا

"And thus did We reveal to you an inspired book by Our command." (Surah Shura 42:52)

Fifteen traditional reports are mentioned and in *Al-Kafi*, they have mentioned two reports that this spirit is restricted to Prophet and Holy Imams (a). So, it can be said that the existence of this particular spirit is proved from verses of Quran and widely narrated traditional reports.

It is narrated in the book of *Uyun*, that Imam Ali Reza (a) said:

"Allah, mighty and high from His side assisted us with a purified soul, which is not an angel, and it did not accompany anyone from the past, except Messenger of Allah (s) and the Holy Imams (a); it prevents and gives good sense; it is a pillar of effulgence between us and Almighty Allah."[1]

This spirit, which by the command of the Lord of the worlds, mighty and high and is restricted to Prophet and Holy Imams (a), would be having 'effective intention' (*mansha aathaari*), which is hinted at in the following tradition.

Regarding the verse:

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ

"He makes the inspiration to light by His command upon whom He pleases of His servants." (Surah Ghafir 40:15)

Amirul Momineen (a) has said:

"So, one, whom Almighty Allah bestows this spirit; He grants him precedence among the people and endows him a power to revive the dead, become informed about the past and future, he can travel from the east to west and from west to east twinkling

[1] Reports of the pillar of effulgence are numerous some of them are mentioned in *Biharul Anwar*, Vol. 26, Pg. 132; Vol. 25, Pg. 36. It is mentioned in the chapter of the birth of the Holy Imams (a) and other chapters.

of the eye, and what people conceal in their hearts and they know all that is present in the heavens and the earth."[1]

It is possible that this particular spirit may imply that same reality of the rank of mastership (*Wilayat*) and effulgence of effulgences, which is greater than Jibraeel and Mikaeel.

I have mentioned the statement of Amirul Momineen (a) in the treatise of *Noorul Anwaar* that he said:

"I am the effulgence of effulgences."

Traditional reports of the 'pillar of effulgence' support this possibility. In any case, discussion about the spirit is lengthy and beyond the scope of this brief treatise. Therefore, those, who are interested, may refer to *Biharul Anwar* and *Mustadrak Safeena* under the term of 'rooh'.

To what we have mentioned so far we add the point that on the basis of verses of Holy Quran and traditional reports, angels and jinns, due to the power, which Almighty Allah has bestowed them, can appear in the form of human beings.

It is mentioned in Holy Quran that angels of chastisement of Prophet Lut (a) came in the form of human beings and appeared to Prophet Ibrahim and Lut (a).

We also read in the incident of lady Maryam that Jibraeel arrived in human form.

They have narrated that sometimes Jibraeel appeared in form of Dahiya Kalbi and met the Prophet.

Incidents of jinns, who were present in the service of Prophet Sulaiman, are clearly mentioned in verses of Holy Quran.

Also, sometimes it so happens that some jinns appear in form of human beings in the service of Holy Imams (a) and learn their rules of religion.

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[1] *Biharul Anwar*, Vol. 26, Pg. 5.

Sometimes, the Holy Imams (a) ordered them to perform some services.

There are so many traditional reports and incidents of these kinds in reliable books of reports that it cannot be denied in any way.

With these details, how it can be that one should regard it possible for the jinn and angels to acquire human forms and to testify; but not testify the taking form of one, who is greater than Jibraeel in greatness, nobility, majesty and knowledge and has more grace, in spite of the fact that all perfections and knowledge of creatures are given to Prophet and Holy Imams (a)?

Yes, the Imam can take every purified shape and form he wants. For example, Ali (a), through the power that Almighty Allah has bestowed him, could come in the form of Salman.

Also, Imam Sajjad (a), while he was a captive in Kufa, was able to come to Kerbala on the third day of Ashura to bury the martyrs.

They have narrated that once, Imam Sajjad (a) also appeared in the form of Imam Muhammad Baqir (a) and Imam Muhammad Baqir (a) came in the form of Imam Sajjad (a).[1]

Imam Zamana (a) also, sometimes appears in the form of *Sadaat* and others; and persons meet His Eminence and this is clearly mentioned in incidents of those, who met the Imam.

When Rushayd Hujri, who was student of Amirul Momineen (a), and was knowledgeable about time of death and calamities, when he entered the house of Abu Araka, the latter saw him, but others did not. This student [who was finally martyred for being a Shia by the world loving criminals] from the school of our master is having an amazing story.

[1] Refer *Biharul Anwar*, Vol. 26, Pg. 16.

In the gathering of Ziyad bin Abih, Abu Araka saw him in form of Rushayd and Ziyad saw him in form of a friend of his from Shaam, whereas Rushayd at that time was in the house of Abu Araka.[1]

At this point, I quote an amazing story of the commander in chief of Imam Ali (a), Malik Ashtar, according to which, one day, he appeared in the form of Amr Aas and on another day, in the form of Yazid and the third day in form of Muawiyah and issued commands to soldiers of Muawiyah, which they also obeyed.

Ibne Shahr Ashob has quoted the incident from Suhail bin Hunaif [whose perfection and majesty is believed by all scholars] as follows:

When Muawiyah [during Battle of Siffeen] seized access to Euphrates, Amirul Momineen (a) ordered Malik Ashtar to go and tell the forces of Muawiyah around the Euphrates: O people, Ali ask you to lift the embargo on water supply. He went and told them and all of them went away from there. At that moment some companions of Amirul Momineen (a) entered the stream and took as much water as they wanted.

This was reported to Muawiyah. He summoned the soldiers and asked: "Why did you allow the men of Ali Ibne Abi Talib to take water?" They replied: "Amr Aas came and said that Muawiyah orders you to go away from around the water and we obeyed him." Muawiyah summoned Amr Aas and asked: "Why did you allow them to take water?" He replied: "It is a lie. I never issued any such order."

The following day, Muawiyah appointed Hajal bin Itaab, along with five thousand men to lay embargo on Euphrates. Again Amirul Momineen (a), like the previous day, ordered Malik Ashtar and he repeated the trick of the previous day and the companions of Amirul Momineen (a) were able to get the water.

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[1] *Ikhtisaas*, Shaykh Mufeed, Pg. 78; *Biharul Anwar*, Vol. 42, Pg. 140.

This was again reported to Muawiyah. He summoned Hajal and inquired about it. He said: "Your son, Yazid came and ordered us to do that on your behalf; and we did that!" When he asked Yazid about it, he denied. Muawiyah said: "Tomorrow if anyone comes, even if it is my own self, you should not accept till you don't take my seal [finger ring]."

On the third day also, like the first and second day, Amirul Momineen (a) ordered Malik Ashtar, who went and issued the orders. Hajal saw that Muawiyah has come himself and was giving him his seal [finger ring]! So, this time again [the enemies] lifted embargo on water and companions of Amirul Momineen (a) took stocks of water.

When this was reported to Muawiyah, he summoned Hajal. He said: You came yourself and this is your seal [finger ring] which you gave me. Muawiyah hit one hand on the other and said: "This is from the amazing acts of Ali Ibne Abi Talib."[1]

This incident resembles the incident of Isa Ibne Maryam (a) that Almighty Allah made that person resemble Isa (a). The enemies also apprehended him and put him to death; and Almighty Allah raised Isa (a) to the heavens.

I have narrated the like of these incidents in *Mustadrak Safeena*, under the term of 'shaba'.

Although it is necessary to note that in these instances, it is not necessary that the first form should disappear so that the second form appears.

There is no evidence that someone should say that when Jibraeel arrived in human form, his actual body vanished. In the same way, it is possible that the master of the masters, Amirul Momineen (a) should come in another form and his original body should remain.

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[1] *Manaqib*, Vol. 2, Pg. 332; *Biharul Anwar*, Vol. 42, Pg. 35.

Also, when there is possibility of his appearing in another form, it is possible for him to appear in two or three or forty or even more forms.

Yes, it is possible for Almighty Allah to makes him appear in one time in a thousand forms and shapes and Almighty Allah is powerful over everything.

Yunus bin Zabyan says:

"One day, I entered the house of Imam Ja'far Sadiq (a). I saw a person in form of Imam Ja'far Sadiq (a). He greeted me. The servant of His Eminence said: Enter the second room. So, I entered there. I saw a man in form of Imam Ja'far Sadiq (a) and a huge crowd was present before him."[1]

On 10th Safar, 1384 A.H. the Maraja Taqleed of the Shia of the time, Ayatullah Uzma Agha Sayyid Mahmud Shahroodi (t.s.) narrated to me in Najaf Ashraf:

"The great scholar, Shaykh Asadullah, a prominent student of Haaj Mirza Habibullah Rashti [who was among the great scholars of his time in Najaf], doubted in a famous tradition that Amirul Momineen (a) on one night was present in a number of places.

One night, he saw in dream that he was before Amirul Momineen (a) and inquiring about this famous tradition. His Eminence said: "Have you not understood this matter? Look around yourself."

The Shaykh says: "When I glanced, I saw Amirul Momineen (a) all around myself. When I saw this, my doubt was removed and the issue became clear for me."

At that time I posed another question to His Eminence regarding the well known tradition: "You should falsify one, who claims to have met the Imam [during major occultation of Imam Zamana (a)]. How is it possible to reconcile this with incidents of those,

[1] This whole report is mentioned in *Biharul Anwar*, Vol. 59, Pg. 196.

who met His Eminence?" His Eminence replied: "It is absolutely correct. Seeing in the well known tradition implies seeing and meeting with cognition of the Imam and in the incidents, seeing is without cognition; and they recognize the Imam after meeting [and separating] from His Eminence."[1]

After that His Eminence said: "You also saw Imam Zamana (a) in my sanctuary. Once you were seated in sanctuary in a corner at the feet side. The respected Sayyid was engrossed in Prayers besides you. So attractive was the recitation of His Eminence that it attracted your attention. You were having three guineas in your pocket. You decided to give one guinea to him and in that condition, continued to listen to his recitations.

The second time you decided to give two guineas to him. His Quranic recitation and supplication so attracted you that finally you decided to give all three guineas you to him. When you decided to take them out of your pocket, suddenly he turned to you and said: "Keep the money for yourself as you are needful of it." He didn't say anything else and you also didn't give it much thought."

Shaykh Asadullah says: "By God, it was as such, but I had forgotten it."

We now quote an example so that the readers may become more aware of our objective. Just imagine that a line is laid from the power house to your place, so that whenever you need you may light five, ten or hundreds of lamps through it. All those lamps are, without any precedence, alike and their total light is also from a single source of power.

Amirul Momineen (a) also is the effulgence of effulgences and he can, in one night, appear in forty or even more forms. In the same way, Holy Prophet (s) and other Holy Imams (a) visit some people or individuals – in any way they wanted – in one time

[1] Reconciling the points of reasoning with traditional reports in this manner is effective.

they arrive at the side of thousands of dying persons, even though the ignorant may despise it!

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The second argument that he has employed to deny creational mastership (*Wilayat Takweeni*) is that so the unity of actions (*Tauheed Afaali*) as opposed to the well known terminology and which he has interpreted according to his personal opinion and said:

Unity of actions (*Tauheed Afaali*) is that other than God, no one can perform His actions, and creatures don't have His qualities and actions. One of his special qualities is His permanence and his creational mastership (*Wilayat Takweeni*) over all the things. As mentioned in Holy Quran:

هُوَ الْحَيُّ الْقَيُّومُ

"He is the Everliving, the Self-subsisting by Whom all subsist." (Surah Baqarah 2:255)

In reply, we say: Yes, it is only Almighty Allah, who is living by His self and he has not taken life from anyone else. He is Self-subsisting; by Whom all subsist and was and is the caretaker of all the creation; and qualities of creatures are not applicable to Him. These special qualities only belong to Almighty Allah. What the creatures have is His bestowal. If He has perfect qualities, it is a divine blessing.

Creatures are living, but someone else has granted life to them. Even though they are Wali and commander of all creatures, they are not so by their own self. This mastership (*Wilayat*), rulership and obligation of obedience are all blessings and grace of Almighty Allah. Creator of the world gives whatever He wants, to whoever He likes. The Prophet or Imam, who are aware of the conditions of all creatures and capable to change them, they have received this power from Almighty Allah as a gift.

Almighty Allah, by His own self, is all-hearing and all-seeing. That is He hears and sees, whereas for hearing and seeing, He

doesn't require any organs or means. As for the creatures, they can only become hearing and seeing by divine appointment. That also by every rank that Almighty Allah wants there is possibility that Almighty Allah gives to His creatures hearing ears, so that they may hear all the sounds of the world. In the same way, He grants the seeing eyes, so that he may see the creatures and become the seeing eye of God among His creatures.

Almighty Allah intends to give the right of mastership (*Wilayat*), kingdom and obligation of obedience of all created thing to such a creature, and make him knowing and powerful over all existing things and deem him as His lofty example, as He has said in the Holy Quran:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ

"And Allah's is the loftiest attribute." (Surah Nahl 16:60)

In other words, personal perfections of the creator, are not artificial and unlimited, but perfections of the creatures are limited and artificial and not their own.

If someone regards the perfections to be of the creatures themselves, he it is regarding whom, they say that he has regarded the qualities of the creator to belong to the creatures, and not one, who does not regard those qualities of the creatures and regards all of them to be from grace and favor of Allah, mighty and high.

So, the writer, who has issued such statements that "the creatures don't have the qualities and actions" is not correct, because creatures do have some qualities of God. For example, quality of justice, believer, speaking one, self willed, *Al-Mudrik*[1], powerful, omnipotent, knowledgeable and truthful are from the qualities of Almighty Allah. So can it be said that these qualities are not present in the creatures?!

[1] It means that He does everything without using organs and limbs.

According to this writer, creatures are not just, believers, *Mutakallim*,[1] *Al-Mureed*,[2] *Al-Mudrik*,[3] powerful, omnipotent, knowledgeable and truthful, and since these are qualities of Almighty Allah, creatures cannot be attributed these qualities. Yes, if his implication is same as what we said, it is correct.

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Third argument that they have mentioned to negate creational mastership (*Wilayat Takweeni*) is as follows:

If the Prophet or Imam have mastership (*Wilayat*) over everything, why do they not ward off harm from themselves and why they supplicate Almighty Allah to protect them?

Its reply is that Almighty Allah in numerous verses of Holy Quran, introduces the disbelievers and polytheists as His enemies and enemies of His friends, and has sought immunity from their evil deeds. He has cursed them, but in spite of having power and absolute capability He does not ward off this enemy. Can it be said: Almighty Allah does not have power?

But the Holy Prophet (s) was more deserving to the clear explanation of Holy Quran than believers, yet he never exercised precedence and took monies from believers in unspecified ways. He never did this – as is clear like the sun – and never did he, in his everyday life, went out of human limits and did not fulfill his needs through extraordinary means; in spite of the fact that he was most deserving for it.

He mentioned this precedence for Amirul Momineen (a) on the day of Ghadeer, but Amirul Momineen (a), also, during the apparent caliphate, in distribution of public treasury, did not act according to precedence, so that he may grant to his family members things sooner than the time of distribution or grant a

[1] It means that Allah can create speech in anything He likes.
[2] It means that Allah does everything with His own wish and will and discretion in all affairs.
[3] It means that He does everything without using organs and limbs.

bigger share to them. This precedence is also proved for other Imams; and they also - even though deserving - did not guarantee necessities of life through precedence; on the contrary, they acted according to general practice.

The wisdom, which demanded them not to exercise precedence, at the time of miracle also, it demanded them not to exercise mastership (*Wilayat*).

Also, every wisdom on the basis of which, Almighty Allah does not take steps to drive away enemies, that same wisdom demanded that Prophet and Imam, who are caliph and trustees of secrets of God, should not drive away enemies in extraordinary manner.

Absolute wisdom of Almighty Allah has demanded that the world should be the abode of test and trial, choice and pride. Human beings in the world should have choice and power in the world and there should not compulsion in religion; and the path of good and evil should be clear to all through apparent and hidden reasoning. He has ordered to the path of good and promised divine rewards to folks of obedience. He has also prohibited path of mischief and warned the opponents.

His wisdom demands that people should have free will and that He should not take away their ability to make choice. He has determined the time of deaths. On the basis of this, the Prophet and Imams at no time, did they act in opposition to demands of wisdom and destined matters and did not disturb the system of the world and folks of the world, but in particular instances when by the permission of Almighty Allah, they wanted to show a miracle.

However, in the instances of supplicating, one should pay attention that: Firstly, supplication itself is a preferable act, and overlooking its acceptance of lack of it, is objective of the servants of Almighty Allah. Secondly, their supplicating doesn't contradict submission to divine destiny and in the meaning of request, it is not disturbing the system of creation.

The Prophet and Holy Imams (a) are also servants of God, and like others, they also supplicated and they are ordered to present their needs to the court of Almighty.

Although, it should be remembered that in particular instances (like repelling the enemies in special circumstances and their like) again the result of their supplicating depends on divine will. Yes, they ask from Almighty Allah only what He wants from them.

On the basis of this, no one has the right to say: Ibrahim Khalil (a), inspite of having knowledge of some letters of the great name (of God), why did he not call Almighty Allah so that the calamity should have been repelled from his son?!

Or that God, who prevented the knife of Ibrahim (a) from affecting the neck of Ismail (a), why He did not prevent it from the calamities of Ashura?!

Thousands of exigencies are present in the acts of Almighty Allah, which people are helpless to understand. Therefore, one should not question the acts of Almighty Allah.

Is it possible for a student of the first class to understand the secrets and wisdoms, statement and acts of teacher? It is absolutely impossible. The child should submit to the teacher so that he may reach his lofty status. The student, by continuing education can convey himself to the rank of teacher. But a weak servant, even if he studies for thousands of years, then also he would never reach the rank of God.

Thus, how this weak servant can understand the secrets and wisdoms of the acts of the Lord of the world?

The chosen people of Almighty Allah submit to the destinies of God, but when Prophet Ibrahim (a) expressed his appointment to Prophet Ismail (a), he responded:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ
(١٠٢)

"O my father! do what you are commanded." (Surah Saffat 37:102)

He never said: Dear father, what is my fault? He also did not say: Pray that this calamity may be dispelled.

So, we believe that the Prophet and Holy Imams (a) are ones, whose supplications are accepted and they know the great names of God; and there is no doubt in that. But in spite of that they did not call Almighty Allah with the great name in every instance to have their supplications accepted, to remove mischief of accidents and harm of enemies from themselves and their relatives and believers.

That same wisdom demanded that they should be patient and not ask Almighty Allah to dispel the calamity. They decided not employ the power of the rank of prophethood and Imamate, in spite of the fact that they could.

For example, they should have ordered the believer jinns obedient to them, to repel the enemies, and according to the statement of Amirul Momineen (a) they could have avoided destiny.

This ignorant intellectual has ignored the statement of Dua Kumail:

"Forgive him, who owns nothing, but supplication..."

...has divested the Imam from ownership of everything!

The requirement of such reasoning is that one should say: The Prophet and Holy Imams (a) were not owners of anything from the world; they also did not own their garments. Actually, they did not own anything, except supplication!

Words of the Prophet and Holy Imams (a) in supplications and whispered Prayers were for expression of servitude and humility in the court of God. It was also with the objective to make people understand: whatever we servants have is not our personal possession and it is from the grace and favor of Almighty.

In the position of expression and confession to reality, creature-ship and humility near Almighty Allah does not have propriety that they should attribute graces and favors to themselves; that they mention a part of recognition of reality of creature-ship and are proud to do so. For example, they say: I am the one, whom you called Prophet, I am that one, whom you gave the rank of Imamate and Wilayat and...!

Another point is that they have not warded off the mischief of enemies through extraordinary means as they mentioned in many of their statements; in act also they accepted suffering sickness and circumstances of being humans and creatures. In this manner they were able to verbally and practically prove their rank of servitude and creatibility, and command of Almighty Allah that He said:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ

"Say: I am only a mortal like you..." (Surah Kahf 18:110)

So that ignorant people may not insult the holy being of Almighty Allah and may not claim rank of lordship and divinity as they are the chosen servants of God and they may not begin to worship the Imams. Since, they are drowned in the love of their Lord and none of them loves Almighty Allah as they do, that is why if someone insults the holiness of Almighty Allah, they are extremely distraught. They ward off that insult with all their ability and urge people to tread the path to God.

Let us not forget that the Imams in their words and character, proved their servitude and creatibility and submitted to the effects, obstacles and circumstances in the specialty of creator; even then ignorant people appeared, who claimed for them rank of divinity and Godship and said to the prophet and Imam: You are our God – refuge of Allah! Now, if those personages had not allowed those circumstances to befall them, what ignorant people would have said?

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Fourth argument that this writer has fabricated to deny creational mastership (*Wilayat Takweeni*) is that he said:

"If the creational matters are from the Prophet and Imam, why when infidels expected this from Messenger of Allah (s), he replied: These are not with me? As it is mentioned in Surah Isra 17:90."

This writer has replied through conjecture and has translated the verse according to his inclination. Now, I will translate the whole verse, so that the respected reader may issue a just judgment.

They say: "And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which, you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us). Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book, which we may read. Say: Glory be to my Lord; am I aught but a mortal apostle?" (Surah Isra 17:90-93)

That is I, who am a human being; how can I present God to you? Is there anyone who can get God? Is Almighty Allah a body that He should be present in different places? But whoever, whatever he wants, is for the advantage of him and others? Is apprehending Almighty Allah not impossible? Is the presence of angels for exigency of people? Does Almighty Allah not say in Surah Hijr and Surah Anaam (verse 8 in both instances):

"We do not send the angels but with truth, and then they would not be respited." (Surah Hijr 15:8)

"And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited." (Surah Anaam 6:8)

It is at this point that the Holy Prophet (s) says: I am a human being sent by Allah, mighty and high and I am subject to divine revelation. It is true that all existing things are under control of Prophet, but he doesn't have the power and choice to present God. He never wants to disturb the system of creation; he does not change the divine process and till Almighty Allah does not want, he does not do anything. Trial and discretion should be preserved in its place.

Other demands also, to propound which is destined for every human being, but it is according to exigency of his prophethood and Imamate and would also not be signs of prophethood and messengership as is mentioned in detail in the exegesis of these verses.

It is clear that the sending of prophets and messengers for guidance of creatures and proof of kingdom and rulership and creational mastership (*Wilayat Takweeni*) is not contradictory to guidance of creatures, on the contrary, it is proving the rank of messengership. When people see them extraordinarily they would be more steadfast in religion as Almighty Allah wanted Prophet Yusuf, Prophet Dawood and Prophet Sulaiman to grant creational mastership (*Wilayat Takweeni*) and kingdom to them; and to our Prophet Muhammad and his purified progeny – as was mentioned in detail – He has given a great kingdom.

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Fifth argument that manifests his view is that:

"Is Almighty Allah sufficient for the mastership (*Wilayat*) and leadership of the world, or not? If He is sufficient, mastership (*Wilayat*) of someone other than Him is vain and nonsense and if it is not sufficient, then the guardian appointed by Him would also not be sufficient. Almighty Allah is not needful of others in administering the world."

We ask him: "Is Almighty Allah not sufficient to record the deeds of people? If He is sufficient, then appointment of two angels, who day night, record the deeds of people as is

mentioned in clear statements of the Holy Quran, would be useless and vain. We seek refuge of Allah from saying that Almighty Allah has done something useless and vain."

We also ask: Is Almighty Allah not sufficient to protect the creatures and to control their issues? In spite of the fact that the being of God is sufficient, why He sends angels to protect people? As is mentioned clearly in the Holy Quran that he said:

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

"And He sends keepers over you." (Surah Anaam 6:61)

Also, why He has angels to control the matters as He says:

فَالْمُدَبِّرَاتِ أَمْرًا (٥)

"Then those who regulate the affair." (Surah Naziyat 79:5)

Is Almighty Allah not sufficient to regulate the affairs of human beings and He is needful of those angels?

It is definitely not as such. He, through His divine being, is sufficient for all issues and is not needful of anyone.

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا (٤٣)

"Glory be to Him and exalted be He in high exaltation above what they say." (Surah Isra 17:43)

Almighty Allah has intended to choose servants from among the creatures and to grant nobility to them over all creatures. So He granted them unlimited grace and asked these personages to be lofty examples so that their knowledge and power becomes examples of the knowledge and power of Almighty Allah.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ (٢٣)

"He cannot be questioned concerning what He does and they shall be questioned." (Surah Anbiya 21:23)

Allah, mighty and high, by His own holy being, is the creator and maintainer of the heavens and the earth and is the caretaker of all creatures:

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)

"Every moment He is in a state (of glory)." (Surah Rahman 55:29)

The Prophet and Holy Imams (a) have full discretion on the universe through a power, which Almighty Allah has graced them with and which is through permission and leave of Almighty Allah. They are not independent in any matter. The statement: "Decline in the being of God and divestment of absolute kingdom" is heresy.

The creator of the universe is Himself independent in His acts. The qualities of perfections are His own and He is immune and pure from all defects. However, the Prophet and Holy Imams (a) are creatures and they are limited. They are recipients of divine grace; they are given mastership of creatures and discretion over all creation.

And praise be to Allah the Lord of the worlds as He is worth, and there is no god, except Him.

Background of denial of the lofty merits of the fourteen infallibles

Here we hint at some aspects, which lead one to deny the excellence of holy infallibles:

A) Because of intensity of familiarity with the statements and books of opponents, they have become familiar with their nonsense and greatness of position of Imamate has become unimportant in their view. Therefore, they regard these merits to be unlikely and they deny them.

B) They want to suppress the deviant sects, sufis and the Shaykhya, therefore they deny and express doubts in whatever they say in excellence and merits, unaware of the fact that the

statements of those deviant people in discussion of monotheism, is itself the greatest proof of their corruption. [This humble writer has explained this in *Tarikh Falsafa wa Tasawwuf*].

C) Another obstacle of testimony of the excellence of Holy Imams (a) is unawareness and negligence in following the writings and reports of Ahle Bayt (a) or non-contemplation upon them. It is a matter of great regret that many of those, who are involved in obtaining knowledge, information and research from Quranic verses and traditional reports related to the roots of religion, do not follow this way properly, and the matter reaches to such stage that such acts gain currency among the people.

D) Some persons, due to their short-sightedness, think that human conditions of Prophet and Holy Imams (a), like eating, drinking, marriage, sleeping and other circumstances, are contradictory to absolute mastership (*Wilayat*), like the deniers of the prophets in the previous nations, who said:

What kind of a prophet is he that he eats, drinks and frequents the markets? If Allah wanted to send a prophet, He would have sent one from the angels.

Almighty Allah has quoted this in Holy Quran and in reply revealed a verse that:

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

"And if We had made him angel, We would certainly have made him a man." (Surah Anaam 6:9)

A point is present in this verse, and it is that gathering the angelic and human qualities does not make any sense.

E) Some others deny that they regard Prophet and Imam to be like themselves and have placed themselves in one criterion with them. On the basis of this, since they themselves cannot show any miracle, they say: Imam also cannot do that.

Almighty Allah says in the Holy Quran:

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

"Nay, they reject that of which they have no comprehensive knowledge." (Surah Yunus 10:39)

He also said:

وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَٰذَا إِفْكٌ قَدِيمٌ (١١)

"And as they do not seek to be rightly directed thereby, they say: It is an old lie." (Surah Ahqaf 46:11)

It can be concluded from these two verses that if a topic from Quran and exegesis of Ahle Bayt (a) is concluded, they should accept and should not deny it only because human sense and thinking has not created it.

A person met Imam Jawad (a) during his childhood and glanced at the appearance of His Eminence and exclaimed to himself: "How this child came to have the rank of absolute mastership (*Wilayat*) and position of Imamate?"

His Eminence spoke up, whose gist is as follows: "Does Almighty Allah have the power to give this rank and position to a small mosquito or not?" "Yes," he replied: "He can." His Eminence said: "In the view of Almighty Allah, we are greater than the mosquito and most of the creatures."

If we say: "For all the short-sighted persons, who doubt the merits and excellence of Prophet and Holy Imams (a), this one tradition is sufficient, we have not exaggerated.

Conclusion

Reply to some questions

We end the discourse by quoting an incident that we encountered:

One day, after praying the Morning Prayer, I was reciting the post Prayer recitations. A Sadaat (Sayyid) came and sat before me. He waited for some time, till my recitations were over. Then he said: "Last night I had a debate with a person and some issues confronted me." I said: "Dear sir! I have not yet heard the problems, tell me, why did you not recite the Tasbih of Lady Fatima Zahra (s.a.) after the Prayer? Do you not know that one, who recites it regularly, does not become unfortunate and reciting it after every Prayer, is better than praying a thousand units of Prayers everyday and is the cause of forgiveness of sins? He replied: It would be done."

I said: "Please mention your problems." He replied: "Someone said that it is not lawful to say: O Abul Fazl! O Musa Ibne Ja'far! Please fulfill my need. Since only Almighty Allah is the fulfiller of needs and if there is someone else to fulfill the needs, it would necessitate polytheism."

I asked: "What else?" He replied: "Is the tradition: "If you were not there, I would not have created the heavens," correct?"

I asked: "What else?" He replied: "Is the statement of Amirul Momineen (a): 'We are the creations of our Lord, and the creatures after that were created by us,' correct? What does it mean?"

I replied: "What else?" He replied: "Have you read the book of *Lessons on Wilayat*? And are you satisfied with the traditions mentioned in it or not? Do you regard them authentic or not?"

I said: "Tell me what else?" He replied: "Have the Shia jurists and Mujtahids explained creational and legislative mastership (*Wilayat Takweeni wa Tashree-i*) and they accept them or not?"

I said: In the name of Allah, the Beneficent, the Merciful

Reply to the first question

In numerous traditional reports, which is more than 200 traditional reports, excellence and merit is mentioned for fulfilling the needs of brother in religion; and is so much stressed that the Holy Prophet (s) [as is mentioned in the book of *Faqih*, chapter of Etekaaf] said:

"One, who exerts himself in fulfilling the need of brother in faith, it is as if he has worshipped for nine thousand years."

Imam Ja'far Sadiq (a) also said:

"Fulfilling the need of a believer is superior to a thousand accepted Hajjs."

Thus, if someone tries to fulfill the needs of a believer and fulfills some of his needs, is it not correct to say that he became the fulfiller of needs of that believer? And if he fulfills the needs of some believers and becomes inclined to this, in such a way that he himself prepares himself for this; is it not correct to say: So and so person is the fulfiller of the needs of the believers?

He replied: "Yes, it is correct and obvious."

I said: "A person in a book of supplications has written as follows: One of the conditions of supplication is seeking mediation of the Holy Imams (a) and the meaning of seeking mediation is to adjure Almighty Allah through their rights, so that He may fulfill the need. Although the suppliant should not

ask anything from Imams and not ask for any need from them, because Almighty Allah is the fulfiller of needs."

It is known from the statement of this writer that since Almighty Allah is the fulfiller of needs, no one else should be the fulfiller of needs.

The conclusion from such kind of reasoning is that he says: Since Almighty Allah is just, knowledgeable, powerful, believer, hearing and seeing, no one else can be just, knowledgeable, powerful, believer, hearing and seeing.

Yes, Almighty Allah, by His own power and self-sufficiency is fulfiller of needs, and creatures, by power and self-sufficiency, which is bestowed to him from Almighty Allah, fulfills the needs of others.

We should ask the writer of this book: If Almighty Allah grants you the power and you can fulfill some material and spiritual needs of your brother in faith upon his request, would you [in the proportional meaning of the word] not become the fulfiller of his need?

At that time, with relation to that believer, if you become the fulfiller of need, he should not go again to another master and mention his need? That is since you became the fulfiller of need, no one else should be the fulfiller of needs.

Or it is that you regard being fulfiller of needs as all right for yourself, but you don't regard it all right for the Prophet, Holy Imams (a) and other relatives of Ahle Bayt (a); and His Eminence, Abul Fazl?

Or that you say: They have left the world and they are enjoying the bounties in Paradise, so they have no information about the world and the folks of the world; and they cannot fulfill the needs?

You would never issue this improper statement as you accept that the Prophet and Holy Imams (a), due to the knowledge and

power that Almighty Allah has graced them with, were and are knowledgeable and powerful.

Their transfer from the world to the dominion of the hereafter is like being transferred from one house to another and their knowledge and power has not reduced even a little and it would never be reduced; on the contrary, it has continued and will continue to increase by the hour. So, why their being fulfiller of needs is not correct? It is in fact correct.

May Almighty Allah forgive us and you all, and grant perfect recognition to us!

Also, I say that if asking for fulfillment of needs of someone other than Almighty Allah is polytheism why Prophet Sulaiman (a) demanded assistance from people around him? Almighty Allah has mentioned in the Holy Quran that Sulaiman asked them:

أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (٣٨) قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (٣٩)

"Which of you can bring to me her throne before they come to me in submission? One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it." (Surah Naml 27:38-39)

In the same way, why His Eminence Yaqub (a) asked his sons: When you enter Egypt, do so through different gates...as is mentioned in Surah Yusuf [verse 67-68].

Now that the discussion has reached this point, I pose another question to you: If Almighty Allah grants tens of fields and hundreds of villages and even rulership of dominions to you; would you not exercise discretion in those territories? That you can give to whoever you like, anything within the limits of divine commands?

I ask you: When Almighty Allah appointed His Eminence, Sulaiman as ruler of humans, jinns, beasts and birds, and told him:

هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩)

"This is Our free gift, therefore give freely or withhold, without reckoning." (Surah Saad 38:39)

Did Sulaiman not have the discretion to grant whatever he liked to anyone?

Now, do you see anyone that is the proof of Allah, caliph of Allah and the trusted one of Allah upon the creatures in excellence and merits, and in knowledge and power is superior to all creatures by subservience to God, who is the master and Lord of the world and with everything he is knowledgeable, seeing and powerful and is granted such discretion. If someone requests him for fulfillment of a need, how it would be construed a polytheism inside polytheism?!

(It should be noted that according to clear explanation of traditional report, the verse:

هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩)

"This is Our free gift, therefore give freely or withhold, without reckoning." (Surah Saad 38:39)

That is issued regarding the Prophet and Holy Imams (a).

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ * رَبِّ احْكُمْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ أَخْكَمُ الْحَاكِمِينَ

"This indeed is an unjust division! Lord decide between us and our people with truth. And Thou art the most just of the judges."

As for requesting or seeking mediation from Almighty Allah, He says in the Holy Quran:

وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

"And seek means of nearness to Him." (Surah Maidah 5:35)

It is an act that He likes and encourages, and which the infallibles have ordered us and there is no doubt in it.

Things which the believer deems as means between himself and his Lord are the following:

First: Almighty Allah Himself is noble, generous, forgiving and merciful as concluded from some supplications.

Secondly: Belief in mediation to Allah is also concluded from these supplications.

In other words, it can be said that Holy Quran can also be made as the means to Almighty Allah.

These issues are not at all doubtful.

As for their making the seal of prophets as a means; that too is proved from widely narrated traditional reports among Ahle Sunnat and Shia and no Muslim has any doubt in it, except one, who is ignorant or arrogant.

The Holy Imams (a) being the means is also from the matter of clear traditional reports and effective supplications.[1]

In a tradition, which Imam Sajjad (a) issued in the incident of Adam (a) and it is that how he saw the images of the seal of the prophets, Amirul Momineen, Lady Fatima Zahra (s.a.), Imam Hasan (a) and Imam Husain (a); it is mentioned that Allah, mighty and high said to Adam (a):

"These are My best creatures and the great ones of My creatures, with their [cause and medium] they take their (bounties) and grant them and they make them account and give reward; so, O Adam, seek their mediation through me.[2] And deem them as

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[1] Refer *Biharul Anwar*, Vol. 23, chapter; Vol. 94, Chapter 28; Vol. 102, Chapter 10.

[2] *Biharul Anwar*, Vol. 26, Pg. 328.
Traditions of Adam (a) seeking the mediation of the Prophet and his holy progeny (a) are mentioned in *Biharul Anwar*, Vol. 11/171 and

your intercessor during days of hardships and unbearable calamities, because I made it incumbent upon myself and adjured that I would not make hopeless those, who repose hope in them and will never reject those, who ask through them."

Allamah Najafi Marashi, in his notes to the book of *Ihqaaqul Haqq*, Vol. 14, Pg. 91; Vol. 9, Pg. 104-105, has mentioned traditional reports narrated through Ahle Sunnat channels regarding seeking of mediation by Adam from Holy Prophet (s) and Holy Imams (a).

In the same way, these traditional reports are mentioned in *Fazailul Khamsa* by Allamah Firozabadi, Vol. 1, Pg. 170. Also, it is mentioned in the book of *Al-Ghadeer* [1st edn, Vol. 2, Pg. 300].

It is mentioned in the book of *Taaj*, *Jamiul Usul Sitta Aamma* (4th edn, Vol. 1, Chapter of Prayer for rain, Pg. 318) that: Seeking mediation to Almighty Allah, through the means of His friends, is lawful.

Then the author has reasoned in favor of it and quoted traditional reports from the Prophet on this issue.

All Shia traditional reports mention seeking mediation of prophets, sons of Yaqub, Bani Israel from Muhammad and Aale Muhammad (a). It is mentioned in *Biharul Anwar* and the humble servant has mentioned numerous instances in the book of *Abwaabe Rahmat*.

In a Ziyarat, narrated from Holy Imams (a) to be recited before the tomb of Amirul Momineen Ali Ibne Abi Talib (a), they say:

"You are my means towards Allah, mighty and high."

They also say:

"I seek mediation to Almighty Allah through you."

178; Vol. 12/66; also in Vol. 26 [Chapter that the supplications of the prophets are accepted through mediation and seeking intercession] it is mentioned.

Examples of these statements are numerous, which are mentioned in *Mafatihul Jinaan, Biharul Anwar*, and books of Ziyarats.

In Dua Al-Qama, recited by command of Imam Muhammad Baqir (a), after Ziyarat Ashura, we recite:

"For I turn my face towards You in their names at this very situation of mine, I make them my means to You, I seek their intercession for me with You..."

It is mentioned in Ziyarat of Imam Hasan Askari (a) that:

"I also beg You, O Lord, in the name of our Imam."

It is also mentioned in the Ziyarat of Imam Zamana (a) that:

"I seek the mediation of you and your purified forefathers towards Almighty Allah."[1]

Reply to the second question

That you asked: Is the tradition of 'If you were not there, I would not have created the heavens', correct?

Yes, it is correct.

This conclusion, that "the creation of all creatures is for the sake of fourteen infallibles and if they were not there, Almighty Allah wouldn't have created the creatures", is the clear topic of numerous traditional reports, which Ahle Sunnat and Shia have narrated.

This humble writer has also in *Mustadrak Safeena*, under the term of: K-L-Q (creation), mentioned all the sources of this traditional report.[2]

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[1] A common point derived from these statements of Ziyarat is seeking of mediation from the Holy Imams (a).

[2] Allamah Majlisi in *Biharul Anwar*, Vol. 14, Pg. 48, has quoted from Ustad Shaheed in *Risala Anwaar*, that Amirul Momineen (a) said: "There was God and there was nothing with Him. Thus, the first thing

that He created was the effulgence of His beloved, Muhammad. Before the creation of water, throne, chair, heavens and the earth... Almighty Allah glances at it and says: "O my servant, you are the intention and adherent; and you are my chosen one from My creatures. By My might and honor, if you were not there, I would not have created the heavens. I love one, who loves you and I am inimical to one who is inimical to you."

Also, in Vol. 36/302, according to the traditional report of Shaykh Mufeed, in the tradition of Ascension (Meraj) after the clarification of Allah, the mighty and high for choosing the Holy Prophet (s) and the Holy Imams (a) and that they are treasurers of divine knowledge from the statement of Allah, the Mighty and Sublime that He says addressing them: "If you were not there, I would not have created the world, hereafter and Paradise and Hell."

Also, it is mentioned in Vol. 38, Pg. 81, in Hadith Qudsi that is mentioned in *Maaniul Akhbaar, Ilalush Sharai* of Shaykh Saduq quoting from Imam Ja'far Sadiq (a) that he said: "Almighty Allah says after the mention of prophethood of the Holy Prophet (s) and Imamate of Amirul Momineen Ali (a): 'If those two were not there, I would not have created My creatures.'"

In vol. 36/337 of Majlisi it is narrated from Imam Ali Reza (a) from Amirul Momineen (a) in *Ilal, Uyun, Kamaluddin* from his forefathers that they said: Messenger of Allah (s) said: Allah, the Mighty and Sublime has not created anything great and nobler than me...O Ali, if we were not there, Adam and Hawwa, Paradise and Hell and heavens and the earth would not have been created."

Also, it is mentioned in the tradition of the Prophet addressing Amirul Momineen (a) that: "If we were not there, Almighty Allah would not have created Paradise and Hell, and the prophets and the angels..."

In vol. 17/317 it is mentioned the traditional report of *Tafsir Imam Hasan Askari (a)* from the miracles of Messenger of Allah (s) that His Eminence said to the tree: "I called you so that after testimony of oneness of God, you testify for my prophethood and after that testify for the Imamate of Ali (a) and that he is my basis, support and honor. If he were not there Allah, the Mighty and Sublime would not have created any creature."

In addition to this there are other instances which I have mentioned in *Mustadrak.*

Ahle Sunnat scholars have also narrated this same point through their channels, which Allamah Amini has mentioned in the book of *Al-*

Reply to the third question

With reference to the letter of Amirul Momineen (a), in which he said:

"We are the creations of our Lord, and the creatures after that were created by us."

This is an authentic and strong question. One, who in his imagination has expressed doubt in it, has erred. This statement is a part of the letter of Imam (a) to the accursed Muawiyah and Sayyid Razi in *Nahjul Balagha* and Tabarsi in *Ihtijaaj* have quoted it. This letter is the best proof that our master wrote to him and commentators of *Nahjul Balagha,* like Ibne Abil Hadid, Ibne Mitham and others have explained.

Allamah Khoei has said so in *Sharh Nahjul Balagha.*

Asim Kufi has also mentioned this letter in his book of *Futuh* (Pg. 157), printed from Bombay; and Ahmad bin Ali Qalaqshindi in the book of *Subh Aashi*, printed from Egypt and Shahabuddin in the book of *Nihayatul Arbaab*, (Vol. 7) have narrated it.

Allamah Majlisi in *Biharul Anwar*,[1] after quoting this letter says regarding this statement:

"This is a statement comprised of amazing effects from the extraordinary aspects of those great personalities and intellects are helpless to reach them. We, with intention of making it clear, discuss regarding this and say:

Ghadeer (Vol. 2/300) and Allamah Najafi Marashi in his notes on *Ihqaqul Haqq*, Vol. 9, Pg. 105, 106, 202, 254.
Sayyid Ibne Tawus says in the book of *Falahus Saail* (Pg. 44): All what we said was in excellence of your brother in faith. Thus, how would be the excellence of praying for your ruler, who is the cause of your existence and you yourself believe that He were not there, Allah would not have created you or any creatures. Also believe that His grace and generosity is the cause of all bounties you benefit from.

[1] Ref: Vol. 33, Pg. 68.

He is the maker of all creation and maker of the ruler; that one, whom He has chosen for himself, raised his rank and position and trained him in every way He wanted, like the verse:

وَاصْطَنَعْتُكَ لِنَفْسِي (٤١)

"And I have chosen you for Myself:" (Surah Taha 20:41)

Almighty Allah says to Musa bin Imran: "I have chosen you for Myself and trained you according to My wish and love."

So, the meaning of the statement becomes that from the side of human beings, no bounty has reached me and there is no means between us and Almighty Allah, but we are the means between all the people and Almighty Allah.

Also, it is possible that implication of the word of 'men' is some people, that is: some people are our chosen ones.

Ibne Abil Hadid says in the exegesis of this statement:

"This statement proves the rank of greatness. Its apparent is same as you heard and its hidden aspect is as such that people are their servants and they themselves are servants of Almighty Allah.

Ibne Mitham, who is among the great Shia scholars, in his commentary on the words, says: The gist of that is: Those are locations of blessings, grace and favor of Almighty Allah as divine favors do not reach the people without any medium. As if people are their dependants.

Allamah Khoei says:

"This statement of Amirul Momineen (a) is higher than the statement of human beings and higher than that something should be said about it. There is manifestation of divine knowledge upon it and by my life, it is upon the rank of heavenly verses, without reasoning that it comprises of the matter of rightful caliphate and glory of divine proofs, as if it is a wave that has come out of a great ocean; or it is effulgence that has glowed from the world of the wise matter.

The sayer of this statement is not one, except whom Allah, mighty and high has chosen for Himself. Except the sayer of the words: 'We are issuers of the command, whose root is based among us and its branches have descend in us;' he cannot be the sayer of this."

Then he says:

"Through this statement, His Eminence has explained that they are channels of divine favors between Almighty Allah and the people, also that there is no connection between them and Almighty Allah."[1]

Some others have said that the meaning of their statement is: "We are created and are creatures of our Lord and the people are created for us."

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[1] *Sharh Nahjul Balagha,* Vol. 19, Pg. 115.
Imam Ja'far Sadiq (a) says in the Ziyarat of Imam Husain (a): "Almighty Allah would brings down His destined commands upon you and will issue from your ranks."
Also, it is mentioned the tradition of Meraj that the angels said to Messenger of Allah (s): What descends from the side of Almighty Allah towards you and that which rises up towards Allah is with you.
Allamah Majlisi says in *Miratul Uqool* in the commentary on the first tradition, which is mentioned in Kitabul Hajj of *Al-Kafi*: "It is proved from conclusive traditional reports that they are medium between God and the creatures for conveying all the favors, sciences and perfections. So, whoever seeks more mediation through them would get more favors, and would receive more divine blessings."
Also, in *Mirat* (Vol. 1, Pg. 167) it is mentioned in the exegesis of the term 'baitur rahma' [abode of mercy] which the Holy Imams (a) have said in three traditional reports of *Al-Kafi*: We are 'baitur rahma' [abode of mercy]. Allamah Majlisi said:
This is so because they are the source of every blessing and mercy and blessings descend on the universe through their means.
In the explanation that why in the agnomen of the Prophet, Abul Qasim [distributor of divine favors], His Eminence, Messenger of Allah (s) himself said: Almighty Allah grants [to me] and I distribute it.

That is 'laam' [L] in 'lana' [for us] stands for benefit; like in case of the statement:

خَلَقَ لَكُمْ مَا فِي الْأَرْضِ

"Who created for you all that is in the earth." (Surah Baqarah 2:29)

But this meaning is not compatible with the epistle (*Tauqee*) of Imam Zamana (a), due to the fact that in it, His Eminence, after stating his excellence, says:

"We are the creations of our Lord, and the creatures after that were created by us."[1]

In this epistle, instead of the word of 'naas' (people), he has mentioned the word of 'khalq' (creation) as its meaning is same as is obvious. At this point the word of 'lana' (for us) is not there. This topic supports that the meaning, which they have mentioned about the letter of Amirul Momineen (a) and said: The aim is that we are creation of our Lord and people are created by us. And they have mentioned evidences for this meaning.

In any case, the actual statement is correct, since the absolute implication is not clear, it is better that we should refer its knowledge to the sayer and say:

"We believe in what they have said, even though we don't know its meaning in detail."

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[1] This epistle (*Tawqee*) is absolutely reliable, its complete version is mentioned in *Ghaibat Shaykh Tusi*, (Pg. 184); and Shaykh Tabarsi has also mentioned it in the chapter of the reasonings of Imam Zamana (a) as it is. In *Biharul Anwar* (Vol. 53, Pg. 178), we see this epistle is quoted from both these books in the same form.
Prominent scholar, Haaj Sayyid Muhammad Hasan Mirjahani says in the book of *Durar Maknoona* (Pg. 38):
"They are the creation of Almighty Allah and the people are their creation through the permission of God. An epistle has also come on this issue from the awaited Imam."

Reply to the fourth question

This author has read the book of *Darsi az Wilayat*, and I don't accept it and I am also sure of the authenticity of traditions mentioned in it, and I think that the writer has quoted traditional reports without reference and source. Since I saw in many instances that: sometimes he has taken words from the beginning of report, sometimes from middle and sometimes from the end. He has omitted sentence or sentences opposed to his claim.

I will mention some other of his objections for example:

Firstly, on page 38, line 4[1] he writes:

On Pg. 248 of the book, it is narrated from *Biharul Anwar*, Vol. 7, that Ismail bin Abdul Aziz said:

The sixth Imam told me: "Place water in the lavatory for me." He says: "I arose and placed water in the lavatory for him." When His Eminence entered the lavatory, I thought of saying that Imam is such and such while he goes to the lavatory and purifies himself. Not much time passed that His Eminence came out and said:

"O Ismail, do not raise the foundation much higher as it would be destroyed. Consider us as creatures."

The author concluded the statement at this point and did not narrate the remaining part, which was to his disadvantage. The continuation of the report is: after that the Imam (a) added:

"Consider us as creatures. And say what you like about us, you would not exaggerate."

You can say regarding us [that is regarding our excellence and merits] what you like, but you will never reach to its end.

[1] This sign is special for the first edition. In the second edition, they have added more points to it; and in their view have replied to the objections, whose order is clear from what was mentioned.

[That is you will not reach the reality and extremity of our rank and you will not be able to count all our merits. At the same time, pay attention on the text of the report His Eminence has informed about what he was thinking].

That is why this author has omitted this portion of the report; it is that on Pg 84 of his book, in the second line, he has mentioned the tradition of: "Say what you like regarding us," has regarded it to be a part of nonsense, which others have fabricated, in spite of the fact that this tradition – as was mentioned – is authentic and reliable.

Secondly, he says on Pg. 88, line 11:

In *Biharul Anwar*, Pg, 150 (the correct page is 250), it is narrated from the sixth Imam that he said...

He has taken words from the beginning, middle and end of the report. In the complete text of it, the view of the Imam to Mughira bin Saeed, who is profligate and accursed, whom a Jew woman taught magic and sorcery and made an invalid claim.

Also, the view of the Imam is for another evil one, Abul Khattab, who made a false claim.

In numerous traditional reports, the Holy Imams (a) have cursed these two fellows and declared immunity from them and their statements.

Thirdly, it is that on Pg. 90, line 3, he says in the translation of the tradition:

"Can you procure sustenance for people?"

He replied: "By Allah, no one is capable to convey sustenance to us, except Allah."

He has committed a great error in this translation since, the Arabic words of this statement, which is translated in this way is as follows:

"Do you indeed destine sustenance of people?" He replied: "By Allah, no one destines our sustenance, except Allah."

He has regarded both the words of 'yuqaddaru' [destines] and 'tuqaddiroon' [you destine] as trilateral stripped verb (*sulasi mujarrad*) to mean power and capability and regarding both instances he has erred.

'Ibaad' is the plural verb form and 'tuqaddiroona' and 'yuqaddiro' are not trilateral stripped verb (*sulasi mujarrad*); on the contrary, they are from *babe tafeel* and trilateral derived verb (*sulasi mazeed*). The meaning of the statement is that the reporter asks: "Do you destine sustenance of people?" Imam replies: "By Allah, no one destines our sustenance, except Almighty Allah."

Although Almighty Allah destines sustenance of all people and it is clear that sustenance is not restricted to food and clothing, on the contrary, the term of sustenance in verses of Quran and according to the purified progeny of Prophet is general, and it includes all apparent and concealed blessings. So, all apparent and concealed blessings bestowed from Allah, mighty and high, upon the Prophet and Holy Imams (a), are according to estimation and measure, as Almighty Allah said:

وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (٨)

"And there is a measure with Him of everything." (Surah Raad 13:8)

He also says:

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ (٢١)

"And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure." (Surah Hijr 15:21)

So, the measure is from Almighty Allah and in the position of distribution, sustenance is distributed through the sufficing hand of the Prophet and Holy Imams (a); as Imam Sajjad Zainul Aabideen (a) said:

"Indeed, Allah distributes sustenance of people and upon our hands is its issuance."[1]

As for what they said at the end of this tradition "[sometimes] I am needful of food." It is clear that they want to point out to the people their position of servitude and human nature in words and deeds, and they don't want to perform extraordinary feats using power and capability of the position of their Wilayat and Imamate in issues related to their selves, except at the time of miracle and to destroy falsehood, and to revive truth as is clear.

Reply to the fourth issue

Yes, jurists and Mujtahids, who are attached to the Quran and Progeny, have issued statement regarding creational and legislative mastership (*Wilayat Takweeni wa Tashree-i*) and this humble servant, in spite of excess of preoccupations and untoward circumstances, narrates from some explanations of prominent personalities of religion.[2]

Allamah Khoei says in explanation of the sermon of Amirul Momineen (a):

"When our Maula informed about the events of the future of Muawiyah in the Battle of Siffeen, he said: 'As I can see you...' [you will do this and that]. The reason of His Eminence saying: 'As I can see you...' is that time and place, and all bodies are not veils for his eyes. That is he sees the past and the future and all layers of the earth. These worldly bodies, like wall and mountains etc, are not obstacles to his eyes that he cannot see anything beyond them, because he is divine proof and witness

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[1] This traditional report is mentioned in *Biharul Anwar* and *Wasailush Shia*, in the chapter of detestability of sleeping at the time of sunrise and sunset, quoting from the book of *Basair*.

[2] Statements of Sayyid Ibne Tawus in the footnote to the second reply and statements of Allamah Sabzawari mentioned in section four in Part One.

from Almighty Allah on all creation. So, place and time do not restrict his view as they restrict our view.[1]

It is said that in the reports of the news of the unseen of Holy Prophet (s) and Holy Imams (a), the words: As if I can see such and such would be...is mentioned often. Almighty Allah has also, in verses of Quran, while informing about future events and the world of purgatory and Judgment Day, has pointed at His Prophet and says: "See, what they say, and what they do and how they lie."

Prominent scholar, Haaj Sayyid Muhammad Hasan Meer Jahani, in his *arjooza*[2] entitled *Durare Maknoona* (Pg. 32), says in the description of the Imam:

"The full moon is in the sky of greatness and the system of existence is arranged through it. In the world of existence, he is the means between the creator and creatures. He is the pivot of the worlds of invention and criterion of divine justice in resurrection. Providing the facilities of existence is in his hands."

Also, in the section of the titles of Imam Zamana (a) [Pg. 195], he says:

"He is the pivot of creation, the axis of universe and the root cause of everything; and He is extremely powerful. He is the refuge of folks of truth and certainty and one, whom all seekers of assistance seek."

Author of *Kifayatul Muwahhideen*, says in reply to the fifth doubt that opponents have mentioned regarding the circumstances of the revelation of the verse of Wilayat and said:

"From where did Amirul Momineen (a) get that ring," – he said:

"Amirul Momineen (a) and his holy progeny are one having all discretion on all the heavens and earth; and treasures of the earth and the sky are in their pure hands."

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[1] *Sharh Nahjul Balagha*, Vol. 18, Pg. 55.
[2] Poem in the meter *Rajaz*.

Shaykh Ansari in *Makasib*, in the issue of the owners of discretion regarding one, who cannot independently interfere and exercise discretion, says:

"...the mentioned root rules that anyone, having one of the mentioned obstacles, mastership (*Wilayat*) would not be proved for him, but especially regarding the Prophet and Holy Imam (a), this exigency is destroyed by the four reasonings."

After that he begins the mention of verses and traditional reports regarding this till he says:

"The objective of all these is to deflect the allegation that the obligation of obeying the Imam according to Islamic laws is having restriction and there is no reasoning that their obedience in the common parlance should be obligatory or that they control the life and wealth of someone. So, from hesitation and investigation in the four reasonings, it can be said in one sentence that:

Imam is having absolute rulership on the people from the side of Almighty Allah and their discretion on the common people is effective, without any restriction and condition..."

Also, it is mentioned in the speeches of prominent scholar, Mirza Muhammad Husain Gharwi Nayani on *Makasib* of Allamah Shaykh Muhammad Taqi Amili that:

"As for his statement [that is Shaykh Ansari] that he said:

But especially regarding the Prophet...

Know that since the mastership (*Wilayat*) of the ruler is of the type that has greater mastership (*Wilayat*) on religion and the world, because the ruler is attributed to him (Imam), it is inevitable that first of all, we should discuss whether mastership (*Wilayat*) of Prophet and successors of His Eminence is proved or not; then we shall discuss regarding mastership (*Wilayat*) of the jurist, who are the representatives of those people...

So, know that their mastership (*Wilayat*) is having two ranks: one of them being creational mastership (*Wilayat Takweeni*),

which includes the universe coming under his intention and discretion, by divine strength and power as mentioned in the Ziyarat of His Eminence, Hujjat – may our souls be sacrificed on him.

"There is nothing from us, except that you are its cause."[1]

It is due to the fact that those people are symbols of names and qualities of Allah, mighty and high. Thus, their character is His character and their words are His words. This rank is from their particular mastership (*Wilayat*) and it cannot be bestowed to anyone else, because these are demands of their glowing beings and their purified lives, and no one would reach this position.

Secondly is legislative, divine and proved mastership, which is proved for them in the world of legislation from Allah, mighty and high, in the meaning of following them in every matter and that those personalities are legally, with regard to the life and properties of people, worthier [than their own selves].

Difference between these two ranks is also clear, that the first is creational (*Takweeni*) and the second is realized in the legislative world, even though the second one would also not be proved for one, who has the first rank.

...in the proof of both the ranks of mastership (*Wilayat*) for the Prophet and successors, who are from his progeny – peace be upon them all – we do not see any problem.

The four reasonings also, which the writer of the book has used to prove his point, will be guided to this point.

So, it should not be opposition of one, personal difference: that is legislative mastership (*Wilayat Tashree-i*) from specialties of their obedience in legal rules and accepting what they convey from those laws. Attention should be paid...not only its frivolity and weakness is apparent; on the contrary, the four reasonings

[1] Allamah Majlisi has mentioned this Ziyarat in *Tohfatuz Zaair* and *Biharul Anwar*, Vol. 94, Pg. 37; Vol. 102, Pg. 93 and said that it was issued by Imam Zamana (a).

also refute it. As if in this regard that fellow has followed the opponents [Ahle Sunnat].[1]

In the same way, the great scholar, Haaj Mirza Hasan Bijnawardi says in his book:

"The third issue regarding that is every issue regarding mastership (*Wilayat*), vicegerency (caliphate), Imamate and prophethood is of two kinds: creational (*Takweeni*) and legislative (*Tashree-i*)." Creational (*Takweeni*) is that the self with reference knowledge and action or divine bestowed, without there being an act in its preface, and it should only be from the aspect of making preparation and loftiness of nature, and will reach the lofty ranks of perfection and most proximate ranks of divine proximity

So much so that Almighty Allah will become his hearing ear, seeing eye and capable hands. This is the same rank of Wilayat which Almighty Allah in His Book, has deemed to be equal to His mastership (*Wilayat*) when He says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥)

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (Surah Maidah 5:55)

This traditional report comprises of the fact that the person of the master (*Wali*) with permission of Allah, Mighty and Sublime exercises discretion over all beings from the heavens to the earth.

All these are powers, which bestowed cure to that born blind and leper and with permission of Allah, mighty and high revived the dead; and through it split the moon into two halves. All these

[1] *Biharul Anwar*, Vol. 2, Pg. 332.

and similar acts occur with permission of Allah, mighty and high. The matter of caliphate and Imamate is also like this..."[1]

Then he begins the explanation of legislative mastership (*Wilayat Tashree-i*) and divides it into two parts: General mastership (*Wilayat Aamma*), like the mastership of a just ruler, like the Prophet and Holy Imams (a) and special mastership, like the mastership of the jurist.

At this point, we should say that his statement: "the self with reference to knowledge and actions...reaches," is a hint to ranks of mastership (*Wilayat*) which is achieved by some proximate ones, other than the Prophet and Holy Imams (a). This rank is achieved by those, who after fulfillment of obligations through the means of *Nafila* and recommended acts, seek divine proximity, till Almighty Allah becomes his ears, eyes and hands.

In *Wasail*, Kitabus Salaat, quoting from *Al-Kafi*, it is narrated from through two correct chains from Imam Muhammad Baqir (a) that Allah, mighty and high says regarding His servant:

"My slave comes close to Me through voluntary good deeds until I love him and when I love him, I become his ear, by which he hears; and become his eyes, with which he sees; and become his tongue, by which he speaks; and become his hand, by which he acts. If he calls Me, I respond and if he asks something from Me, I give him."[2]

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[1] *Muntahayyul Usool*, Vol. 2, Pg. 406.

[2] The author of *Wasail* says: Barqi in *Mahasin* has narrated the like of this report from Abdur Rahman bin Hammad from Hannan bin Sudair from the statement of Imam Ja'far Sadiq (a).
In the same way, the author of *Mustadrak* has also quoted it from *Kitabul Momin*, Husain bin Saeed Ahwazi (reliable scholar) from the statement of Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a).
Allamah Majlisi says in *Miraatul Uqool* that Shaykh Bahai has said that: "This tradition has correct chains of narrators and is from the famous tradition among the Shia and Ahle Sunnat and they (Ahle Sunnat) have mentioned in their Sihah books with slight difference...

Shaykh Bahai, in his famous Qasida entitled: "Waseelatul Fauz wal Amaan fee Madhe Saahibuz Zamaan", has said regarding that Imam:

- caliph of the Lord of the worlds, and His shade, which is over all, who live upon this earth.

- intelligence of others as compared to his knowledge is like taking a handful of water or swallowing of the beak of a bird.

- all the worlds are illuminated through his illuminated existence, as His effulgence clearly surrounds both the worlds.

- his rulership runs in all the seven layers of the heavens and is effective everywhere.

- Every high and wide star submits to their greatness and every skies stop rotating for their respect.

- Fixed stars of his religion also, contradicting the command is spread all over and every planet refrains from its tour of the sky.

- O divine proof, O one, who before whom destinies are written, and nothing happens, except in a way that he allows.

- O one, who has the keys of the time in His hands, and...

- this humble servant, Bahai, presents this panegyric to you like a decorated bride, strutting and fragranced.

In the same way, the prominent scholar, late Mirza Abul Fazl Tehrani (died 1316 solar), in the praise of Imam Zamana (a) and other Imams (a) has composed verses in his *Diwan*, whose translation we present below:

- Their Mahdi is the full moon on a dark night; and he is one, to whom they complain and seek refuge.

Then (the Allamah) begins a detailed commentary of the tradition running into pages and refutes the doubts of the deviant people regarding this traditional report (refer *Miraatul Uqool*, chapter of one, who harasses Muslims and causes disrespect them).

- He is the ruler of folks of the earth and the heavens and the destiny of everything is in his hands.

In that same *Diwan* [Pg. 57], in praise of Imam Husain (a), we read:

One, whom Almighty Allah has delegated the job of capturing and tying up the existence in his hands...

- Is the pivot of existence and center of success and one, in whose ownership are all the creatures.

One Maraja Taqleed says in his articles of Islamic acts:

"There is a post of complete divine caliphate for the Imam that sometimes is issued in the words of the Holy Imams (a) and it is a creational caliphate, that all particles are humbled before the Wali and it is from the necessary principles of our religion and no one can reach the spiritual positions of Holy Imams (a), not even the proximate angel or a messenger prophet..."

This is a hint to the statement of Imam Hadi (a) in the authentic Ziyarat Jamia Kabira.

"All things are humiliated before you..."

In his book, Allamah Shaykh Ali Najal Kashiful Ghita has mentioned a statement, a part of which we shall mention here:

"The Prophet the Holy Imams (a) have three ranks: First is that their holy existence conveys benefits to the whole world like there is benefit from the Sun. All this is the rank mentioned in traditional reports, supplications and Ziyarats.

As mentioned in Ziyarat Jamia Kabira:

"For your sake, does He send down rain, for your sake, He does not permit the heavens to crash on the earth, and out of consideration for you, does He dismiss agonies and relieves harms."

Perhaps these words of those personalities, who said: "The whole world is at our instance,"[1] hints at the same. Especially that when we said that one thing cannot be owned by two individuals, it implies that the earth is like the property of Allah, mighty and high, and under their control and in their fist.

In the same way, perhaps the statement of Amirul Momineen (a) in his letter to Muawiyah:

"We are the creations of our Lord, and the creatures after that were created by us."[2]

Also, it hints at the fact in the same way at what is mentioned in the Ziyarat of Rajabia that:

"Truly, through you only are the hopeless restored (to good condition) and through you only are the ailed healed and that which the wombs absorb and that which they grow."

From the aspect of this same position, those personalities are having knowledge of unseen and miracles are seen at their hands. This position returns to the world of the creational issues and Wilayat on that is also creational...

The second position is having mastership (*Wilayat*) and precedence over believers, with relation to themselves. So, just as believers are having domination over themselves, the Prophet

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[1] This report is mentioned in numerous places; among them being in the book of *Al-Kafi*, Kitabul Hujjah, Chapter of the whole earth is the property of Imam, nine authentic traditional reports are mentioned. Mulla Mohsin Faiz Kashani has in his book of *Wafi*, [Kitabul Khums in the chapter that the whole earth belongs to the Imam] has mentioned a report from the four canonical books.
Among them being it is narrated that Abu Basir asked Imam Ja'far Sadiq (a): "Should the Imam also pay Zakat?" His Eminence replied: "You have issued an invalid statement, O Abu Muhammad, do you not know that the whole world and the hereafter is the property of the Imam and is made lawful for him from the side of Allah, the mighty and high, that he may go wherever he like and give whatever he likes."
[2] *Al-Noorul Saatih*, [Part I, Pg. 270].

and Holy Imams (a) are also having discretion over their lives, which is stronger than the discretion of believers over themselves. Due to the fact that Allah, mighty and high says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

"The Prophet has a greater claim on the faithful than they have on themselves." (Surah Ahzab 33:6)

Also, due to the fact that His Eminence also, on the day of Ghadeer addressed the Muslims saying:

"Am I not having more discretion over you than you have on yourself?" They replied: "Why not?!" Then he said: "Of whomsoever I am the master, this Ali is also his master."

Numerous verses can be found on this subject in books of prominent Shia scholars and in their poetic collections, like *Diwan* of Sayyid Razi, author of *Nahjul Balagha*, *Diwan* of Sayyid Ismail Himyari, *Diwan* of Shaykh Kazim Uzri, *Diwan* of Sayyid Haider Hilli and *Diwan* of Dibil Khuzai, who are great and well known Shia poets. But this brief statement does not have the scope to mention more couplets.

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ (٣٧)

"Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness." (Surah Qaf 50:37)

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us." (Surah Araaf 7:43)

And...

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)

"All praise is due to Allah, the Lord of the Worlds." (Surah Fatiha 1:2)

...first and last, like our Lord loves and pleases; as He is worthy of it and as is deserved by His glorious countenance, and His mighty power.

May Allah bless Muhammad and his purified, chaste and infallible progeny; and peace be on all of them.

Thousands of greetings and salutations on the Prophet and his progeny.

12 Rabiul Awwal 1390 A.H

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