

IN THE NAME OF GOD, THE COMPASSIONATE
THE MERCIFUL

Has the surah of Insan (The Man) been revealed about the superiority of Ahl Al-Bayt (peace be upon them)

THE BOARD OF SHIITE FAITHS

THE QUESTION BY; REZA NOOR AND MOHAMMAD SAFA

The elaboration of the question

Have Imams been created from the Light?

What does mean that Imams are from the God's Light?

Our questioner friend, with respect to the narrations which have been presented pertaining to the creation of Aemah (Imams) from brightness from one side and the initial verses of the chapter Insan which refer to the creation of mankind from sperm from the other side, this question has been raised in his mind that if the chapter Insan deals with Ahl Al-Bayt (peace be upon him) and this chapter refers to the creation of mankind through sperm as well then how some narrations have emphasized upon the creation of Ahl Al-Bayt (peace be upon them) from the Light?

RESPONSE

THE OCCASION OF THE REVELATION OF THE CHAPTER INSAN

THE TEXT OF THE STORY

Ibn Abbass says that; Hasan and Hossin (peace be upon them) became sick and the holy prophet of GOD (peace and bless of GO Deb upon him and his progeny) and some of his companions went to visit them and stated

to Imam Ali (peace be upon him) that; how better it would be to dedicate by a vow for your children to be cured

Ali (peace be upon him) and Fatima (peace be upon her) and Fazah who was their servant dedicated a vow to observe 3 day fasting for their remedy

And for a short while both of them were remedied while they had very little food in their house and Ali (peace be upon him) borrowed 3 kilos of grain and Fatima (peace be upon her) made flour one third of it and baked them and when they wanted to break the fast a poor man came at their door and said; peace and bless be upon you the Ahl Al-Bayt of the holy prophet Mohammad (peace and bless of GOD be upon him and his progeny) I am a poor man from the poor Moslems give me some food.

And all of them preferred the poor man to themselves and gave their own shares to him and only drank water

The second day they observed a fast again and when they wanted to break the fast with the prepared food (the same grain bread) an orphan came at the door and once again they preferred him and gave their own food to him (and again they broke their fast with some water and next day they observed a fast as well)

In the third day a captive came at the door in the evening and once again they gave their own shares of food to him and in the next day Ali (peace be upon him) took the hands of Hasan and Hossien and came to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and when the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) saw them they were shaking as a result of hunger and His Holiness stated that; I cannot bear your condition of health and then His Holiness stood up and went with them and when His holiness arrived at the house of Fatima saw she was worshiping in the Mehrab (prayer place) while she was so weak and her eyes were so tired due to hunger and the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) became unhappy and in this moment Gabriel appeared and said O Mohammad, take this chapter and GOD says congratulations to you

because of such a household then he recited the chapter Hal Ata (Insan) for His Holiness

The Sunnite interpretive proofs and sources

In order to deal with this issue you can refer to the Shiite and Sunnite interpretive books and we are going to make reference to some of the Sunnite interpretations which emphasized upon this issue

-Tafsir Maghatel Ben Soleiman, Maghatel Ben Soleiman (150 hejira), v 3 p 428, Shavahed Al-Tanzil, Hakem Hasakani (5th century), v 2 p 399, Tafsir Al-Thalabi, Thalabi (427 hejira), v 10 p 96, Tafsir Al-Samarghandi, Abu Al-Leith Samarghandi (383 hejira), v 3 p 504, Tafsir Al-Samaani, Samaani (489 hejira), v 6 p 116, Al-Kashef An Haghaegh Al-Tanzil va Oyun Al-Aghavil, Jarollah Zamakhshari (538 hejira), Tafsir Al-Razi, Fakhr Razi (606 hejira), v 30 p 244, Tafsir Al-Ghartabi, Ghartabi (671 hejira), v 19 p 131, Tafsir Al-Beizavi, Beizavi (682 hejira), v 5 p 428, Tafsir Al-Alusi, Alusi (1270 hejira), v 29 p 157

In such a manner, the above-mentioned narration is one of the well-known rather than successive narrations among Sunnites

SOME INSTANCES OF THE SUNNITE INTERPRETIVE TEXTS

For instance, we refer to the texts of the above-mentioned interpretations from Sunnite sources;

Hakem Haskani one of the Sunnite great scholars who have lived in the 5 century writes that;

عن ابن عباس في قوله تعالى : (ويطعمون الطعام على حبه) (مسكينا ويتيما وأسيرا ، إنما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا ، إنا نخاف من ربنا يوما عبوسا قمطريرا) الآيات (قال :) نزلت في علي ابن أبي طالب أطلع عشاءه وأفطر على القراح

It has been narrated from Ibn Abbass pertaining to the holy verse of “ they gave their own food...” that this verse has been revealed pertaining to the commander of the faithful Ali Ibn Abi Taleb (peace be upon him) who gave his own fasting food to others and broke his own fast with a heart filled with sorrow and regret for the poor

-Shavahed Al-Tanzil, Hakem Hasakani (5th century), v 2 p 406

Qartabi writes in his own interpretation that;

فنزلت : « ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا » ذكره الثعلبي .
وقال أهل التفسير: **نزلت في علي وفاطمة** رضي الله عنهما وجارية لهما اسمها
فضة .

The commentators have said that; the verse” they gave their own food to a poor man, an orphan and slave by all means” has been revealed pertaining to the virtue of the commander of the faithful Ali Ibn Abi Taleb (peace be upon him) and Her Holiness Fatima (peace of GOD be upon her) and their servant Fazah

- Tafsir Al-Ghartabi, Ghartabi (671 hejira), v 19 p 130

Shokhani has presented in Fath Al-Qadir that;

وأخرج ابن مردويه عن ابن عباس في قوله (ويطعمون الطعام) الآية قال :
نزلت هذه الآية في علي بن أبي طالب وفاطمة بنت رسول الله صلى الله عليه وآله
وسلم

Ibn Mardaviah has quoted from Ibn Abbass pertaining to the holy verse of” and they gave their own food” and this verse has been revealed pertaining to the commander of the faithful Ali Ibn Abi Taleb (peace be upon him) and Her Holiness Fatima (peace of GOD be upon her) the daughter of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

-Fatah Al-Ghadir, Shokani (1255 hejira), v 5 p 349

Have Imams been created from the Light?

The light in the holy Qur’an

In some of the holy Qur’an verses when it has been talked about brightness as well as in the narrations of the holy and purified Ahl Al-Bayt (peace be upon them) then it has been interpreted as Aemah (Imams) peace be upon them such as; the narration has been mentioned in the book Osul Kafi, v 1, p 191 and after it there is a separate chapter under the title of “ the chapter

that indeed Imams (peace be upon them) are the brightness of Allah the almighty”

For instance, we are going to refer to some of these narrations with their sound proofs from this chapter

The Light of Aemah has been revealed from GOD

There is an authentic narration which has been mentioned in Osul Kafi from Shakh Kolainin that

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ وَ
الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابِلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ
السَّلَامُ عَنْ قَوْلِ اللَّهِ تَعَالَى « فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورَ الَّذِي أَنْزَلْنَا (التغابن/ 8)
فَقَالَ يَا أَبَا خَالِدٍ **النُّورُ وَاللَّهُ الْأَيُّمَةُ** عَلَيْهِ السَّلَامُ يَا أَبَا خَالِدٍ **لِنُورِ الْإِمَامِ فِي قُلُوبِ**
الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمُ الَّذِينَ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ
يَحْجُبُ اللَّهُ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَ يَغْشَاهُمْ بِهَا

Abu Khaled Khaboli says that; I asked question from Imam Mohammad Baqer (peace be upon him) pertaining to the statement of Allah the almighty (the chapter Taqabun (Loss and Gain) verse 8) “therefore in Allah and His apostle and the Light which We have revealed” and His holiness stated that; O Aba Khaled. I swear to GOD that the real intent of the Light is Aemah (peace be upon him). O Aba Khaled. The light of Imams in the hearts of the believers is brighter than the shining sun in the day and these are who illuminate the hearts of the faithful and Allah conceal their light from whoever he wants thus their hearts become dark and they live in the gloom

-Sahiha Tradition,Osul Kafi, Sheikh Koleini (329 hejira), v 1 p 195, hadith 4, chapter An Al-Aeme Nurolah Azavajal

Imamate is the real Light

Another authentic narration from Osul Kafi;

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُوسَى
 بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ أَبِي الْحَسَنِ عَلَيْهِ
 السَّلَامِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى **يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ** يَأْفُواهِمْ
 (الصف / 8) قَالَ **يُرِيدُونَ لِيُطْفِئُوا وَآيَةَ أَمْرِ الْمُؤْمِنِينَ** عَلَيْهِ السَّلَامِ يَأْفُواهِمْ قُلْتُ قَوْلُهُ
 تَعَالَى وَ اللَّهُ مُتِمُّ نُورِهِ (الصف / 8) قَالَ يَقُولُ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ وَ **الْإِمَامَةُ هِيَ النُّورُ** وَ
 ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ قَامِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورَ الَّذِي أَنْزَلْنَا (التغابن / 8) قَالَ **النُّورُ هُوَ**
الْإِمَامُ

Mohammad Ibn Fozayl says that; I asked question from His holiness ABU Al-Hasan (peace be upon him) pertaining to the statement of Allah the almighty (the chapter Saff (The Ranks, verse 8) ‘they desire to put out the light of Allah with their mouths’ and His Holiness stated that; they are willing to put out the light of the Imamate of the commander of the faithful with their mouths and then I said; “ and Allah perfect His own light” His holiness stated that; that means Allah perfect the Imamate and Imamate is the same as the Light and it is what Allah the almighty states that; “ believe in Allah and His apostle and the Light We have revealed” and the real intent of the light is Imam

- Sahiha Tradition,Osul Kafi, Sheikh Koleini (329 hejira), v 1 p 195, hadith 6, chapter An Al-Aeme Nurolah Azavajal

Light upon light

Shakh Kolayni has mentioned in another authentic saying that;

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنِ سَهْلِ بْنِ زِيَادٍ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ
 الرَّحْمَنِ الْأَصَمِّ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ صَالِحِ بْنِ سَهْلِ الْهَمْدَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ
 اللَّهِ تَعَالَى **نُورُ السَّمَاوَاتِ وَ الْأَرْضِ** مَثَلُ نُورِهِ كَمِشْكَاةٍ (النور / 35) **فَاطِمَةُ** سَلَامُ اللَّهِ عَلَيْهَا فِيهَا مِصْبَاحُ
 (النور / 35) **الْحَسَنِ الْمِصْبَاحُ** فِي زُجَاجَةٍ (النور / 35) **الْحُسَيْنِ الزُّجَاجَةُ** كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ (النور / 35)
فَاطِمَةُ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِسَاءِ أَهْلِ الدُّنْيَا يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ (النور / 35) إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ زَيْتُونَةٌ لَا
 شَرْقِيَّةَ وَ لَا غَرْبِيَّةَ (النور / 35) لَا يَهُودِيَّةَ وَ لَا نَصْرَانِيَّةَ يَكَادُ زَيْتُونَةُ يَضِيءُ (النور / 35) يَكَادُ الْعِلْمُ يَنْفَجِرُ بِهَا
 وَ لَوْ لَمْ تَمْسَسْهُ نَارُ **نُورِ عَلِيِّ نُورٍ** (النور / 35) **إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ** يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ (النور / 35)
 يَهْدِي اللَّهُ لِلْإِمَامَةِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ (النور / 35) قُلْتُ أَوْ كَطَّلَمَاتٍ (النور / 40) قَالَ الْأَوَّلُ
 وَ صَاحِبُهُ يَعْشَاهُ مَوْجٌ (النور / 40) الثَّلَاثُ مِنْ فَوْقِهِ مَوْجٌ (النور / 40) ظَلَمَاتُ الثَّانِي بَعْضُهَا فَوْقَ بَعْضٍ
 (النور / 40) مُعَاوِيَةُ وَ قَتْنٌ بَنِي أُمِّيَّةَ إِذَا أَخْرَجَ يَدَهُ (النور / 40) الْمُؤْمِنُ فِي ظُلْمَةٍ فَيُثَنِّهِمْ لَمْ يَكُنْ يَرَاهَا وَ مَن

لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا (النور/40) إِمَامًا مِنْ وُلْدِ فَاطِمَةَ سلام الله عليها فَمَا لَهُ مِنْ نُورٍ (النور/ 40) إِمَامٍ يَوْمَ الْقِيَامَةِ وَ قَالَ فِي قَوْلِهِ يَسْعَى نُورُهُمْ بَيْنَ أَيِّ

Saleh Ibn Sahl Hamedani says that; Imam Sadeq (peace be upon him) has stated pertaining to the statement of Allah the almighty (the chapter Nur (The Light, verse 35) and its interpretation that;” Allah is the light of the heavens and the earth; a likeness of His light is as a niche” and that niche is Fatima (peace be upon her) “ and in which is a lamp” and that lamp is Hasan. “ the lamp is in a glass” and that glass is Hossein.” And the glass is as it were a brightly shining star” and that shining star is Fatima among the whole world women. “ lit from a blessed olive-tree” and that tree is His Holiness Abraham.”Neither eastern nor western”. neither Jews nor Christians. “ and the oil whereof almost gives light”. And almost the science is coming out. “ though fire touch it not, light upon light” and Imam after Imam comes from Fatima (peace be upon her) “ Allah guides to His light whom he pleased” and Allah guides to His Imams whom he pleased. “ and Allah sets forth parables for men”. Hamedani said; I asked; what is the interpretation of these words; “or alike darkness” His Holiness stated that; the first man and his friend. And a wave surrounded him and the third is another wave upon the others and these are darkness and the second wave implies in some of them are upon the other ones which indicate Moaviah and the plots of Bani Omayyah and if anyone reaches his hand then he is not able to see it which implies in the story of a believer in the gloom of the Bani O mayyah’s plots (the disasters of Bani Omayyah will be overcome the faithful and they became puzzled) and anyone who Allah did not revealed a light for him namely he has no Imam from the children of Fatima (peace be upon her) and “ there is no light for him” that means he has no Imam in the day of judgment and His Holiness stated pertaining to the statement of Allah the almighty in the chapter Hadid (The Iron) verse 12) “ their light running before them and on the right hand”. His holiness stated that; imams of the faithful running before them and on their right hand in order to enter them into the paradise houses in the judgment day.

- Sahiha Tradition, Osul Kafi, Sheikh Koleini (329 hejira), v 1 p 195, hadith 5, chapter An Al-Aeme Nurolah Azavajal

Of course, in the other verses of the holy Qur'an the word "light" has been interpreted as another concept except Ahl Al-Bayt (peace be upon them) such as the below cases

-Al-Amthala Fi Tafsir Ketab Allah Al-Manzel , Ayatollah Naser Makarem Shirazi, v 11 p 103

For more information you can refer to the interpretation of the holy Qur'an as well

The creation of Ahl Al-Bayt from light

In most of the authentic narrations including the Jamea Al-Kabir Ziyarah which there is no doubt and uncertainty pertaining to its proof and accuracy and have been mentioned some phrases which thoroughly and definitely prove that the initial creation of Ahl Al-Bayt was from the light

Ziyarah Jamea Al-Kabir

« ... خَلَقَكُمْ اللَّهُ أَنْوَارًا فَجَعَلَكُمْ بِعَرْشِهِ مُحَدِّقِينَ حَتَّى مَنَّ عَلَيْنَا بِكُمْ ، فَجَعَلَكُمْ فِي بُيُوتِ آذِنِ اللَّهِ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ ... »

Allah the almighty has created you as light and you gathered around His throne until that time when Allah granted your blessing and put you in houses which He desired to be so eminent and hallowed in order to mention and worship the Name of Allah

-Man La Yahzara Al-Faghih, Sheikh Sadugh (381 hejira), v 2 p 613

ZYARAT VARETH

«أَشْهَدُ أَنَّكُمْ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ وَالْأَرْحَامِ الْمُطَهَّرَةِ»

I bear witness that you were lights in the back of your eminent father and pure and sacred wombs

-Ziyarat Vareth, Mesbah Al-Motehajed, Sheikh Tusi, (460 hejira), p 720

أَخْبَرَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ ، قَالَ : أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحَسَنِ الْبَصْرِيُّ ، قَالَ : حَدَّثَنَا أَبُو بَشْرٍ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْعَمِيُّ ، قَالَ : حَدَّثَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ

علي الأحمر الناقد ، قال : حدثني نصر بن علي ، قال : حدثنا عبد الوهاب بن عبد الحميد ، قال : حدثنا حميد ، عن نصر بن مالك ، قال : سمعت رسول الله صلى الله عليه وآله يقول : كنت أنا وعلي عن يمين العرش نسبح الله قبل أن يخلق آدم بألفي عام ، فلما خلق آدم جعلنا في صلبه ، ثم نقلنا من صلب إلى صلب في أصلاب الطاهرين وأرحام المطهرات حتى انتهينا إلى صلب عبد المطلب ، فقسمنا قسمين : فجعل في عبد الله نصفاً ، وفي أبي طالب نصفاً ، وجعل النبوة والرسالة في ، وجعل الوصية والقضية في علي ، ثم اختار لنا اسمين اشتقهما من أسمائه ، فالله المحمود وأنا محمد ، والله العلي وهذا علي ، فأنا للنبوة والرسالة ، وعلي للوصية والقضية

Nasr Ibn Malek says that; I heard from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that stated; Ali (peace be upon him) and I were worshiping Allah the almighty two thousand years prior to the creation of Adam in the right hand of the throne of GOD and when Allah the almighty created Adam (peace be upon him) then we entered into his back and constantly we were in one back after back and one womb after womb which were all pure and sacred until we reached to the back of Abd Al-Motaleb and there we divided into two groups. A half in the back of Abd Allah and the other half in the back of Abu Taleb. And the prophecy and epistle was inside me and the Imamate and caliphate was inside Ali (peace be upon him) and He derived two names of His own for us and Allah the almighty is Mahmud and I is Mohammad and Allah is Ali and Ali is Ali as well. I have been chosen for prophecy and Ali for Imamate

-Al-Amali, Sheikh Tusi, (460 hejira), p 183

Or take into account this authentic narration;

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ عَلِيِّ بْنِ حَدِيدٍ عَنِ مُرَّازِمٍ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ إِنِّي **خَلَقْتُكَ وَ عَلِيًّا نُورًا** يَعْني رُوحًا يَلَا بَدَنٍ قَبْلَ أَنْ أُخْلَقَ سَمَاوَاتِي وَ أَرْضِي وَ عَرْشِي وَ بَحْرِي فَلَمْ تَزَلْ تُهَلِّلُنِي وَ تَمَجِّدُنِي ثُمَّ جَمَعْتُ رُوحَيْكُمَا فَجَعَلْتُهُمَا وَاحِدَةً فَكَانَتْ تَمَجِّدُنِي وَ تُقَدِّسُنِي وَ تُهَلِّلُنِي ثُمَّ قَسَمْتَهَا ثِنْتَيْنِ وَ قَسَمْتُ

الثَّانِيْنِ ثُنْتَيْنِ فَصَارَتْ أَرْبَعَةً مُحَمَّدٌ وَاحِدٌ وَعَلِيٌّ وَاحِدٌ وَالْحَسَنُ وَالْحُسَيْنُ ثُنْتَانِ ثُمَّ
خَلَقَ اللَّهُ فَاطِمَةَ مِنْ نُورٍ ابْتَدَاهَا رُوحاً يَلَا بَدَنٍ ثُمَّ مَسَحَنَا يَمِينِهِ فَأَفْضَى نُورَهُ فِيْنَا

Imam Sadeq stated that; Allah the almighty states that; O Mohammad, I created you and Ali in the form of light namely the soul with no body prior to the creation of the heavens, the earth, My throne and the seas and you are always unique and permanently praised me then I gathered your two souls and made them one and that soul was constantly praising, adoring and worshiping me then I made them into two part and then made those two parts into two parts until it became 4 parts. One was Mohammad, the other Ali, and those two were Hasan and Hossein

Then Allah the almighty created Fatima from the light which was a soul with no body and then He touched us with His hand (power) and transformed His light to us

- Sahiha Tradition, Osul Kafi, Sheikh Koleini (329 hejira), v 1 p 440, chapter Movaled Al-Nabi va Vafatah

The late Allamah Majlesi (may GOD be pleased with him) has quoted some statements from himself and the other scholars to interpret this narration but what our attention is directed to is that he says that;

وَاللَّهُ يَعْلِمُ حَقَائِقَ تِلْكَ الْأَسْرَارِ وَحُجَجُهُ الْأَخْيَارُ عَلَيْهِمُ السَّلَامُ

Allah and His selected Imams (Ahl-Bayt peace be upon them) really know the truths of these secrets

خُطْبَةٌ أُخْرَى فِي مَدْحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالأئِمَّةِ عَلَيْهِ السَّلَامُ
رَوَاهَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ مُوسَى بْنِ
جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلَامُ قَالَ الْحُسَيْنُ عَلَيْهِ
السَّلَامُ خُطِبَ أَمِيرُ الْمُؤْمِنِينَ خُطْبَةً بَلِيغَةً فِي مَدْحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ
سَلَّمَ فَقَالَ بَعْدَ حَمْدِ اللَّهِ وَالصَّلَاةِ عَلَى نَبِيِّهِ لَمَّا أَرَادَ اللَّهُ أَنْ يُنْشِئَ الْمَخْلُوقَاتِ وَ
يُبْدِعَ الْمَوْجُودَاتِ أَقَامَ الْخَلَائِقَ فِي صُورَةٍ وَاحِدَةٍ قَبْلَ دَحْوِ الْأَرْضِ وَرَفْعِ السَّمَاوَاتِ ثُمَّ
أَفْضَى نُوراً مِنْ نُورِ عِزِّهِ فَلَمَعَ قَبْساً مِنْ ضِيَائِهِ وَسَطَعَ ثُمَّ اجْتَمَعَ فِي تِلْكَ الصُّورَةِ وَ
فِيهَا صُورَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ لَهُ تَعَالَى أَنْتَ الْمُرْتَضَى

الْمُخْتَارُ وَ فِيكَ مُسْتَوْدَعُ الْأَنْوَارِ مِنْ أَجْلِكَ أَضَعُ الْبَطْحَاءَ وَ أَرْفَعُ السَّمَاءَ وَ أَجْرِي الْمَاءَ وَ
أَجْعَلُ الثَّوَابَ وَ الْعِقَابَ وَ الْجَنَّةَ وَ النَّارَ وَ أَنْصِبُ أَهْلَ بَيْتِكَ عَلَمًا لِلْهُدَايَةِ وَ أُوْدِعُ فِيهِمْ
أَسْرَارِي يَحِثُّ لَا يَغِيبُ عَنْهُمْ دَقِيقٌ وَ لَا جَلِيلٌ وَ لَا يَخْفَى عَنْهُمْ خَفِيٌّ أَجْعَلُهُمْ
حُجَّتِي عَلَى خَلِيقَتِي وَ أَسْكِنُ قُلُوبَهُمْ أَنْوَارَ عِزَّتِي وَ أَطْلِعُهُمْ عَلَى مَعَادِنِ جَوَاهِرِ
خَزَائِنِي ثُمَّ أَخَذَ اللَّهُ تَعَالَى عَلَيْهِمُ الشَّهَادَةَ بِالرُّبُوبِيَّةِ وَ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ إِنَّ الْإِمَامَةَ
فِيهِمْ وَ النُّورَ مَعَهُمْ ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ أَخْفَى الْخَلِيقَةَ فِي غَيْبِهِ وَ غَيْبَهَا فِي مَكُونِ
عِلْمِهِ وَ نَصَبَ الْعَوَالِمَ وَ مَوْجَ الْمَاءِ وَ أَثَارَ الزَّبَدِ وَ أَهَاجَ الدُّخَانَ فَطَفَأَ عَرْشَهُ عَلَى الْمَاءِ
ثُمَّ أَنْشَأَ الْمَلَائِكَةَ مِنْ أَنْوَارِ أَبْدَعِهَا وَ أَنْوَاعِ اخْتَرَعَهَا ثُمَّ خَلَقَ الْمَخْلُوقَاتِ فَأَكْمَلَهَا ثُمَّ
قَرَنَ بِتَوْحِيدِهِ نُبُوَّةَ نَبِيِّهِ فَشَهِدَتْ لَهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْمَلَائِكَةُ وَ الْعَرْشُ وَ
الْكُرْسِيُّ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ مَا فِي الْأَرْضِ بِالنُّبُوَّةِ وَ الْفِضِيلَةِ ثُمَّ خَلَقَ آدَمَ
وَ أَبَانَ لِلْمَلَائِكَةِ فَضْلَهُ وَ أَرَاهُمْ مَا خَصَّهُ بِهِ مِنْ سَائِقِ الْعِلْمِ فَجَعَلَهُ مِحْرَابًا وَ قِبْلَةً لَهُمْ
فَسَجَدُوا لَهُ وَ عَرَفُوا حَقَّهُ.

ثُمَّ إِنَّ اللَّهَ تَعَالَى سَنَّ لِآدَمَ عَلَيْهِ السَّلَامُ حَقِيقَةَ **ذَلِكَ النُّورِ** وَ مَكُونِ ذَلِكَ السَّرِّ
فَأُوْدِعَهُ شَيْئًا وَ أَوْصَاهُ وَ أَعْلَمَهُ أَنَّهُ السَّرُّ فِي الْمَخْلُوقَاتِ ثُمَّ لَمْ يَزَلْ يَنْتَقِلُ **مِنَ الْأَصْلَابِ**
الطَّاهِرَةِ إِلَى الْأَرْحَامِ الزَّكِيَّةِ إِلَى أَنْ وَصَلَ إِلَى عِنْدِ الْمُطَّلَبِ فَأَلْقَاهُ إِلَى عِنْدِ اللَّهِ ثُمَّ
صَانَهُ اللَّهُ عَنِ الْخَثَعَمَةِ حَتَّى وَصَلَ إِلَى أَمْنَةٍ فَلَمَّا أَظْهَرَهُ اللَّهُ بِوَأَسْطَةِ نَسْنَأِ صَلَّى اللَّهُ
عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

His Holiness the commander of the faithful (peace be upon him) has delivered a sound discourse in the praise of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and after the praise of Allah the almighty and His holy prophet stated that; when Allah the almighty intended to create His own creatures at first He created a soul prior to the creation of the heavens and extension of the earth and then He transferred a light from His own light of magnitude and then a light shined and due to its shining everywhere became illuminated and with this manner he gathered and that soul (face) was the holy prophet of GOD

Then Allah the almighty stated to him that; you are praised and selected and there are lights inherited in your soul and for the sake of you I created

Batha and elevated the heavens and cause to flow water and determined reward and punishment as well as paradise and hell and I raise your household as the clear mark of guidance and they receive by inheritance My secrets in such a manner that no big or small secret will not be hidden from them and nothing is concealed from them as well and I appointed them as my proof (Imam) of the people and put My light of magnitude in their hearts and I informed them of My own treasuries and jewels

Then Allah the almighty call them to witness and acknowledgement of His oneness and lordship and the heritage is among them and the light is with them

Then Allah the almighty concealed His creatures in His essence and his hidden knowledge and elevated the worlds and caused to flow water and bubbles appeared and smoke moved then the throne went up on water and then He created the angels from another lights and created some species and then created the creatures and perfected them and then accompanied His oneness with the prophecy and then the heavens and the earths, and the angels, throne, Kors, the sun, the moon, the stars (and whatever existed on the earth) testified to His superiority and the prophecy

Then He created Adam and made clear the superiority of Adam over the angels and showed them whatever of the initial knowledge which was unique to Adam and then He appointed Adam as the Mehrab (altar) and Qebalah (the direction of prayer) for the angels then they touched the ground with the forehead Adam and realized his rights and dignity

Then Allah the almighty made evident the truth of that light to Adam and made clear the hidden secret and then he put something as heritage inside Adam and recommended and informed him that light is the light of creation

Then that light was transferred from one pure rigid body to another pure one as well as to the pure wombs until it reached to Abd Al-Motaleb

Then that light went to Abd Allah and Allah secured him from the evil act of Fatima Khathamiah until he reached to Amaneh and then Allah made evident His own prophet via them...

And also it has been mentioned in another narration that;

عَنْ الْمُفَضَّلِ قَالَ قُلْتُ لِمَوْلَانَا الصَّادِقِ عَلَيْهِ السَّلَامُ مَا كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ
السَّمَاوَاتِ وَالْأَرْضَ قَالَ **كُنَّا أَنْوَارًا** نُسَبِّحُ اللَّهَ تَعَالَى وَنُقَدِّسُهُ حَتَّى خَلَقَ اللَّهُ الْمَلَائِكَةَ
فَقَالَ لَهُمُ اللَّهُ عَزَّ وَجَلَّ سَبِّحُوا فَقَالَتْ أَيُّ رَبَّنَا لَا عِلْمَ لَنَا فَقَالَ لَنَا سَبِّحُوا فَسَبَّحْنَا
فَسَبَّحَتِ الْمَلَائِكَةُ بِتَسْبِيحِنَا **إِلَّا إِنَّا خُلِقْنَا أَنْوَارًا** وَخُلِقْتُ شِيعَتَنَا مِنْ شُعَاعِ ذَلِكَ النُّورِ
فَلِذَلِكَ سُمِّيَتْ شِيعَةٌ

Mofazal said that; I said to our lord, Imam Sadeq (peace be upon him) that;

What have you been prior to the creation of the heavens and the earth? We were some lights which were praising and adoring Allah the almighty until GOD created angels and stated to them to praise him. they said O Lord, we do not know and then Allah the almighty stated to us (Ahl Al-Bayt peace be upon them) to praise Him and we praised and the angles started to praise as we (Ahl Al-Bayt) praised

We are created as light and our Shiites have been created from our ray of lights and for this reason they called as Shiites

Sayed Hashem Bahrani writes in the book Qayah Al-Maram that;

ابن بابويه في (كتاب النصوص على الأئمة الاثني عشر) قال : حدثنا أبو الحسن علي بن الحسين بن محمد قال : حدثنا أبو محمد هارون بن موسى في شهر ربيع الأول سنة إحدى وثمانين وثلاثمائة ، قال : حدثني أبو علي محمد بن همام قال : حدثني أبو علي بن كثير البصري قال : حدثني الحسن بن محمد بن أبي شعيب الحراني قال : حدثنا سكين بن كثير أبو بسطام ، عن شعبة بن الحجاج ، عن هشام بن زيد عن أنس بن مالك . قال هارون : وحدثنا حيدر بن محمد نعيم السمرقندي ، قال : حدثنا أبو النصر محمد بن مسعود العياشي ، عن يوسف بن السحت البصري ، قال : حدثنا منجاب بن الحرث ، قال : حدثنا محمد بن بشار ، عن

محمد بن جعفر عبد ربه قال : حدثنا شعبة ، عن هشام بن زيد عن أنس بن مالك أنس بن مالك قال كنت أنا وأبو ذرٍّ وسلمانٌ وزيدٌ بن أرقمٍ عند النبيّ صلى الله عليه وآله وسلم إذ دخل الحسنُ والحسينُ عليه السلام فقبلهما رسولُ اللهِ وقام أبو ذرٍّ فأنكبَّ عليهما وقبل أيديهما ثم رجع فقعدهم معنا فقلنا له سيراً يا أبا ذرٍّ أن ت رجلٌ شيخٌ من أصحابِ رسولِ اللهِ تقومُ إلى صبيّين من بني هاشمٍ فتنكبُّ عليهما وتقبل أيديهما فقال نعم لو سمعتم ما سمعتم فيهما من رسولِ اللهِ صلى الله عليه وآله وسلم لفعلتم لهما أكثر مما فعلت أنا فقلنا وما سمعتم يا أبا ذرٍّ قال سمعته يقول لعليّ عليه السلام ولهما يا عليّ والله لو أن رجلاً صلى وصام حتى يصير كالشئ البالي إذا ما نفعته صلاته ولا صومه إلا يحبكم يا عليّ من توسّل إلى الله جلّ شأنه يحبكم فحق على الله أن لا يرده يا عليّ من أحبكم وتمسك بكم فقد تمسك بالعمرة الوثقى قال ثم قام أبو ذرٍّ وخرج فتقدّمنا إلى رسولِ اللهِ فقلنا أخبرنا أبو ذرٍّ عنك يكيّت ويكيّت فقال صدق أبو ذرٍّ وصدق والله أبو ذرٍّ ما أظلت الخضراء ولا أقلت الغبراء على ذي لهجةٍ أصدق من أيّ ذرٍّ ثم قال صلى الله عليه وآله وسلم **خَلَقَنِي** **اللَّهُ تَبَارَكَ وَتَعَالَى وَ أَهْلَ بَيْتِي مِنْ نُورٍ وَاحِدٍ قَبْلَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ السَّلَامُ بِسَعَةِ** **الْأَفْعَامِ** ثم نقلنا إلى صلبِ آدمَ عليه السلام ثم نقلنا من صلبه إلى أصلاب الطاهرين إلى أرحام الطاهرات فقلنا يا رسول الله فأين كنتم وعلى أيّ مثال كنتم قال أشباحاً من نور تحت العرش نسبح الله تعالى ونقدسُه ونمجدهُ ثم قال صلى الله عليه وآله وسلم لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ وَعِنْدَ سِ دَرَةِ الْمُنتَهَى وَدَعَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ فِي هَذَا الْمَكَانِ تُفَارِقُنِي فَقَالَ إِنِّي لَا أَجُوزُهُ فَتُحْرَقَ أَجْنِحَتِي ثُمَّ قَالَ زُجَّ بِي فِي النُّورِ مَا شَاءَ اللَّهُ وَ أَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيَّ يَا مُحَمَّدُ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ أَطَّلَاعَةً فَاخْتَرْتُكَ مِنْهَا فَجَعَلْتُكَ نَبِيًّا ثُمَّ أَطَّلَعْتُ ثَانِيَةً فَاخْتَرْتُ مِنْهَا عَلِيًّا وَ جَعَلْتُهُ وَصِيًّا وَ وَارِثَكَ وَ وَارِثَ عِلْمِكَ وَ الْإِمَامَ مِنْ بَعْدِكَ وَ أَخْرَجْتُ مِنْ أَصْلَابِكُمَا الدُّرِّيَّةَ الطَّاهِرَةَ وَ الْأَيْمَةَ الْمُعْصُومِينَ خَزَانَ عِلْمِي فَلَوْلَاكُمْ مَا خَلَقْتُ الدُّنْيَا وَ لَا الْآخِرَةَ وَ لَا الْجَنَّةَ وَ لَا النَّارَ يَا مُحَمَّدُ أَ تُحِبُّ أَنْ تَرَاهُمْ قُلْتُ نَعَمْ فَنُودِيْتُ لِمُحَمَّدٍ أَرْفَعُ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا يَا نُورَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ

الْحُسَيْنَ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى
 وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ الْحُجَّةَ بْنَ الْحَسَنِ يَتَّالِأُ
 وَجْهَهُ مِنْ بَيْنِهِمْ نُورًا كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ فَقُلْتُ يَا رَبِّ وَ مَنْ هَؤُلَاءِ وَ مَنْ هَذَا قَالَ يَا مُحَمَّدُ
 هُمُ الْأَيْمَةُ مِنْ بَعْدِكَ الْمُطَهَّرُونَ مِنْ صُلَيْكَ وَ هَذَا الْحُجَّةُ الَّذِي يَمَلَأُ الْأَرْضَ قِسْطًا وَ
 عَدْلًا وَ يَشْفِي صُدُورَ قَوْمٍ مُؤْمِنِينَ فَقُلْنَا يَا أَبَانَا وَ أُمَّهَاتِنَا يَا رَسُولَ اللَّهِ ص لَقَدْ قُلْتَ
 عَجَبًا فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ أَعْجَبُ مِنْ هَذَا أَنْ قَوْمًا يَسْمَعُونَ مِنِّي هَذَا
 الْكَلَامَ ثُمَّ يَرْجِعُونَ عَلَيَّ أَعْقَابِهِمْ بَعْدَ إِذْ هَدَاهُمُ اللَّهُ وَ يُؤْذُونِي فِيهِمْ مَا لَهُمْ لَّا أَنَالَهُمْ
 اللَّهُ شَفَاعَتِي .

Anas Ibn Malek said that; Abu Zar, Salman, Zayd Ibn Arqam and I were in the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) when Hasan and Hossin (peace be upon them) arrived at the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) kissed them and then Abu Zar went to them and hugged and kissed their hands and then returned to his own place and sat down and we said to him; O Aba Zar you are an old man of the companion and follower of the holy prophet of GOD why do you stand up for two little children of Bani Hashem and kiss their hands?

Abu Zar said that; Yes, if you heard what I heard from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to these children then you have done the same thing as I did, or even more than I have done. I said; O Aba Zar what have you heard? He said that; I heard His Holiness stated to Ali (peace be upon him) that; O Ali swear to GOD, if someone performs prayers and observers a fast until he became alike a drought water-skin then his prayers and fasts will not be fruitful for him unless he really loves you. O Ali , whoever resorts to Allah the almighty via your love and interest then it is an obligation upon Allah not to disappoint him. O Ali, whoever loves you and regard you as the instrument of resort he indeed has found a firm resort then Abu Zar stood up and went out

We went to the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and said to him; Abu Zar says like this and that from your tongue

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; Abu Zar was right. The heavens did not cast a shadow on a man and the earth did not carry a man more truthful than Abu Zar

Then the holy prophet of GOD stated that; Allah the almighty created me and my household from a single light 7 thousand years prior to the creation of Adam and after then He transferred us to the rigid body of Adam and after that to the pure and sacred rigid bodies as well as the pure and sacred wombs

We said that; O the holy prophet of GOD how and where were you and in what forms have you been at that time?

His Holiness stated that; we were below the divine throne and in the symbols of lights were praising, adoring and worshiping Allah the almighty

Then the holy prophet of GOD stated that; when I was elevated to the heavens and I reached to Sadrat Al-Montaha then Gabriel left me and I said; O my friend Gabriel, are you leaving me in this place? He said if I come with you my wings will be burn then His Holiness stated that; I was filled with light and Allah the almighty revealed to me that; O Mohammad I looked at the earth and selected you and appointed you as my prophet and for the second time I looked at the earth and I selected Ali (peace be upon him) and appointed him as your inheritor and the heir of your knowledge and Imam after you and from your generation I appointed a pure and sacred descendent and purified Imams as My own knowledge treasure and if you were not then I have never created the world, the hereafter, paradise and hell

O Mohammad, do you like to see them? I said; yes. Then I heard a voice that said; O Mohammad, raise your head and I raised my own head. Then I saw the lights of Ali, Fatima, Hasan, Hossein, Ali Ibn Hossein, Mohammad

Ibn Ali, Jafar Ibn Mohammad, Mosa Ibn Jafa, Ali Ibn Mosa, Mohammad Ibn Ali, Ali Ibn Mohammad, Hasan Ibn Ali and Hojat Ibn Hasan (peace be upon them) and I saw his face which was shining like a star

I said; O my Lord, who are they and who is this shining face? He stated that; O Mohammad, these are Imams from your generation and this is Hojat (Imam of the age) who fills the world with justice and fairness and cures the hearts of the faithful and we all said; our fathers and mothers sacrifice for you and what a surprising statement you stated

Then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; more surprising than this statement is that some groups of men hear this statement from me and they turned away from the right path after being guided and they annoy me pertaining to my children and Allah the almighty do not grant my intercession to them

-Ghayat Al-Maram, Seyed Hashem Bohrani (died in 1107 hejira), v 1 p 45, Ershad Al-gholub, v 2 p 415, Kafayat Al-Athar, p 70, Bahar Al-Anvar, v 36, p 301

Hasan Ibn Solayman Heli writes in Al-Mohtazar that;

سَأَلَ ابْنُ مَهْرَوَانَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَإِنَّا لَنَحْنُ
الصَّافُونَ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَأَقْبَلَ
أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَلَمَّا رَأَهُ النَّبِيُّ الْمَكْرَمُ تَبَسَّمَ فِي
وَجْهِهِ وَقَالَ مَرَحَبًا يَمَنْ خَلَقَهُ اللَّهُ تَبَارَكَ وَتَعَالَى قَبْلَ كُلِّ شَيْءٍ خَلَقَنِي اللَّهُ وَ عَلِيًّا
قَبْلَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ السَّلَامُ بِأَرْبَعِينَ أَلْفَ عَامٍ فَقُلْتُ يَا رَسُولَ اللَّهِ كَانَ الْإِبْنُ قَبْلَ
الْأَبِ فَقَالَ نَعَمْ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ عَلِيًّا قَبْلَ أَنْ يَخْلُقَ آدَمَ بِهَذِهِ
الْمُدَّةِ وَخَلَقَ نُورًا فَقَسَمَهُ نِصْفَيْنِ خَلَقَنِي مِنْ نِصْفٍ وَخَلَقَ عَلِيًّا مِنَ النِّصْفِ الْآخِرِ قَبْلَ
الْأَشْيَاءِ فَنُورُهَا مِنْ نُورِي وَ نُورِ عَلِيٍّ ثُمَّ جَعَلَنَا عَنْ يَمِينِ الْعَرْشِ ثُمَّ خَلَقَ الْمَلَائِكَةَ
فَسَبَّحْنَا وَ سَبَّحَتِ الْمَلَائِكَةُ وَ هَلَّلْنَا وَ هَلَّلَتِ الْمَلَائِكَةُ وَ كَبَّرْنَا وَ كَبَّرَتِ الْمَلَائِكَةُ وَ كَانَ
ذَلِكَ مِنْ تَعْلِيمِي وَ تَعْلِيمِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ كَانَ فِي عِلْمِ اللَّهِ السَّابِقِ أَنْ لَا يَدْخُلَ
النَّارَ مُجِبُّ لِي وَ لِعَلِيٍّ وَ كَذَا كَانَ فِي عِلْمِهِ أَنْ لَا يَدْخُلَ الْجَنَّةَ مُبْغِضٌ لِي وَ لِعَلِيٍّ أَلَا وَ

إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمَلَائِكَةَ بِأَيْدِيهِمْ أَبَارِقُ مِنَ اللُّجَيْنِ مَمْلُوءَةً مِنْ مَاءِ الْجَنَّةِ مِنْ
الْفِرْدَوْسِ فَمَا أَحَدٌ مِنْ شِيَعَةِ عَلِيِّ إِيَّاهُ وَهُوَ طَاهِرُ الْوَالِدَيْنِ تَقِيٌّ نَقِيٌّ مُؤْمِنٌ بِاللَّهِ..

The son of Mehran asked Abd Allah Ibn Abbass pertaining to interpretation of this statement of GOD that;

-Al-Mohtazar, Hasan Ben Soleiman Heli, p 286, Ershad Al-Gholub, v 2 p 372.

Abd Allah said that; we were in the presence of the holy prophet of GOD then the commander of the faithful (peace be upon him) Ali Ibn Abi Taleb came and the holy prophet of GOD smiled as His Holiness saw him and sated that; congratulations to the man who was created prior to everything by Allah the almighty

Allah created Ali and I 40 thousand years prior to the creation of Adam

I said that; how can be possible that the son being created prior to his father? His Holiness stated that; O Yes, indeed Allah the almighty created Ali and me 40 thousand years prior to the creation of Adam then He created a light and made it into two parts and created me from one part and Ali from the other part prior to anything thus the light of everything and objects is from Ali and me. and He put us in the right side of His own throne then He created the angels and we praised Allah and the angles praised with us and we said ; there is no god except Allah the almighty. And the angles said with us and we said Takbir (Allah is great) and they said with us and the angles learned from us to worship and it has been mentioned in the initial divine knowledge that the friend of Ali and I never go to hell as well as it has been mentioned in the initial divine knowledge that the enemy of Ali and I never enters into paradise

Beware that; Allah the almighty created the angles and there were cups of heavenly Ferdus water and no one is Shiites of Ali unless his father and mother were pious, faithful and chaste

These are some of the handful narrations which have been referred to here and for more information pertaining to such narrations you can refer to the below sources

-Ousul Kafi, v 1 p 439, chapter Mowaleed Al-Nabi Vafateh, Bahar Al-Anvar, v 25 p 1 to 33, Al-Taraef, v 1 p 15, Basaer Al-Darajat, p 73, 84, Tafsir Forat Al-Kufi, p 207, Maani Al-Akhbar, p 396, Muzan Al-Hakame, v 10 p 229, Kashf Al-Ghata, p 7, Al-Hedayat Al-Kobra, p 100

Once again we should repeat this comment of Allamah Majlesi (may GOD be pleased with him) that

وَاللَّهُ يَعْلَمُ حَقَائِقَ تِلْكَ الْأَسْرَارِ وَحُجَجَهُ الْأَخْيَارُ عَلَيْهِمُ السَّلَامُ

Allah the almighty and His chosen Hojats (Ahl Al-Bayt peace be upon them) are indeed informed of the truths of these secrets

Remove of the exaggeration and hyperbole

If such narrations cause surprise and astonishment or there is likely being exaggerated or hyperbole pertaining to these matters we have to say that

When we became certain pertaining to the accuracy of the narration of Imam Masum (innocent) (peace be upon him) then it is not possible to measure and probe that truths with our personal logic and incomplete knowledge as well as make contrast these hallowed Imams with the common people and in thereby to reject or consider these truths impossible or as the exaggeration and hyperbole of those who exaggerate rather than;

The warning of the holy Qur'an to avoid of considering some truths as strange things

The holy Qur'an has mentioned the men of the cave and Raqim who are in lower extent of dignity and magnitude than the holy pure and sacred Ahl Al-Bayt (peace be upon them) as well as it recommended the people via presentation of an important lesson that be careful not to become surprise or even reject the mentioned narrations and news

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (كهف/9)

88888

THE WARNING OF THE NARRATION

Imam Sadeq (peace be upon him) has referred to the same point as well

And states that;

عَنِ الْمُفَضَّلِ قَالَ : قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ **مَا جَاءَكُمْ مِنْ مِمَّا يَجُوزُ أَنْ**
يَكُونَ فِي الْمَخْلُوقِينَ وَ لَمْ تَعْلَمُوهُ وَ لَمْ تَفْهَمُوهُ فَلَا تَحْجِدُوهُ وَ رُدُّوهُ إِلَيْنَا وَ مَا جَاءَكُمْ
عَنَّا مِمَّا لَا يَجُوزُ أَنْ تَكُونَ فِي الْمَخْلُوقِينَ فَاجْحِدُوهُ وَ لَا تَرُدُّوهُ إِلَيْنَا

Mofazal said that; His holiness sadeq (peace be upon him) stated that; if you heard something pertaining to us that someone can do then never reject it while you are not able to realize that rather than return them to us but deny what is beyond the ability a creature and do not even return them to us

-Bahar Al-Anvar, Alame Majlesi, v 25 p 364

In another narration of Imam Baqer (peace be upon him) has been mentioned as well that;

قَالَ أَبُو جَعْفَرٍ (الْإِمَامُ الْبَاقِرُ) عَلَيْهِ السَّلَامُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله
وَ سَلَّمَ إِنَّ **حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَصْعَبٌ** لَا يُؤْمِنُ بِهِ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ
أَوْ عَبْدٌ امْتَحَنَ اللَّهَ قَلْبَهُ لِلْإِيمَانِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ
عَلَيْهِمْ فَلَا تَنْتَ لَهُ قُلُوبُكُمْ وَ عَرَفْتُمُوهُ فَاقْبَلُوهُ وَ **مَا اشْمَأَزَّتْ قُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ قَرُّوهُ**
إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالَمِ مِنْ آلِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَ إِنَّمَا الْهَالِكُ أَنْ
يُحَدِّثَ بِشَيْءٍ مِنْهُ لَا يَحْتَمِلُهُ فَيَقُولَ وَ اللَّهُ مَا كَانَ هَذَا شَيْئًا وَ الْإِنْكَارُ هُوَ الْكُفْرُ

His Holiness Abu Jafar Imam Mohammad Baqer (peace be upon him) has stated that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; in fact, the narrations and statements of the Ahl Al-Bayt (peace be upon him) are difficult and became difficult and do not accept or believe in that except an angel who has a an eminent standing in the presence of Allah or the apostle who has been sent by GOD (from Allah as the prophet for the people) or a servant of GOD who Allah has examined and tested his heart for the real faith.

Thus what has been mentioned or presented to you from the narrations and statements of the progeny of the holy prophet of GOD (peace and bless of GOD be upon them) and your heart will be soft and calm for that

(and you will not be confused as you hear them) and when you realized them (found out and understood) then accept and admit them

And if you did not like (a narration) and rejected and denied that (do not say bad things about it rather) return it to Allah, the holy prophet of GOD and the knowledgeable man from Ahl Al-Bayt (a hallowed Imam peace be upon him) and say Allah and the holy prophet of GOD and His Imams really know the meaning and nothing else

And the miserable and afflicted man is who that hear some part of these narrations and he cannot be patient and tolerate that and he cannot understand its meaning and says that; O swear to GOD; it is not something except lie and false statement and rejection and denial is the same as not to believe in them

- Bahar Al-Anvar, Alame Majlesi,(died in 1111 hejira), v 25 p 364

THE SECRET OF THE STRANGE NEWS OF AHL AL-BAYT (PEACE BE UPON THEM)

.there are different reasons for surprising news of Ahl Al-Bayt (peace be upon them)

1, the magnitude of these hallowed Imams and the lack of the real knowledge pertaining to them as it has been mentioned in the narrations

... فَإِنَّكُمْ لَا تَلْعُونَ كُنْهَ مَا فِينَا وَلَا زَهَاتَهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَعْطَانَا أَكْبَرَ وَ
أَعْظَمَ مِمَّا يَصِفُهُ وَ أَصِفُكُمْ أَوْ يَخْطُرُ عَلَى قَلْبِ أَحَدِكُمْ فَإِذَا عَرَفْتُمُونَا هَكَذَا فَأَنْتُمْ
الْمُؤْمِنُونَ ...

Our depth of knowledge and magnitude is infinite and you are not able to reach to its ultimate since Allah the almighty has granted us more and greater than we say and you say or even more than it can be imagined by any of you and when you realized us in such a manner then you are the real faithful

2, inability to figure out the truths of the heavenly worlds pertaining to Ahl Al-Bayt (peace be upon them) and in these kind of affairs they have ordered us to make efforts as possible as we can and take our best abilities

in order to realize the outward aspect of these issues and in this respect they will aid us to find out their own inward core

Haytham Tamimi said that; His Holiness Imam Sadeq (peace be upon him) stated that; some men believe in outward truths and do not believe in inward ones and it is not beneficial for them and after that some men came and believed in inward truths but do not believe in outward ones and these men will not benefit from that as well

Faith in outward is not sufficient unless with faith in inward and belief in inward is not sufficient unless with belief in outward

-Basaer Al-Darajat, Muhammad Ben Hasan Safar (died in 290 hejira), p 557, Bahar Al-Anvar, Alame Majlesi,(died in 1111 hejira), v 24 p 302, v 69 p 97

TO REMOVE THE PARADOX

With respect to this part of your question that if Ahl Al-Bayt have been created from light then why Allah states in the chapter of Insan that;

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ

Surely We created man from a small life-germ uniting itself

In this part we say that what have been mentioned in the above narrations is based upon the creation of Ahl Al-Bayt from the light but it does not necessarily mean that they have not been created from rigid body, sperm and womb or they have not passed these phases by no means or their final creations occurred from the divine light and through non-human trend rather than it has been mentioned in some phrase of the Zyarat Jame Kabirah we can conclude that what is dealt with their luminous creation is what concerned with the initial creation phase pertaining to the world of Zar thus after He states that; Allah has created you from the light” then He states that; then Allah put you besides His own throne

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ أَجَابُوا وَهُمْ ذُرٌّ قَالَ جَعَلَ فِيهِمْ مَا إِذَا

سَأَلَهُمْ أَجَابُوهُ يَعْرِ فِي الْمِيثَاقِ

That means after He states that; Allah has created you from the light then He states that; He placed you besides His own throne and after that He granted us and placed them in houses which were permitted to be worship in them and...

The late Shakh Kolainin has stated a narration pertaining to the world Zar in the book *Osul Kafi* that and we are going to refer to one of these cases

- Sahiha Tradition, *Osul Kafi*, Sheikh Koleini (329 hejira), v 2 p 12, hadith 1, chapter *Kaifa Ajabu Vahom Zarra*

Abu Basir said to Imam Sadeq (peace be upon him) that; how did they respond while they were in the world of Zar? His Holiness stated that; Allah has granted them some power to be able to respond to the question namely, in the world of Mithaq

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً (احزاب/33)

Some of the Shiite scholars have interpreted and explained the news of the world Zar according to this narration and said that;

Allah the almighty has created the whole mankind in the form of Zar prior to the creation of Adam and granted them cognition and perception pertaining and adequate to that world in order to be able to understand their creator as well as be able to answer the question

The late Majlesi has mentioned this belief with its 12 drawbacks which have been presented by Motazalah as well as the answers which have been provided to them in the v2 p 12 and 13 of the book *Merat Al-Oqul* and he also mentioned the subtle and sound researches of Sahakh Mofid and Sayed Mortaza (may GOD illuminate their resting place) which go beyond the scope of this abstract

Thus we can conclude that some of the narrations which have been mentioned pertaining to the creation of Ahl Al-Bayt (peace be upon them) are concerned with the world of Zar prior to step in the face of the earth and in some others which states such as in the *Zyarat Vareth* that;

You are the lights in the eminent rigid bodies and pure wombs and in these cases the real purpose of the light is not brightness against darkness rather

than is the same meaning as what has been mentioned in some narrations (the narration of Amali Shakh Tusi, p 183) namely, purity and chastity from the impurities and filth as the verse Tathir (purification) has testified pertaining to that

Allah only desires to keep away the uncleanness from you, O people of the house, and to purify you a thoroughly purifying (the chapter Ahzab (The Allies) verse 33)

And this means that; ultimately the creation and existence of you were via the human trend but the men who were alike the divine lights devoid of any filth and impurities and are purified and sacred even when they were in the rigid body of their own fathers and in their own mothers' wombs

And at the end part that; the revelation of the partial or the whole blessing chapter of Insan pertaining to the dignity of Ahl Al-Bayt (peace be upon them) is not in contrast to the luminous creation of those Holinesses meanwhile, some verses of the chapter Insan have been revealed pertaining to the dignity of Ahl Al-Bayt (peace be upon them) which refer to the donation of Holinesses in three consecutive fasting days and not refer to the way of their holinesses creations via the light or germ.

GOOD LUCK TO YOU

THE BOARD OF ADDRESSING THE RELIGIOUS DOUBTS

THE LIST

THE OPINIONS

First name and Family name; Farhad. F Date; 29 Mehr 1387 Hejrah

Hi, Sir

Please put a complete article pertaining to the world of Zar in your website

Thank you a lot for your great efforts

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً (احزاب/33)

First name and family name; Mahdi Date; 7 Aban 1387 Hejrah

May GOD Bless you what a surprising statement you have mentioned pertaining our Molla (Imam Ali)

First name and family name; Khatab Date; 9 Aban 1387 Hejrah

This chapter has been revealed in Mecca. It means that when Ali and Fatima (may GOD be pleased with them) had not been married

The answer to this opinion

Hi Mr. Khatab

Some of the commentators believe that all of the verses of this chapter have been revealed in Medina and some of them believe all of them have been revealed in Mecca and the sound statement is that as well. With respect to this point that most of the chapters of the holy Qur'an have been revealed in such a manner namely some of these verses have been revealed in Medina and some these verses have been revealed in Mecca and in this case it was like that

The important point is that as you can see in the main text most of the Sunnite interpretation have been presented in such a way that leave us no choice except to consider this chapter has been revealed in Medina

Therefore, we are going to mention some of these interpretations as instances in order to find our answer as well as to see the contrast pertaining to this case

هذه السورة مكية في قول الجمهور. و قال مجاهد و قتادة : مدنية. و قال الحسن و عكرمة : مدنية إلا آية واحدة فإنها مكية و هي : وَ لَا تُطَعُ مِنْهُمْ آثِمًا أَوْ كَفُورًا. و قيل : مدنية إلا من قوله : فَاصْبِرْ لِحُكْمِ رَبِّكَ الْإِخ، فإنه مكى، حكاه الماوردي. و مناسبتها لما قبلها ظاهرة جداً لا تحتاج إلى شرح.

سورة الإنسان مدنية، عدد آياتها 31 آية

-Ershad Al-Azhan Ela Tafsir Al-Quran, p 584

سورة الدّهر [مدنيّة، و هي إحدى و ثلاثون آية]

-Al-Asefi Fi Tafsir Al-Quran, v 2 p 1384

سورة الانسان مدنية وآياتها احدى وثلاثون

-Tafsir Majma Al-Bayan, Al-Sheikh Al-Tabarsi, v 10 p 206

سورة الإنسان مختلف فيها ، والصحيح أنها مدنية ، وقيل : إن قوله :
(إنا نحن نزلنا . . .) إلى آخر السورة مكي ، والباقي مدني . إحدى
وثلاثون آية .

-Tafsir Javame Al-Jame, Al-Sheikh Al-Tabarsi, v 3 p 689

سورة الانسان ، وتسمى سورة الأبرار ، وهي مكية في قول ابن
عباس والضحاك وغيرهما . وقال قوم : هي مدنية وهي احدى وثلاثون آية
بلا خلاف .

-Al-Tebyan, Al-Sheikh Al-Tusi, v 10 p 204

GOOD LUCK

THE BOARD OF ADDRESSING THE RELIGIOUS DOUBTS

THE RESEARCH INSTITUTE OF HIS HOLINESS IMAM OF THE AGE

(MAY GOD PRECIPITATES HIS REAPPARENCE)

First name and family name; Khatab Date; 14 Aban 1387 Hejrah

I am going to write the below text from the book the Sunnite Rahnamud Dar Rad Ahl Bedat.and at first I write the statement of Heli and then the answer of Shakh Al-Islam

In the interpretation of Thalabi has been mentioned in several manners that; Hasanayn (Hasan and Hossein) became ill and their grandfather and most of the people went to see them and said; O Abu Al-Hasan dedicate something by a vow for your children and Ali dedicated 3 days of fasting as well as their mother and their servant Faah dedicated by a vow and they became healthy and they have nothing to eat then Ali borrowed 3 kilos of grain and Fatima baked 5 loaves of bread for every member of the family and Ali performed the night prayer along with the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and then came to the house and the food was put before him and suddenly a poor man came and stood there and asked for something and they gave their own food to him and that day and night they did not eat or drink except water and then the second day came Fatima got up and baked one third of the grain and Ali came to break the fast and suddenly an orphan came and stood at the door and said; O the household of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) I am an orphan from the children of the Moslem migrants and my father martyred in the day of Aqabah give me some food and I pray to GOD that grant you from the heavenly food thus all of them gave their own food to him and stayed hungry for 2 days and 2 nights and then when the third day arrived Fatima baked the last one third of the grain and Ali (may GOD be pleased with him) came to break the fast and they brought the food and suddenly a slave came and said; give me food that I am the slave of the holy prophet of GOD and GOD grants you the heavenly food and Ali stated to feed him and all of them gave their own food to him and they remained hanger for 3 consecutive days and 3 nights in which they drink nothing except water and when the fourth day came Ali took the hand of Hasan in his right hand and the hand of Hossein in his left hand and came to the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) while he was shaking like chickens from hanger and then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) came with them to the house of Fatima while her was so weak due to hanger and her eyes were tired then Gabriel came and said; O Mohammad take what Allah has congratulated to you for your household and recited the chapter Insan

and this verse implies in numerous virtues which no one obtained them thus he is Imam

Response the 21 reasons for several aspects

Response; first, I am asking you to present the accurate proof of this narration and it does not necessarily be regarded as an authentic narration since Thalabi and others like him quoted that and this narration is a false one due to the other proofs and reasons which evident in that narration itself and this narration is manipulated by a passerby and the narrators are certain about its falsehood and you has not also quoted from an authentic Mosnad or a valid book and there is no such a false claim in the book Khasaes Ali from Nasaei in spite of its authentic or weak narrations and also Abu Naim in the book Khasaes as well as in the book Jame of Tarmazi weak narrations have been quoted from the virtues and characteristics of Ali but it is really impossible to narrate such a false accusation and according to the opinions of the majority of the narrators this is a false saying

Second; in fact Ali and Fatima got married in Medina and Hasanayin were born in the year 3 and 4 of Hejrah and the chapter Insan according to the views of the most of the commentators has been revealed in Mecca and in Mecca there were neither Hasan nor Hossein to got sick and they dedicated for them by a vow thus the falsehood of this narration is evident

Third; it has been proved in Sahihayn that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has prevented to dedicate by a vow and His Holiness stated that it will not bring about any blessing rather than it helps mankind to abandon the stinginess and Allah the almighty did not admitted this action only He praised those who keep their own promises as it has been banned for Zahar and if someone committed Zahar then he has to make an atonement and the man who made the atonement has been praised (and as you can see the holy Qur'an deduction by vow is not a conditional ones but it is unconditional)

Fourth;

The style of this narration and its words indicate that it has been manipulated by false claimers who were ignorant for saying such statement like (most of the Arabs visited them) while the majority of Arabs were not in Medina and the unbelievers Arabs have not also gone to see Hasanayn or like this statement that most of the Arabs said to Ali how is it better to dedicate a vow for your children while Ali has learned his own faith from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and not from Arabs and if it is their purpose that they ordered Ali to obey them then the answer is that the holy prophet of GOD himself (peace and bless of GOD be upon him and his progeny) was more merit than them to order Ali to do this act and it was not an order then Ali was not obliged to obey that

Fifth;

Fatima has not and servant called as Fazah and there was no servant named as Fazah in Medina at all and Fazah was just like Ibn Aqab that it has been said that he was the teacher of Hasanayin who has taught them the knowledge of the future events while the name of Ibn Aqab as well as such a story are lies which have been made by ignorant false claimers

And both Fazah and Ibn Aqab are false names and what has been narrated from Ali in Sahihayn is that; Fatima (may GOD be pleased with her) asked the holy prophet of GOD to grant her a servant then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) taught her some Tasbihs which are; Takibir (Allah is great) Tahmid (All praise is due to Allah) and Tasbih (Glory to GOD) and stated that these are more better to you than a servant

Sixth; 3 days of fasting for children that perhaps put their lives in risk are against the religious laws and unless you do not consider Ali as a lawful man. The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; at first save yourself and then your family and like this saying that first yourself then the poor

Seventh; it was possible to sympathize with that poor man to give him only one loaf of bread and keep the rest loaves for themselves and the children

and what can an orphan do with 5 loaves of bread while a half of a loaf is sufficient for him and he does not intended to open a bakery

Tenth; this sentence of that orphan that my father was martyred in the day of Aqaba is a lie as well and implies in the falsehood of the narration which has been quoted by you since in the night of Aqaba some people from Medina came to the Aqaba Mena to swear allegiance to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and there was no battle in which someone has been killed thus the punishment of GOD be upon those who presented such a false claim and in addition to this, there was no captive in Medina at all to beg rather than Moslems were the guardians and supporters of their own captives and how can you present reasons for such a worthless lie?

All praise is due to Allah

THE ANSWER TO THIS OPINION

Mr. Khatab

I think in order to answer to the views of those who consider Ibn Taymyah Nasebi as their own thinker and thoughtful supporter and as their Shakh Al-Islam while he is the opponent and enemy of Ahl Al-Bayt (peace be upon them) is sufficient to send some of his own comments in order to reject his own remarks and you can realize what the truth is

Your Shakh says that;

ع

P

When your great figure and Shakh has considered the revelation of this chapter pertaining to the dignity of Ahl Al-Bayt as a false claim and in spite of the whole proofs and documents of your own Sunnite authentic sources that we presented some of their small portions from your own books which have been mentioned in the main file then he considered all of them as false claims in non-scientific and logical manner and rejected and denied all of them in general and more importantly, he claimed that this narration and

point have not been mentioned in the authentic books by no narrators and he paid no little attention to all of the sayings pertaining to this verse which has been revealed in Medina (the whole or a partial section of this verse which is concerned with donation to a poor, orphan, and a captive man and with his all grudge and self-pride has claimed that this verse has been revealed in Mecca and in this respect at first you have to make up your mind pertaining to your own books and if what have been mentioned by the others except your Shakh Al-Islam are right and true why has your Shakh rejected that narration and numerous similar narrations pertaining to the virtues of Ahl Al-Bayt as well as he considered these narrations as false claims and says that; these narrations have not been mentioned in any authentic books? and with this respect the real extent of the authenticity and dignity of Mr. Shakh Al-Islam Ibn Taymyah who is their scientific support and backing of the whole Vahabiah will become evident

And if your Shakh Al-Islam is right and if he considers all of the narrations which have been mentioned pertaining to the occasion of the revelation of this chapter as well as the other virtues of Ahl Al-Bayt (peace be upon them) in the Sunnite books as lie and false claims then you have to make up your mind regarding those Sunnite books and with this respect the real extent of authenticity and accuracy of these books will be evident and if so then the remainder of the statements which are available in that book will not be better than that

O really have you ever asked yourself that what the problem is and if these books had considered untruly and with no proof and document that the occasion of the chapter revelation was related to Abu Bakr, Omar, Ayeshah and Hafsah or even some of the men from Bani Omayyah's household then once again your Mr. Shakh make huge efforts to investigate and probe this case and reject all of them via false accusation and untrue claims that no one has mentioned this issue at all?

In this point this hallowed verse of the holy book come to mind thoroughly that " there is a disease in their hearts, so Allah added to their disease" what is our fault that GOD has put a lock on his heart and the men like him

who are unable to see the shining brightness of the pure and sacred Ahl Al-Bayt (peace be upon them)

ع

Now Mr. Khatab as we have said to you before do not tie up your own fate to the fate of those who we really know them and if you really intend to do researches unto the path of truth then make some more efforts and refer to some books and to study not only the baseless and meaningless remarks of Ibn Taymyah pertaining to this case but the whole false claims of that guy and you will find out who is rightful and truthful

And if you be guided to the right path then share with us this great and huge reward and blessing that His Holiness stated that; whoever revive a man then indeed he has revived all the mankind

«نزول سورة هل أتى فيهم» ، كذب . إن هذا الحديث من الكذب الموضوع باتفاق أهل المعرفة بالحديث ، الذين هم أئمة هذا الشأن وحكامه ، ... ولهذا لم يرو هذا الحديث في شئ من الكتب التي يرجع إليها في النقل ، ... ولا رواه المصنفون في الفضائل ... إن الدلائل على كذب هذا كثيرة ، منها : إن عليا إنما تزوج فاطمة بالمدينة . . . وسورة هل أتى مكية باتفاق أهل التفسير والنقل ، لم يقل أحد منهم إنها مدنية " .

-Menhaj Al-Sonat, 7/ 177, 179

Now let us address your own questions

The first part of this opinion

I am asking you to present the accurate proof of this narration and it does not necessarily be regarded as an authentic narration since Thalabi and others like him quoted that and this narration is a false one due to the other proofs and reasons which evident in that narration itself and this narration is manipulated by a passerby and the narrators are certain about its falsehood and you has not also quoted from an authentic Mosnad or a valid book and there is no such a false claim in the book Khasaes Ali from Nasaei in spite of its authentic or weak narrations and also Abu Naim in the

book Khasaes as well as in the book Jame of Tarmazi weak narrations have been quoted from the virtues and characteristics of Ali but it is really impossible to narrate such a false accusation and according to the opinions of the majority of the narrators this is a false saying

RESPONSE

At first, it would be better to take into account the standing and validity of Thalabi in the viewpoint of Sunnites that Ibn Taymyah overruns him in such a brainless manner and he attacks him as a result of mentioning the virtues of Ahl Al-Bayt (peace be upon them)

THE SHORT DESCRIPTION OF THALABI FROM THE TONGUE OF ZAHABI IN THE BOOK SAYR ALAM AL-NABLA

إن الثعلبي - وهو أبو إسحاق أحمد بن محمد ، المتوفى سنة 427 -
إمام كبير من أئمة التفسير واللغة ، وتفسيره من أشهر التفاسير عندهم :
قال الذهبي : الثعلبي ، الإمام الحافظ العلامة ، شيخ التفسير ، أبو
إسحاق أحمد بن محمد بن إبراهيم النيسابوري ، كان أحد أوعية العلم ، له
كتاب التفسير الكبير وكتاب العرائس في قصص الأنبياء . قال السمعاني :
يقال له : الثعلبي والثعالبي ، وهو لقب له لا نسب . حدث عن . . . وكان
صادقا موثقا ، بصيرا بالعربية ، طويل الباع في الوعظ . حدث عنه : أبو
الحسن الواحدي ، وجماعة . قال عبد الغافر بن إسماعيل : قال الأستاذ أبو
القاسم القشيري : رأيت رب العزة في المنام وهو يخاطبني وأخاطبه ،
فكان في أثناء ذلك أن قال الرب جل اسمه : أقبل الرجل الصالح ، فالتفت
فإذا أحمد الثعلبي مقبل . توفي الثعلبي في المحرم سنة 427 (1) .

-(1) Seir Alam Al-Nobala, 17/ 437

In what has been said above in the comment of Zahabi there was nothing except admission, praise and honor

And also Ibn Kholakan says pertaining to Salabi that

المفسر المشهور ، كان أوجد زمانه في علم التفسير ، وصنف التفسير الكبير الذي فاق غيره من التفاسير . . . وذكره عبد الغافر بن إسماعيل الفارسي في كتاب سياق تاريخ نيسابور وأثنى عليه وقال : هو وقال : هو صحيح النقل موثوق به . . . (2) .

Sabaki says pertaining to Thalabi that;

كان أوجد زمانه في علم القرآن ، وله كتاب العرائس في قصص الأنبياء عليهم السلام (3) .

Osnavi says pertaining to Thalabi that

كان أوجد أهل زمانه في علم القرآن ، حافظا للغة ، بارعا في العربية ، واعظا ، موثقا (3) .

And also you can refer to these books pertaining to Thalabi in order to see the praise, respect and honor of the Sunnite scholars regarding him and now how dare is Ibn Taymyah to call into question Thalabi only due to the quotation of a virtue of Ahl Al-Bayt (peace be upon them)

-Al-Vafi bel Vafiyat, 7/ 307. Marat Al-Janan, 3/ 46. Baghiyat Al-Voa: 154. Al-Mokhtasar Fi Akhbar Al-Bashar, 2/ 162. Al-Abar, 3/ 172

But regarding this remark of Ibn Taymyah who regarded this narration as a false claim and a forge document then we have to say in addition to the comments have been mentioned above and if Ibn Taymyah or his advocates consider all of these Sunnite authentic books which have been mentioned below pertaining to the occasion of the revelation of the chapter Dahr (Insan) which is one of the virtues of Ahl Al-Bayt (peace be upon them) as a false claim and forge documents then you can even guess from these little things that and when your own books contain such a big lie pertaining to one of the certain issues namely the virtue of the commander of the faithful and Her Holiness Fatima Zahra and Hasanayin (peace be upon them) then you have to take refuge to Allah regarding your own thoes books which intended to manipulate and fabricate the narrations pertaining

to the virtues of Bani Omayyah who has been called as “the cursed tree” in the holy Qur’an. When regarding the precedence of Ahl Al-Bayt of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) which the holy Qur’an and the tradition have emphasized upon that your book mention false claims in such vast extent then we have to see what have done pertaining to Bani Omayyah who has no virtue at all? Anyway it is our responsibility to make a list of your own sources but it is up to you to consider which one of these men as liars or false claimers, Ibn Taymayh who you called him as Shakh Al-Islam or the writers of the below books. it is your own choice to be make

-Tafsir Maghatel Ben Soleiman, Maghatel Ben Soleiman (died in 150 hejira), v 3 p 428. Shavahed Al-Tanzil, Hakem Hasakani (5th century), v 2 p 399. Tafsir Al-Thalabi, Thalabi (died in 427 hejira), v 10 p 96. Tafsir Al-Samarghandi, Abu Al-Leith Samarghandi (died in 383 hejira), v 3 p 504. Tafsir Al-Samaani, Samaani (died in 489 hejira), v 6 p 116. Al-Kashef An Haghaegh Al-Tanzil va Oyun Al-Aghavil, Jarollah Zamakhshari (died in 538 hejira), v 4 p 197. Tafsir Al-Razi, Fakhr Razi (died in 606 hejira), v 30 p 244. Tafsir Al-Ghartabi, Ghartabi (died in 671 hejira), v 19 p 131. Tafsir Al-Beizavi (died in 682 hejira), v 5 p 428. Tafsir Alusi, Alusi (died in 1270 hejira), v 29 p 157.

THE SECOND PART OF THE OPINION

The chapter Insan (Hal Ata) has been revealed in Mecca according to the view of the most commentators and there were neither Hasan nor Hossein Mecca to become ill and they dedicate by a vow for them thus the falsity of this narration becomes evident

RESPONSE

O Yes, if as Ibn Taymyah had said it turns to be true but we are so sorry that it is not so since no only such an event has not even occurred but also as we have said most of the commentators believe that the whole chapter has been revealed in Medina and some of them believe that the whole verse except a few verses has been revealed in Medina as well and some of the commentators believe that the whole chapter revealed in Mecca therefore such a claim of Ibn Taymayh is not accurate at all

قال مجاهد و قنادة : مدنية. و قال الحسن و عكرمة : مدنية إلا آية واحدة فإنها مكية و هي: وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا. و قيل:

**مدنية إلا من قوله: فَاصْبِرْ لِحُكْمِ رَبِّكَ إِخ، فإنه مكى، حكاه الماوردى .
و مناسبتها لما قبلها ظاهرة جدًا لا تحتاج إلى شرح.**

-Al-Bahr Al-Mohit Fi Tafsir, Abu Hayan Andolesi (died in 745 hejira), v 10 p 359

سورة الإنسان مدنية، عدد آياتها 31 آية

-Ershad Al-Azhan Ela Tafsir Al-Quran, p 584

سورة الدّهر

[مدنية، وهي إحدى و ثلاثون آية]

It has been mentioned in the interpretation of Baqavi that; it has been revealed in Medina and the number of the verses is 31.

And it is worth-mentioning here that this Mr. Baqavi himself is the man who says in the book Menhaj Al-Sonah that; his interpretation is accurate and authentic and there is no false or fabricated narration in that book

-Al-Asefi Fi Tafsir Al-Quran, v 2 p 1384

**(وكذا في غيره من التفاسير ، كالآلوسى ، قال : قال مجاهد وقتادة
مدنية كلها . وقال الحسن وعكرمة والكلبي : مدنية إلا آية واحدة فمكية
وهي (ولا تطع منهم آثما أو كفورا) (2) . وقيل : مدنية إلا من قوله
تعالى : (فاصبر لحكم ربك ...) (3) (4) . بل كونها مدنية هو قول
الجمهور ، كما قال الإمام القاضي الشوكاني (5) ... ونسبه إلى
الجمهور أيضا القرطبي في تفسيره (6) والإمام ابن عادل ، فيما نقله
عنه الآلوسى وقال : وعليه الشيعة (7) .**

-(1) Maalem Al-Tanzil, 5/ 495. (2) Al-Dahr Surah 76: 24. (3) Al-Dahr Surah 76: 24. (4) Ruh Al-Maani, 29/ 150. (5) Fath Al-Ghadir, 5/ 343. (6) Tafsir Al-Ghartabi, 19/ 118. (7) Ruh Al-Maani, 29/ 150

Then we have to say to Ibn Taymyah that; not only the falsity of this evident

Third; it has been proved in Sahihayn that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has prevented to dedicate by a vow and His Holiness stated that it will not bring about any blessing rather than it helps mankind to abandon the stinginess and Allah the

almighty did not admitted this action only He praised those who keep their own promises as it has been banned for Zahar and if someone committed Zahar then he has to make an atonement and the man who made the atonement has been praised (and as you can see the holy Qur'an deduction by vow is not a conditional ones but it is uncondition

THE THIRD PART OF THE OPINION

Third;

Third; it has been proved in Sahihayn that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has prevented to dedicate by a vow and His Holiness stated that it will not bring about any blessing rather than it helps mankind to abandon the stinginess and Allah the almighty did not admitted this action only He praised those who keep their own promises as it has been banned for Zahar and if someone committed Zahar then he has to make an atonement and the man who made the atonement has been praised (and as you can see the holy Qur'an deduction by vow is not a conditional ones but it is unconditional)

RESPONSE

And pertaining to what have been mentioned in your Sahihayn and the Sunnite Muftis and scholars have employed in such a manner it is allup to the view and opinion of them but what is authentic here in the view of the Shiite scholars is the statement, saying and verification of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) as well as his pure and sacred Ahl Al-Bayt (peace be upon them) which regard as the sources of the religious laws and when the accuracy and validity of the above-mentioned narration has been proved in the view of our Faqih (religious jurist) and scholars than this kind of deduction by a vow is sufficient to be referred and considered accurate as the legitimate deduction by a vow and it will be a religious proof for us

THE FOURTH PART OF THE OPINION

Fourth;

The style of this narration and its words indicate that it has been manipulated by false claimers who were ignorant for saying such statement like (most of the Arabs visited them) while the majority of Arabs were not in Medina and the unbelievers Arabs have not also gone to see Hasanayn or like this statement that most of the Arabs said to Ali how is it better to dedicate a vow for your children while Ali has learned his own faith from the holy prophet of GOD (peace and bless of GOD be upon him and hid progeny) and not from Arabs and if it is their purpose that they ordered Ali to obey them then the answer is that the holy prophet of GOD himself (peace and bless of GOD be upon him and his progeny) was more merit than them to order Ali to do this act and it was not an order then Ali was not obliged to obey that

RESPONSE

Firstly; in the whole Sunnite sources that we have considered and concluded as well as we mentioned them in the main file there was no such an interpretation that all of the Arabs came and visited Hasanayin

Secondly; supposedly, if such an interpretation has been mentioned then it does not necessarily mean that all of the Arabs from every corners of the whole world came to the house of the commander of the faithful (peace be upon him) to see Hasanayin rather than if this sentence has been said to a child even he will realize that the people and the residents of that city and from its surroundings have come to see them and when they say that all of them then it has been mentioned to indicate exaggeration which implies in the great number, namely the great number of the people who came to see them

THE FIFTH PART OF THE OPINION

Fifth;

Fatima has not and servant called as Fazah and there was no servant named as Fazah in Medina at all and Fazah was just like Ibn Aqab that it has been said that he was the teacher of Hasanayin who has taught them the knowledge of the future events while the name of Ibn Aqab as well as such a story are lies which have been made by ignorant false claimers

And both Fazah and Ibn Aqab are false names and what has been narrated from Ali in Sahihayn is that; Fatima (may GOD be pleased with her) asked the holy prophet of GOD to grant her a servant then the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) taught her some Tasbihs which are; Takibir (Allah is great) Tahmid (All praise is due to Allah) and Tasbih (Glory to GOD) and stated that these are more better to you than a servant

We are really so regretful for Ibn Taymyah and his Vahabi followers and adherents, now let see the answer to his religious doubt

The statement of Ibn Athir pertaining to Fazah

فضة النوبية ، جارية فاطمة الزهراء بنت رسول الله صلى الله عليه وآله [وآله] وسلم : أخبرنا أبو موسى كتابة . . . فأورد الحديث بإسناده عن ابن عباس (1) .

The statement of Al-Hafez Ibn Hojr Asqalani pertaining to the rejection of relationship with Fazah

فضة النوبية ، جارية فاطمة الزهراء . . . أخرج أبو موسى في الذيل ، والتعلبي في تفسير سورة (هل أتى) ، من طريق عبد الله بن عبد الوهاب الخوارزمي ابن عم الأحنف . . . قال : وذكر ابن صخر في فوائده وابن بشكوال في كتاب المستغِيثين من طريقه ، بسند له من طريق الحسين بن العلاء ، عن جعفر بن محمد بن علي بن الحسين بن علي ، عن أبيه ، عن علي : إن رسول الله صلى الله عليه وآله وسلم أخدم فاطمة ابنته جارية اسمها فضة النوبية ، وكانت تشاطرها الخدمة ، فعلمها رسول الله صلى الله عليه وآله [وآله] وسلم دعاء تدعو به . . . (2) .

Of course as a result of this unawareness and illiteracy of Ibn Taymyah from their own highly authentic books of the narrators his statements and remarks are so ridiculous that most of the people have denied or concealed their own fellowship to Ibn Taymayh in order not to be ridiculed

THE SIXTH TO TENTH PARTS OF THE OPINION

Mr. Khatab

When up to this point the statement of Ibn Taymyah which contains numerous and considerable scientific problems has been addressed in the view of the reader and his false claims have been demonstrated then the rest of his claims is so baseless and worthless that it is better not to...

THE BOARD OF ADDRESSING THE RELIGIOUS DOUBTS

THE RESEARCH INSTITUTE OF HIS HOLINESS IMAM OF THE AGE

(MAY GOD PRECIPITATE HIS REAPPEARANCE)