

علم الغیب

KNOWLEDGE OF THE
UNSEEN

SHAYKH ALI NAMAZI SHAHRUDI

The English Translation of:

عِلْمٌ غَيْبٍ

Knowledge of the Unseen

Written by:

Āyatullāh Shaykh Ali Namāzī Shāhrūdī



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soaringwingspublishing@gmail.com

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Diacritics Guidelines

Symbol	Arabic Letter	Sound	Example
◌ْ	أ \ ع	A (normal a)	Mu' min
◌َ	ع	A (heavy; middle of throat)	' Ilm
Ā / ā	ا	aa	Jawā d
Ī / ī	ي	ee	Amī r
Ū / ū	و	oo	Mūsā
Ḥ / ḥ	ح / ح	H (heavy; middle of throat)	Ḥ asan
Ṣ / ṣ	ص	S (heavier; emphasized)	Ṣ ādiq
Ṭ / ṭ	ط	T (stronger; emphasized)	Ṭ ālib
Dh / dh	ذ	Light dh	Dh ikr
Ḍ / ḍ	ض	Dh (heavier; emphasized)	Riḍ ā
Ẓ / ẓ	ظ	Dh (between th and z)	Kāẓ im

Terms

Term	Arabic Transliteration	Translation
(swt)	<i>Subḥānahū Wa Ta'ālā</i>	Glorified and Exalted is He
(ṣawa)	<i>Ṣallallāhu 'Alayhi Wa Ālih</i>	Blessings of Allah be upon him and his family
('as)	<i>'Alayhi al-Salām</i>	Peace be upon him
(sa)	<i>Salāmullāh 'Alayhā</i>	May Allah's peace be upon her
('ams)	<i>'Alayhim al-Salām</i>	Peace be upon them
(ra)	<i>Raḥmatullāh 'Alayh</i>	May Allah's mercy be on him
('aj)	<i>'Ajjalallāhu Farajah</i>	May Allah hasten his reappearance

Appendix

Book names are underlined.

- Eg. al-Kāfī, Bihār al-Anwār, Kitāb al-Ghaybah, etc.

Quranic Text is dark blue and bolded.

- Eg. قُلْ هُوَ اللَّهُ أَحَدٌ

Quran Translation is dark blue and italicized.

- Eg. “Say, He Allah is One.” (112:1)

Ḥadīth text is maroon and bolded.

- Eg. إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ

Ḥadīth translation is maroon.

- Eg. “I leave behind for you two weighty things,”

Some *Arabic word transliterations* are italicized.

- Eg. *Ma ‘rifah*, *Kaẓm al-Ghayḍ*, etc.

Sūrah references are listed as: ‘Sūrah Name, Verse No.’.

- Eg. Sūrah al-Ra‘d, Verse 10

In the Name of Allah, the Most Merciful, the Most Compassionate

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

“Call to the path of your Lord with wisdom and good counsel.”¹

Knowledge and insight are among the highest and most noble blessings that Allah (swt) grants to His righteous servants, guiding them through it in the journey of servitude and the perfection of worship. The greatest distinction for the servants of Allah (swt) is their attainment of this invaluable gift.

The scholars who are truly guided and those with deep spiritual understanding are those who, in their servitude to Allah (swt), have always followed the footsteps of the prophets (‘as). They remain unwavering in adhering to the intellectual and practical path set forth by the infallible A’immah (‘ams), steering clear of any direction that deviates from their teachings. This foundation has been established with the purpose of reviving the works of those esteemed figures who—throughout the history of Shia Islam—have consistently been the protectors and preservers of the true divine knowledge and the authentic teachings of the Ahl al-Bayt (‘ams).

It is hoped that—through the special attention and blessings of the noble A’immah (‘ams)—success will be granted in this pursuit so that meaningful and positive steps may be taken in bringing forth the invaluable works of these great figures in a manner suited to the needs of the present time.

¹ Sūrah al-Naḥl, Verse 125.

Overview of the Book's Discussions

This book follows a question-and-answer format, allowing the seeker of truth to easily differentiate between what is correct and incorrect. In this edition, the content has been systematically arranged into five sections.

The first section, titled “The Ahl al-Bayt (‘ams)’s Knowledge of the *Ghayb* (unseen) in the Quran,’ which itself consists of two chapters. The first chapter presents 23 verses as evidence for the knowledge of the *ghayb*, while the second chapter discusses narrations indicating that all sciences are contained within the Noble Quran and accessible to the Ahl al-Bayt (‘ams).

The second section analyzes 28 categories of narrations affirming the Prophet (ṣawa) and A’immah (‘ams)’s knowledge of the *ghayb*. These include their awareness of future events, afflictions, deaths, causes of incidents and diseases, all languages, and even the speech of animals, among other topics.

The third section focuses on the verses and narrations related to the power granted to the Prophet (ṣawa) and the A’immah (‘ams).

The fourth section responds to objections in two chapters. The first chapter examines verses cited by those who deny the Ahl al-Bayt (‘ams)’s knowledge of the *ghayb*, presenting ten verses and offering a critique of these interpretations. The second chapter scientifically refutes arguments that rely on five specific narrations to negate this knowledge.

The final section of the book presents statements and views of major Shia scholars affirming the knowledge of the *ghayb* and discusses the reasoning behind their inquiries into these topics. At the conclusion of this section, under the title “Specific and General Duties”, a concise

and precise discussion is provided to clarify the issue of the Ahl al-Bayt ('ams)'s knowledge of the *ghayb*.

Features of This Research

This valuable work has been republished numerous times, both during the author's lifetime and after his passing. Following his demise, it has undergone multiple revisions and reprints under the supervision of his esteemed son. In this edition, particular attention has been given to:

- Organizing topics more clearly in accordance with their content.
- Providing sources for incomplete or undocumented references.
- Adding a bibliography and an index of Quranic verses and narrations.
- Incorporating some omitted content in this recent edition.
- Making minor textual revisions to improve clarity.

I also find it necessary to extend my gratitude to the esteemed Sayyid Mahdi Mīr Masīb for his significant efforts in this research and to the dedicated colleagues at the Ma'ārif 'Ālam Āl Muḥammad Institute who collaborated in preparing this book for publication.

I hope that the seekers of truth will carefully study this book and the remaining works of this learned jurist and scholar, benefiting from his knowledge, insights, and eloquent writing. If any errors or mistakes are found, they are from me, and I welcome corrections from readers.

Friday, 5 Dhū al-Ḥijjah 1432 A.H.

Murtazā A'ḍādī Khurāsānī

The Sacred City of Qum

Introduction to the Research

We give thanks to Allah (swt) for placing the love of the Ahl al-Bayt (‘ams) in our hearts and allowing us to become familiar with their luminous teachings, enabling us to recognize and acknowledge the perfections of these sacred figures. Surely, Allah (swt) selected Prophet Muḥammad (ṣawa) and his noble family (‘as) as guardians and trustees over all of creation. Obedience to them is as obligatory as obedience to Allah (swt) Himself. He made them the sole path to servitude and divine understanding.

Therefore, He granted them the highest perfections found in His most distinguished servants, bestowing upon them the inheritances of the prophets (‘as) and previous divinely appointed successors, and granting them complete knowledge. With deep reflection on the virtues of Ahl al-Bayt (‘ams), it becomes clear that all their merits ultimately stem from their possession of divine knowledge in its most perfect form. This distinct quality has been described in narrations through various expressions:

1. “They are the treasurers of divine knowledge.”
2. “They are the vessels and bearers of Allah (swt)’s Knowledge.”
3. “They are the interpreters of the Divine Book.”
4. “They are the inheritors of the knowledge of the prophets (‘as).”
5. “Their words are the words of the Messenger of Allah (ṣawa) and, in essence, the words of Allah (swt) Himself.”
6. “They are the most knowledgeable among people.”
7. “They are those firmly established in knowledge.”

8. “They are the sources of wisdom.”
9. “They are the revivers of knowledge.”

Allah (swt) created these perfected beings and honoured us by making them our guides, rescuing us from the darkness of ignorance and deviation. So, whoever seeks knowledge from these sources of divine wisdom attains growth, guidance, and completeness. Yet, despite these ever-flowing fountains of knowledge and enlightenment, some turn away toward others; those who wandered into mythical paths and refused to accept the truth. Such people are like a dying man afflicted by thirst who, upon reaching a clear and refreshing spring, turns away from it and, in desperation, clings to the damp earth instead.

It is for this reason that Imam al-Bāqir (‘as) said to Salamah b. Kuhayl and Ḥakam b. ‘Utaybah:

شَرْقًا وَغَرْبًا فَلَا تَجِدَانِ عِلْمًا صَحِيحًا إِلَّا شَيْئًا خَرَجَ مِنْ عِنْدِنَا أَهْلَ الْبَيْتِ

“Travel east and west, and you will find no sound knowledge except that which has emerged from us, Ahl al-Bayt (‘ams).”²

Even when the court-appointed scholars allied with the rulers, who claimed to possess knowledge, it was merely through mixing and distorting the sciences of the Ahl al-Bayt (‘ams) with their own flawed understanding, mixing truth with falsehood. Their aim was to draw people away from the household of the Prophet (ṣawa) through financial incentives and hence establishing an opposing school of thought.

In Nahj al-Balāghah, Amīr al-Mu’minīn (‘as) states:

“While the other [kind of] man is he who calls himself learned but he is not so. He has gathered ignorance from the ignorant and misguidance from the misguided. He has set for the people a trap of the ropes of

² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 399; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 46, p. 335.

deceit and untrue speech. He takes the Noble Quran according to his own views and right after his passions.

He makes people feel safe from big sins and takes light the serious crimes. He says that he is waiting for [the clarification of] doubts but he remains plunged therein, and that he keeps aloof from innovations but actually he is immersed in them. His shape is that of a man, but his heart is that of a beast. He does not know the door of guidance to follow nor the door of misguidance to keep aloof therefrom. These are living dead bodies.”³

Then, in the same sermon, he warns these ignorant individuals, saying:

“So where are you going to and how are you then turned away? Signs [of guidance] are standing, indications [of virtue] are clear, and the minarets [of light] have been fixed. Where are you being taken astray and how are you groping while you have among you the descendants of the Prophet? They are the reins of Right, ensigns of Faith and tongues of truth. Accord to them the same good position as you accord to the Noble Quran, and come to them [for quenching the thirst of guidance] as the thirsty camels approach the water spring. O people learn this saying of the final Prophet: ‘He who dies from among us is not dead, and he who decays [after dying] from among us does not really decay.’ Do not say what you do not understand, because most of the Right is in what you deny.”⁴

Hence, the greatest distortion in knowledge and wisdom began when the rights of the Ahl al-Bayt (‘ams) were seized and overturned, to the extent that instead of relying on the Noble Quran, Amīr al-Mu’minīn (‘as) had to turn to the Arabs to compile a *Muṣḥaf* (a physical written manuscript).

³ Sharīf al-Raḍī, Muḥammad b. al-Ḥusayn, *Nahj al-Balāghah*, Sermon 87.

⁴ Ibid.

The path to benefiting from the knowledge of Ahl al-Bayt (‘ams) is open to anyone who accepts their leadership and remains steadfast in their love. It is hoped that such a person will drink from the divine springs of wisdom.

Imam Ja‘far al-Ṣādiq (‘as) has said:

مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ وَحَقَّقَ حُبَّنَا فِي قَلْبِهِ جَرَى يَنْابِيعُ الْحِكْمَةِ عَلَى لِسَانِهِ
وَجُدَّدَ الْإِيمَانُ فِي قَلْبِهِ

“Whoever loves us, the Ahl al-Bayt, and firmly establishes this love in his heart, springs of wisdom shall flow from his tongue, and faith shall be renewed in his heart.”⁵

أَنَا مَدِينَةُ الْعِلْمِ وَعَلَيَّ بَابُهَا

Indeed, the Noble Prophet (ṣawa) is the city of knowledge and wisdom, and its gate is the Amīr al-Mu‘minīn (‘as). Whoever truly obeys to their leadership can hope to be enriched by the wisdom of the Ahl al-Bayt (‘ams), God willing.

One of the discussions concerning the knowledge of the A‘immah (‘ams) is their understanding of the *ghayb* (unseen). It must be clarified that *ghayb* carries different meanings, and their knowledge of it varies accordingly. If *ghayb* is meant as intrinsic and independent knowledge, then such knowledge is incorrect for them, as will be elaborated further in this book.

At times, the term *ghayb* refers to matters that remain concealed from everyone by a specific individual, and no one can independently become aware of them except for certain individuals. This type of knowledge is attainable for them, and based on solid

⁵ al-Barqī, Aḥmad b. Muḥammad b. Khālīd, *al-Maḥāsin*, Vol. 1, p. 61; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 27, p. 90 (The fourth chapter of their authority and love... from the Book of Imāmah).

evidence, the Ahl al-Bayt (‘ams), by divine instruction, possess awareness of everything that can be known by another. Thus, the Ahl al-Bayt (‘ams), through Allah (swt)’s guidance and inspiration, acquire knowledge of all that is within the realm of understanding. In this way, whatever remains hidden and absent from others is fully apparent to them.

The present book, authored by the esteemed scholar, the late ‘Allāmah Ḥāj Shaykh Ali Namāzī Shāhrūdī (ra), engages in a thorough analysis through discussion, critique, and examination to provide a proper interpretation of Quranic verses and narrations related to the Ahl al-Bayt (‘ams)’s knowledge of the *ghayb*. Through this method, the author seeks to resolve existing uncertainties. In a structured manner, he presents the Quranic indications regarding ‘*ghayb*’ in five sections. He then categorizes narrations to establish the knowledge of the *ghayb* possessed by the Ma‘šūmīn (infallibles) (‘as) while also analyzing their divine authority. In the fourth section, he examines and refutes existing misconceptions. Finally, in the last section, he compiles the statements of leading Shia scholars affirming the Ahl al-Bayt (‘ams)’s knowledge of the *ghayb*.

Biography of the Author

Ayatollah Hāj Shaykh Ali Namāzī Shāhrūdī (ra) was born in 1333 A.H. into a family known for its religious scholarship. His father, the late Hāj Shaykh Muḥammad ibn Ismā‘īl Namāzī Shāhrūdī (ra), was among the distinguished scholars of Shāhrūd. He had received his permit of *ijtihād* from the late Sayyid Abū al-Ḥasan Iṣfahānī (ra) and the late Fīrūzābādī (ra), leaving behind a legacy of valuable scholarly works.

The late Hāj Shaykh Ali Namāzī (ra), possessing an exceptional intellect and unwavering dedication, devoted himself from childhood to studying Islamic sciences under his father and the scholars of his region. Even in his early years, alongside completing advanced studies, he memorized the Quran. After mastering both elementary and advanced levels of study in Shāhrūd, he traveled to the esteemed Islamic seminary of Khurāsān in Mashhad, where he benefited from the presence of its great scholars.

A defining aspect of Shaykh Ali Namāzī (ra)’s scholarly journey was his mentorship under Āyatullāh Mīrzā Mahdī Iṣfahānī (ra), from whom he studied *fiqh* (jurisprudence), *uṣūl* (principles of the religion), and Islamic sciences. For fifteen years, he fully immersed himself in his mentor’s lessons until his passing, attaining a thorough grasp of his jurisprudential and theological principles and then dedicating himself to their propagation.

Following the passing of Āyatullāh Mīrzā Mahdī Iṣfahānī (ra), he traveled to Najaf al-Ashraf to be near the shrine of Amīr al-Mu‘minīn (‘as) and to benefit from the scholars of that seminary. After some time, he returned to Mashhad, where he took on the role of teaching and spreading the teachings of the Ahl al-Bayt (‘ams). This distinguished scholar remained honoured by the learned ones and devoted his efforts

to educating students and conveying the authentic teachings of Shia Islam.

Shaykh Ali Namāzī (ra) had a remarkable memory, and his diligence and determination were unmatched. Alongside his expertise in history, mystic sciences, traditional medicine, mathematics, botany, Arabic, French, and his complete memorization of the Noble Quran, he gave particular attention to the traditions and narrations of the A'immah ('ams). He meticulously studied Bihār al-Anwār five times in its entirety, which led to his compilation of Mustadrak Safinat al-Bihār in ten volumes and Mustadrakāt 'Ilm al-Rijāl al-Ḥadīth in eight volumes. Additionally, he extensively examined the *Kutub al-Arba'ah* (4 major Shia books), al-Ghadīr by 'Allāmah al-Amīnī, Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil by Qāḍī Nūrullāh al-Shūstarī, and other collections of narrations multiple times, producing dozens of invaluable and lasting works.

This devoted scholar, who was distinguished by his practical ethics and deep piety, left behind numerous writings before departing from this world on the night of Monday, 2nd Dhū al-Ḥijjah 1405 A.H. in Mashhad. He was laid to rest in the shrine of Imam Ali b. Mūsā al-Riḍā ('as) following a grand funeral procession.

Introduction

All praise is for Allah (swt), the Lord of all the worlds, as He deserves, and there is no god but Him. Blessings and peace be upon Muḥammad (ṣawa) and his pure, infallible household (‘as), who hold authority, whom Allah (swt) has accepted due to His self-sufficiency, selected for His wisdom, and chosen by His power. And may His curse be upon all their enemies.

Some years ago, while returning from the pilgrimage to the Sacred House of Allah (swt), we entered Kāẓimayn through the route of Iraq. Ḥāj Shaykh Muḥammad Ja‘far Imāmī, Ḥāj Muḥsin Mishkāt Ṭehrānī, and Ḥāj Riḍā Marwat were my companions on this honoured journey. Upon our arrival, we met Ḥāj Sayyid Hāshim Fātiḥ, who was a close friend of Shaykh Imāmī. With exceptional kindness and warmth, he invited us to stay at his house for the night. Due to his insistence, we accepted.

As the sun set, surrendering its brightness to the dark sky, after supplication and seeking nearness to Allah (swt), and after visiting and paying our respects at the shrine of Imam Mūsā b. Ja‘far (‘as) and Imam al-Jawād (‘as), we set off with our dear companions to the home of Ḥāj Sayyid Hāshim Fātiḥ (ra). Although the sun had hidden its face from us, its scorching heat still radiated from the walls and rooftops. Our host, to ease the heat, arranged the gathering on the rooftop of his home.

Why Can People Not Choose the Imam?

During our discussions, Ḥāj Sayyid Hāshim Fātiḥ asked, “Why are people not free to choose their Imam and leader? Why is it not allowed for them to appoint him themselves?”

I responded, “Because people are unaware of what lies within one another and cannot rely only on external appearances. A leader and Imam whom they select may seem righteous and virtuous on the outside but could be corrupt and wicked internally. To put it simply, he might present himself as a gentle and well-mannered sheep, but in reality, he could be a bloodthirsty wolf. Moreover, he might initially display good behaviour at the time of his selection but later turn towards corruption and immorality. It is also possible that during the process of selection, he deceives the unaware by portraying himself as pious and righteous while hiding his true nature. Yet, after a short while, when he gains the position of caliphate and leadership, unjustly taking the place of an infallible Imam, he may become oppressive and tyrannical, spilling the blood of thousands of Muslims to hold onto his rule, thus leaving a dark stain on history.” This is why we, the Shia, believe that the Imam must be appointed by Allah (swt) and His Messenger (ṣawa), because Allah (swt) and His Messenger (ṣawa) are fully aware of what lies in people’s hearts and what their future holds. They know who the true reformer is, the one who is righteous both in the present and in the future, and Allah (swt) and His Messenger (ṣawa)’s choice can never be upon a corrupt individual.⁶

⁶ “Our master, Imam al-Mahdi (‘aj) was asked about the reason that prevents people from choosing an Imam for themselves. He said: ‘Would they choose a reformer or a corrupter?’ The narrator replied: ‘A reformer.’ He then said: ‘Is it possible that their choice could fall upon a corrupter when no one knows what lies in the heart of another; whether righteousness or corruption?’ The narrator responded: ‘Yes.’ He said: ‘That is the reason...’ Then he provided another proof, mentioning the story of Mūsā (‘as) and those he selected from his people.” This reasoning is derived from the response given by Imam

It is undeniable that no matter how much people progress in knowledge and wisdom, they will never attain the rank of Prophet Mūsā b. ‘Imrān (‘as). That noble figure, with his divinely granted wisdom, personally selected seventy men who appeared to be righteous and devout from among his people and took them to Mount Ṭūr so they could hear the word of Allah (swt). However, after witnessing this, they still said: *“O Mūsā, we will never believe until we see Allah openly.”*⁷

If even those chosen by Prophet Mūsā (‘as) ended up behaving in such a way, then how much worse would it be for ordinary people? As a poet once said: *“When the eagle’s feathers fall, what can be expected of a thin mosquito?”*

Thus, it becomes evident that the issue of *Imāmah* (Imamate) and *khilāfah* (caliphate) being a divine right can never be established through consultation and majority opinion, just as *Nubuwwah* (prophethood) was never decided in such a manner. A prophet had to be appointed by Allah (swt).

‘Ilm al-Ghayb of the Final Prophet (ṣawa)

Shaykh Imāmī said: “From this story and also from Prophet Mūsā (‘as)’s meeting with Khidr (‘as), it is clear that Prophet Mūsā (‘as) did not know the people’s inner conditions or their future. Was the Final

al-Mahdi (‘aj) to the aforementioned question. He clarified the reason why people are not granted the authority to choose in this particular matter by posing the question: “Is it possible that, due to their lack of knowledge regarding one another’s inner righteousness or corruption, they might unknowingly select a corrupt individual for the critical position of Imāmah? To explain this point further, he referenced the unsuccessful selection made by Prophet Mūsā (‘as). “Do you agree that no matter how much people ascend in knowledge and wisdom, they will never attain the rank of Prophet Mūsā b. ‘Imrān (‘as)?” (al-Ṣadūq, Shaykh Muḥammad b. Ali, *Kamāl al-Dīn wa Tamām al-Ni‘mah*, Vol. 2, p. 461; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 23, p. 68) (The third chapter on the circumstances of the Imams... from the Book of Imāmah).

⁷ For further information on this narrative refer to the tafsīr of the following verses: Sūrah al-Baqarah, Verse 55; Sūrah al-A‘rāf, Verse 15.

Prophet, Prophet Muḥammad (ṣawa), also unaware of what was in people's hearts and their future?"

I replied: "No. The Quranic verses and numerous *mutawātir*⁸ narrations firmly establish that the Prophet (ṣawa) was completely aware of what was in people's hearts, as well as their past and future."

Sayyid Fātiḥ said: "Some try to prove the *'Ilm al-Ghayb* of the infallible Imam by referencing the narration of Ṭāriq, which states: 'The Imam... is the one informed of the unseen (*ghuyūb*).' However, this narration is weak and cannot be used to establish such a significant matter."

Ḥāj Mishkāṭ said: "Indeed, this narration alone is not enough to prove the Imam's knowledge of the *ghayb*."

Ḥāj Marwat said: "When some Quranic verses restrict *'Ilm al-Ghayb* to Allah (swt) alone, this narration cannot resolve our discussion."

Shaykh Imāmī turned to me and asked, "Why do you remain silent?"

I answered, "I am astonished as to what I should say. The remarks of these gentlemen resemble that of a person who, in broad daylight, under the bright luminance of the sun over the entire world, insists that darkness has covered everything so completely that nothing before him is visible. Can someone upon whom the clarity of reason shines truly accept such claims and mistake the radiant morning for the dark night?"

Then I turned to my companions and said, "Have you not come across this verse, where the Allah (swt) states:

عَالِمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا

⁸ *Riwāyāt Mutawātir* are narrations whose words are narrated by such a large number of narrators that there is no longer doubt in their authenticity.

إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَاتَّهَ يَسْئَلُكَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا

‘Knower of the Unseen, He does not disclose His [knowledge of the] Unseen to anyone, except to an apostle He approves of. Then He dispatches a sentinel before and behind him’⁹

And have you not considered verse 179 of Sūrah Āl ‘Imrān, where the Allah (swt) declares:

مَا كَانَ اللَّهُ لِيُظْهِرَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

‘Allah will not acquaint you with the Unseen, but Allah chooses whomever He wishes from His apostles’

Is there any prophet more deserving than the Final Prophet for the Creator to select and grant knowledge of the Unseen? Could one claim that Allah (swt)’s words are incomplete or unclear, requiring us to establish the Prophet (ṣawa)’s knowledge of the *Ghayb* through these two verses? Should we—like those with bias—cite only: *‘Knower of the Unseen, He does not disclose His [knowledge of the] Unseen to anyone,’*¹⁰ while disregarding the rest of the verse? Or accept that *‘Allah will not acquaint you with the Unseen,’* and ignore the continuation of the verse?

Whoever follows such an approach out of ignorance is like someone who, when questioned about neglecting prayer, responds: ‘How can I pray when Allah (swt) says, *‘Do not approach prayer,’*¹¹ and elsewhere says, *‘Woe to the prayerful’*¹²”

⁹ Sūrah al-Jinn, Verse 26.

¹⁰ Bursī, Hāfiẓ Rajab Ali, *Mashāriq Anwār al-Yaqīn*, p. 177; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 170; This ḥadīth was narrated from Imam Ali (‘as) that the Imam possesses all knowledge of the *ghayb*. The meaning of ‘*ghayb*’ will be addressed further in this book.

¹¹ Sūrah al-Nisā’, Verse 4.

¹² Sūrah al-Mā‘ūn, Verse 4.

Anyone with even a basic understanding of the Noble Quran knows that these verses—when read in full—clarify that the prohibition and warning pertain to praying in a state of intoxication or heedlessness, not to the act of prayer itself.

At that moment, Sayyid Fātiḥ’s servant, Mashhadī Muḥammad, entered carrying a teapot. With a cheerful tone, he asked, “Would you care for some tea?” To which another responded, “A good deed and a question? ‘*There is no [cause for] blaming the virtuous.*’¹³” Ḥāj Marwat jokingly said, “Does this mean that the virtuous have no mustache?”

Shaykh Imāmī then asked, “What does this noble verse mean?” Ḥāj Marwat replied, “It signifies that no burden or harm falls upon those who do good.”

Shaykh Imāmī continued, “Indeed, these two verses, or even one of them, suffice for those who believe in the Noble Quran to affirm that the Noble Prophet possesses knowledge of the *ghayb*. And if the Prophet has such knowledge, then it follows with certainty that Amīr al-Mu’minīn, Ali b. Abī Tālib (‘as), being his *nafs* (self), is also granted insight into hidden matters.”¹⁴

Reconciliation (*Jam’*) of Quranic Verses on ‘*Ilm al-Ghayb*

Ḥāj Marwat remarked, “But there are other Quranic verses that seem to contradict these two.”

I responded, “This is not the case, as there is no contradiction within the Noble Quran. If certain verses appear contradictory to someone, the matter must be referred to the A’immah of guidance (‘as),

¹³ Sūrah al-Barā’ah, Verse 91.

¹⁴ This is in reference to the verse of *Mubāhalah* in Sūrah Āl ‘Imrān, Verse 61.

In this verse ‘*anfusanā*’ (ourselves) refers to Amīr al-Mu’minīn (‘as), whom Allah (swt) introduces as the self of the Prophet (ṣawa).

who possess deep knowledge of the Quran. Upon consulting them, it becomes evident that the verses denying knowledge of the *ghayb* to people is referring to an inherent, independent knowledge.¹⁵ In other words, no created being has awareness of the *ghayb* except through what is granted by the Lord.”

The meaning of the verse:

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

*“Allah knows while you do not know,”*¹⁶

follows this same principle that Allah (swt) possesses eternal and self-sustaining knowledge, whereas created beings do not inherently possess knowledge. Rather, all that they come to know is granted by the Supreme Creator. In essence, the same inherent knowledge affirmed for the Creator at the start of the verse is negated for created beings at its conclusion.

Thus, this verse does not conflict with other verses where the phrase *“and you know”*¹⁷ appears. The resolution lies in distinguishing between the two types of knowledge: the first verse negates independent, intrinsic knowledge (*‘ilm dhātī*), while the other affirms knowledge that is granted and acquired (*‘ilm kasbī*). Therefore, no one can claim that *“and you do not know”* in the first verse is in opposition to *“and you know”* from the latter verses.

Likewise, the verse:

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ

*‘And among the people of Madinah are those who persist in hypocrisy; you do not know them’*¹⁸

¹⁵ Miṣyānjī, Muḥammad Bāqir al-Mulki, *Manāhij al-Bayyān*, Vol. 1, p. 149.

¹⁶ Sūrah al-Baqarah, Verse 216.

¹⁷ Sūrah al-Baqarah, Verses 22, 42, and 188.

¹⁸ Sūrah at-Barā’ah, Verse 101.

negates self-sustaining knowledge from the Prophet (ṣawa), not knowledge that is bestowed upon him.

Meanwhile, the verse:

وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا

‘Allah brought you forth from the wombs of your mothers while you knew nothing’¹⁹

emphasizes that human knowledge is not intrinsic but rather something acquired over time.

Key Takeaways:

Knowledge is of two types:

1. *‘Ilm dhātī* — Knowledge that is eternal, self-existent, and independent, neither received nor taken from any other source, and this belongs solely to Allah (swt).
2. *‘Ilm kasbī* — Knowledge that is obtained from another source and is not intrinsic. This is the knowledge that pertains to created beings.

Hence, knowledge is either inherent or derived. Inherent knowledge is exclusive to the Creator, and no created being possesses it or ever will. Additionally, the knowledge possessed by the Creator is identical to His very Essence and is entirely distinct from the knowledge of created beings.

It follows, then, that the verses which negate knowledge from individuals i.e., *‘lā ta lamūn’* and from the Noble Messenger i.e., *‘lā ta lamuhum’* are negating inherent knowledge, not knowledge that is received or acquired. Through direct experience (*wijdān*), we observe our own awareness and that of others in various matters, and countless

¹⁹ Sūrah an-Naḥl, Verse 78.

Quranic verses²⁰ affirm that Allah (swt) grants knowledge as He wills to the prophets, angels, and humanity—just as the angels proclaimed before their Lord:

لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

“We have no knowledge except what You have taught us.”²¹

Therefore, when knowledge is negated in certain verses, it refers to the denial of inherent knowledge (*dhātī*) for created beings, rather than the knowledge bestowed as a divine favour (*kasbī*). Consequently, it is essential to interpret Quranic verses in conjunction with the teachings of the Prophet’s household (‘as) to remain on the path of truth and avoid misguidance.

From what has been explained, it becomes evident that when the divinely guided A’immah (‘ams), in their supplications, declare: *“You are the All-Knowing, and I am the ignorant,”*²² they are emphasizing that in their very essence and reality, they do not possess knowledge independently. They are not stating, *“O Lord, we are unaware of what You have taught and granted us,”* for such a claim would be an obvious falsehood in addressing Allah (swt).

In any case, this humble servant, if Allah (swt) wills, shall present the Quranic verses and narrations that affirm the knowledge of the *ghayb* granted to the Noble Prophet (ṣawa) and A’immah (‘ams). Additionally, I will address the verses that may appear—at first glance—to be in conflict with this understanding. This will be outlined as follows across three sections and a conclusion:

²⁰ Such as: Sūrah al-Zumar, Verse 9; Sūrah al-Mujādilah, Verse 58; Sūrah al-‘Ankabūt, Verse 49; Sūrah Āl ‘Imrān, Verse 61; Sūrah al-Baqarah, Verse 129.

²¹ Sūrah al-Baqarah, Verse 32.

²² Munājāt Amīr al-Mu’minīn (‘as) al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 86, p. 330, ḥadīth 71 (Chapter 45 of the chapters on the place of prayer from the Book of Prayer).

1. Quranic verses that affirm *ʿIlm al-Ghayb*.
2. Narrations that establish knowledge of the *ghayb* for the Maʿşūmīn (ʿas).
3. The authority of the Prophet (ṣawa) and the divinely guided Aʿimmah (ʿams).
4. Conclusion — A response to verses and narrations that may seem contradictory to this matter.²³

²³ In this revised edition, we have divided the sections into five.

Section 1: ‘Ilm al-Ghayb of the Ahl al-Bayt (‘ams) in the Quran

Chapter 1: Verses Affirming ‘Ilm al-Ghayb of the Ahl al-Bayt (‘ams)

1. The Bestowal of ‘Ilm al-Ghayb to the Selected:

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ²⁴

*Allah will not acquaint you with the Unseen, but Allah chooses whomever He wishes from His apostles.*²⁵

From this verse, it is evident that the knowledge of the *ghayb* is granted to the Prophet (ṣawa) by Allah (swt)’s will, discretion, and favour. Since the Prophet (ṣawa) is the most honoured and superior of all messengers, then the knowledge of the *ghayb* is certainly his. As will be explained in later discussions, the infallible A’immah (‘ams) have

²⁴ Sūrah Āl ‘Imrān, Verse 179.

²⁵ Since ordinary people are neither capable of bearing knowledge of the unseen nor prepared to witness certain realities and events unfolding in the world over time, their awareness of such matters would lead to severe disruptions in social interactions. If individuals were to perceive the hidden aspects of each other’s affairs, they would withdraw from dealings, avoid transactions, and distance themselves from one another, ultimately destabilizing the order of life. However, Allah (swt) has specifically chosen certain messengers to receive knowledge of the unseen. Moreover, it is clear that if people were devoid of hopes and aspirations regarding one another, no brick would be placed upon another, no seeds would be planted, and no provisions would be gathered. Much of the assistance people provide to each other, as well as the sacrifices parents make for their children, stem from these aspirations. The foundation of such hopes lies in the fact that individuals remain unaware of their own future, the future of others, and the unfolding events of time. (Author)

inherited the knowledge of the Prophet of Islam (ṣawa) and possess it as well. Therefore, they too have knowledge of the *ghayb*.

2. The Bestowal of the Knowledge of the *Ghayb* Upon Those Chosen from Among the Messengers

عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا {٢٦} إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ
يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

*Knower of the Unseen, He does not disclose His [knowledge of the]
Unseen to anyone, except to an apostle He approves of. Then He
dispatches a sentinel before and behind him.*²⁶

The phrase “‘illā manirtaḍā mirrasūl” (except to a messenger whom He approves) applies to the Prophet (ṣawa), as is evident from the *zāhir* (apparent) meaning of the verse. Additionally, it can be understood as referring to the Messenger along with Ali b. Abī Tālib (‘as). Ali b. Ibrāhīm al-Qummī has also affirmed this interpretation²⁷, and his statement will be referenced further, Inshā’illāh.

Similarly, in both reliable Shia and Sunni sources, it has been frequently narrated that the Prophet (ṣawa) said:

عليّ مني وأنا من عليّ

“Ali is from me, and I am from Ali.”²⁸

²⁶ Sūrah al-Jinn, Verse 26-27.

²⁷ al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 390; “He is the knower of the unseen; He does not reveal His unseen to anyone except whom He has chosen from His Messenger” It means that Ali is the from the Messenger (ṣawa) and he is from Ali (‘as).

²⁸ al-Mufīd, Shaykh Muḥammad, *al-Amālī*, p. 213; al-Ṣadūq, Shaykh Muḥammad b. Ali, *al-Khiṣāl*, Vol. 2, p. 572; al-Ṣadūq, Shaykh Muḥammad b. Ali, *‘Uyūn Akhbār al-Riḍā*, Vol. 2, p. 59; Ibn al-Maghāzī, *Manāqib al-Imam Ali b. Abī Tālib*, Vol. 2, p. 186; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 40, p. 26; al-Bukhārī,

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى
الْكَذِبِينَ

*Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah's curse upon the liars.'*²⁹

Also, in the verse of Mubāhalah, Imam Ali (‘as) is identified as the *nafs* (self) of the Prophet (ṣawa).

Narrations on the Interpretation of This Noble Verse

Shaykh Imāmī has said: “I kindly ask you to present the narrations from the Ahl al-Bayt (‘ams) regarding the interpretation of this verse.”

I replied: “Very well. I also believe that when dealing with *mutashābih* (ambiguous) verses and texts, one must refer to the statements of the Prophet’s household (‘ams) in order to determine the intended meaning of Allah (swt).³⁰ This is because it is unanimously agreed upon by both Shia and Sunni scholars that the Prophet (ṣawa) introduced the Noble Quran and his household (‘ams) as his two representatives in the Ummah, saying:

إني تارك فيكم الثقلين، كتاب الله وعترتي أهل بيتي، ما إن تمسكتم بهما لن
تضلوا بعدي، وإنهما لن يفترقا حتى يردا علي الحوض.

“Verily I leave behind for you the *Thiqalayn* (two weighty things); the book of Allah, and my family, my Ahl al-Bayt. As long as you hold tight

Muḥammad b. Ismā‘īl, *Ṣaḥīḥ al-Bukhārī*, Vol. 2, p. 425; al-Bayhaqī, Aḥmad b. al-Ḥusayn, *Sunan al-Kubrā lil Bayhaqī*, Vol. 8, p. 5.

²⁹ Sūrah Āl ‘Imrān, Verse 61.

³⁰ al-Baḥrānī, Sayyid Hāshim, *al-Burhān fī Tafṣīr al-Qur’ān*, Vol. 1, p. 631.

to them, you will never go astray. These two shall never separate until they meet me at the Pond [of Kawthar].”³¹

Now, let us narrate a portion of the traditions related to this verse³².

The First Ḥadīth

رُوي عن سُذَيْرِ الصَّيْرَفِيِّ، كُنْتُ عِنْدَ الْإِمَامِ أَبِي جَعْفَرِ الْبَاقِرِ عَلَيْهِ السَّلَامُ

قال: إِذْ سَأَلَ حُمْرَانَ بْنَ أَعْيَنَ عَنْ قَوْلِهِ تَعَالَى

﴿عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾³³

فَقَالَ الْإِمَامُ (عَلَيْهِ السَّلَامُ):

"اقْرَأْ مَا بَعْدَهُ: ﴿إِلَّا مَنْ أَرْتَضَى مِنْ رَسُولٍ﴾".

ثُمَّ قَالَ:

"وَاللَّهِ، إِنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمِمَّنْ أَرْضَاهُ اللَّهُ لِهَذَا الْمَقَامِ".

Sudayr al-Ṣayrafi narrates: “I was in the presence of Imam Abī Ja‘far al-Bāqir (‘as) when Ḥumrān b. A‘yan asked him several questions. Among them, he inquired about the verse: *‘Knower of the Unseen, He does not disclose His [knowledge of the] Unseen to anyone’* So the Imam (‘as) replied: ‘Recite the remainder of the verse: *‘except to an apostle He approves of.’*” Then he said: ‘By Allah (swt), Muḥammad (ṣawa) is among those whom Allah (swt) has chosen for this position.”³⁴

Meaning of ‘Ghayb’

The late ‘Allāmah al-Majlisī (ra), in his book Mir’āt al-‘Uqūl, stated:

³¹ al-Mufīd, Shaykh Muḥammad, *Kitāb al-Irshād*, Vol. 1, p. 233; Sayyid b. Ṭāwūs, *Iqbāl al-A‘māl*, p. 454; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 2, p. 100; al-Suyūfī, Jalāl al-Dīn, *al-Durr al-Manthūr*, Vol.6, p. 7; We have indicated to this narration in the beginning of the book.

³² Sūrah al-Jinn, Verses 26-27.

³³ Sūrah al-Jinn, Verse 26.

³⁴ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 256; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 165.

“The ‘ghayb’ refers to that which is concealed from human perception, whether due to time, such as past and future events; due to place, such as something present but distant, beyond the reach of the five senses; or due to its very nature, such as realities that remain hidden and cannot be grasped even through thought and contemplation.”³⁵

In the Noble Quran, the term ‘ghayb’ has been applied to past events, as seen in the verse where Allah (swt), after narrating the story of Prophet Nūḥ (‘as), declares:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ

“These are accounts of the Unseen which We reveal to you...”³⁶

The explanation of this verse will be discussed later.

Similarly, the Noble Quran also uses the term ‘ghayb’ to refer to matters existing in the present yet hidden from the senses, as exemplified in Sūrah Yūsuf.³⁷

The Second Ḥadīth

في كتاب الخراج، في باب معجزات الإمام الرضا (عليه السلام)
رُوي عن الإمام الرضا (عليه السلام) في أثناء سفره إلى البصرة، حيث
شهد الناس أمورًا عجيبة، منها أن الإمام (عليه السلام) خاطب عدة لغات
ولهجات. وفي حديث طويل، تحدث الإمام (عليه السلام) مع عمرو بن
هذاب قائلاً:
"لو أخبرتك أنك ستريق دماء قريب لك في غضون أيام قليلة، أكنت
ستصدق ذلك؟"

³⁵ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir’āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 3, p. 111.

³⁶ Sūrah Hūd, Verse 49.

³⁷ Sūrah Yūsuf, Verse 81 and 82; In regard to the death of Prophet Sulaymān (‘as), see Sūrah Saba’, Verse 14; Similarly, the term ‘ghayb’ has been used for the future, see Sūrah Maryam, Verse 77.

لن أقبل هذا القول، لأن علم الغيب لا يعلمه إلا " :فأجاب عمرو بن هذاب
الله."

فأجابه الإمام (عليه السلام)
ألم تقرأ قوله تعالى: ﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى
مِنْ رَسُولٍ﴾؟ فالنبي (صلى الله عليه وآله) هو الذي اختاره الله تعالى لعلم
الغيب. ونحن، كخلفائه، قد ورثنا هذا العلم ونعلم ما كان وما سيكون حتى
يوم القيامة."

:وأضاف الإمام (عليه السلام) قائلاً:
ستجد نفسك بعد خمسة أيام في قتل قريب لك. وإن لم يحدث ذلك، فأنا "
لست بإمام

:كما حذر الإمام (عليه السلام) قائلاً:
"في غضون أيام، ستفقد بصرك، وتكذب في يمينك، وتصاب بالجذام"
وتم تأكيد صحة هذه الأحداث في النهاية، حيث تحقق كل ما ذكره الإمام
(عليه السلام)

In the esteemed work *al-Kharā'ij wal Jarā'ih*, within the chapter detailing the miracles of Imam al-Riḍā ('as), an extended narration is recorded. It recounts that during his journey to Baṣrah, several extraordinary occurrences were witnessed, including the Imam ('as)'s discourse in multiple languages and dialects. At one point, Imam al-Riḍā ('as) addressed 'Amr b. Ḥiḍāb, saying: "If I were to inform you that within a few days you would spill the blood of a relative, would you believe it?" 'Amr responded: "I will not accept such a statement, for none but Allah (swt) knows the ghayb." At this, Imam al-Riḍā ('as) replied:

"Have you not read the words of Allah (swt): *'Knower of the Unseen, and He does not disclose His Unseen to anyone, except to a messenger*

*whom He approves*³⁸? Thus, in light of this noble verse, the Messenger of Allah (ṣawa) is the one chosen for *ʿIlm al-ghayb*. We, as his successors, have inherited this knowledge and are aware of past events and what is to come until the Day of Judgement. You will find yourself involved in the shedding of a relative's blood within five days. If this does not occur, then I am not an Imam." He further warned: "In a few days, you will lose your sight, falsely swear an oath, and be afflicted with leprosy."

The narrator concludes: "By Allah (swt), every word spoken by Imam al-Riḍā (ʿas) was witnessed and unfolded exactly as foretold."³⁹

³⁸ Sūrah al-Jinn, Verse 26-27.

³⁹ Sa'īd al-Kāshānī, *al-Kharā'ij wal-Jarā'ih*, Vol. 1, p. 341; al-Majlisī, *ʿAllāmah Muḥammad Bāqir, Biḥār al-Anwār*, Vol. 49, p. 73; This is a lengthy narration, but in summary, it is as follows: Muḥammad b. Faḍl al-Hāshimī visited Imam Mūsā b. Ja'far (ʿas) a day before his passing. The Imam (ʿas) instructed him: "When I leave this world, deliver these trusts to Madinah and hand them over to my son Ali b. Mūsā al-Riḍā (ʿas), for he is Allah (swt)'s Proof and the rightful Imam after me." Muḥammad carried out the command and delivered the trusts to Imam al-Riḍā (ʿas) in Madinah. He then informed the Imam that he intended to travel to Baṣrah, where news of his father's passing would spread, and people would question him about the Imam (ʿas)'s legitimacy. He requested a sign of *Imāmah*. The Imam (ʿas) showed him the relics and distinguishing marks of the Prophet (ṣawa) that were in the possession of the A'imma (ʿams) and said, "I will come to Baṣrah." Muḥammad asked, "When will that be?" The Imam (ʿas) replied, "Three days after your arrival." Muḥammad left for Baṣrah, where his friends gathered to hear what he had to say. Among them, a Nāṣibī (one who hates the Ahl al-Bayt (ʿams)) named ʿAmr b. Ḥiḍāb objected, insisting that the *Imāmah* was more fitting for Ḥasan b. Muḥammad, as he was the most respected among the Ahl al-Bayt (ʿams), while Ali b. Mūsā was still young and to them seemed incapable in religious matters. Ḥasan b. Muḥammad, who was present, rebuked him, saying, "Muḥammad al-Hāshimī claims that in three days, Ali b. Mūsā will arrive in Baṣrah, and this will serve as definitive proof. Let us wait and see." The crowd dispersed, and on the third day, Imam al-Riḍā (ʿas) arrived at Ḥasan b. Muḥammad's house, where he was personally hosted. The Imam (ʿas) instructed him to gather the people, including scholars and leaders from the Jewish and Christian communities, in a general assembly. When they assembled, a special seat was arranged for the Imam (ʿas), who greeted them and said: "I am Ali son of Mūsā son of Ja'far son of Muḥammad son of Ali son of Ḥusayn son of Ali son of Abī Ṭālib, may Allah (swt)'s peace and blessings be upon them. This morning, I prayed Fajr in the Prophet (ṣawa)'s Mosque in Madinah. The governor of Madinah consulted me on several

matters, and I advised him. I also promised to return to him in the afternoon. Now, anyone who wishes may ask me about the signs of *Imāmah*.” ‘Amr b. Ḥiḍāb confronted the Imam (‘as), stating that Muḥammad b. Faḍl al-Hāshimī had attributed to him knowledge of all divine scriptures and all languages of the world, which they found difficult to believe. The Imam (‘as) responded, “He has spoken the truth. Ask whatever you wish.” A group of people from Rome, India, Persia, and the Turks were summoned to test him. The Imam (‘as) conversed with each of them in their respective languages and answered their questions with such eloquence that they were left astonished. He then turned to ‘Amr b. Ḥiḍāb and prophesied details about his future. Afterward, he debated the Jewish and Christian scholars in their own languages, proving the prophethood of Muḥammad (ṣawa) from their own scriptures. The leaders among them admitted, “If it were not for our position of authority over our people, we would have accepted Islam.” The Imam (‘as) answered their questions, fulfilled their requests, and led the Zuhr prayer in congregation. He then announced, “I will now return to Madinah, and tomorrow, if Allah (swt) wills, I shall return.” The next day, as the Imam (‘as) returned, and a fragrance like that of Paradise spread through the air, just as it had the previous day. A Roman slave girl was brought to him, and he addressed her in her native tongue, asking, “Do you love Muḥammad or ‘Īsā more?” She replied, “Before knowing Muḥammad, I loved ‘Īsā more. But now that I know Muḥammad, I love him more.” The Imam (‘as) asked, “Now that you know Muḥammad, do you no longer love ‘Īsā?” She replied, “I still love him, but I love Muḥammad more.” Jāthliq, the Christian scholar, translated their conversation for the people. He then introduced a learned Christian debater to the Imam (‘as). The Imam (‘as) conversed with him in Syriac, discussing monotheism and prophethood until the man testified to the oneness of Allah (swt) and the prophethood of Muḥammad (ṣawa) and cut the Christian prayer belt (*zunnār*) from his waist. The Imam (‘as) then turned to the crowd and asked: “Do you now believe what Muḥammad b. Faḍl has told you?” They responded: “Indeed, what we have seen from you far surpasses what he conveyed.” They then asked: “He also told us that you will be taken to Khurāsān. Is this true?” The Imam (‘as) confirmed: “Yes, it is.” Everyone then acknowledged his *Imāmah* and dispersed. The people of Baṣrah had now received the proof of Allah (swt), and the mercy of the divine had touched their hearts. As the sun set, its light gradually withdrew, and the people of Baṣrah spent the night in the presence of Imam al-Riḍā (‘as). Finally, the night of reunion ended, and the day of departure arrived. The Imam (‘as) bid farewell to the people and left. Muḥammad b. Faḍl accompanied him for some distance. Along the way, the Imam (‘as) stepped aside, performed four rak‘āt (units) of prayer, then said: “O Muḥammad, close your eyes.” Muḥammad obeyed. The Imam (‘as) then said: “Now open them.” When he did, he found himself standing at the door of his house in Baṣrah, while the Imam (‘as) was no longer in sight. This narration appears as the seventh ḥadīth in *al-Kharā’ij wal Jarā’ih*. The Imam (‘as) had also instructed Muḥammad to travel to Kūfah and inform the Shia that the eighth Imam (‘as) would be arriving and staying at the house of Ḥaḍḥ b. ‘Umayr. Muḥammad fulfilled his duty, and when the Imam (‘as) arrived, he instructed that all the Muslims, as well as the Jewish and Christian scholars, to gather. The Imam (‘as) spoke to each group in their own language, proving the legitimacy of his *Imāmah* and that of his forefathers. He then addressed the Jāthliq,

Sayyid Fātiḥ remarked: “We have gained insight. The narration you presented as evidence was both compelling and unambiguous. In establishing *‘Ilm al-Ghayb* for the Prophet (ṣawa) and the A’immah (‘ams), your argument rested on two conclusive foundations: first, the Noble Quran, and second, a *mutawātir* ḥadīth. That is, the assertion that the infallible A’immah (‘ams) have inherited the knowledge of the Noble Messenger (ṣawa) and the prophets before him. This is an understanding explicitly affirmed in widely reported traditions and recorded supplications.”

The Third Ḥadīth

عن الشيخ الطبرسي (رحمه الله) في كتابه

قال أمير المؤمنين عليه السلام

إن الله سبحانه وتعالى قد اختار أولياء و أمناء، قد عرّفهم إلى خلقه " وجعل طاعتهم واجبة، كما جعل طاعته واجبة. هؤلاء هم الذين قوبهم الله بروح القدس، و آتاهم علم الغيب، وعرفهم خلقه. فكما قال تعالى: ﴿عَالِمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَن آرَضَىٰ مِن رَّسُولٍ﴾

saying: “Do you know of the parchment that contained five names, which was with Prophet ‘Īsā? Whenever he wished to travel from the east to the west or vice versa, he would invoke Allah (swt) by one of these names and instantly travel the distance.” Jāthlīq replied: “Yes, that is true. However, I do not know those names.” The Imam (‘as) stated: “The proof of Allah (swt) and the Imam after the Prophet (ṣawa) must be knowledgeable of all the sciences of the prophets (‘as), all divine scriptures, and all languages of the world. He must be free from sin and corruption.” The compiler of this book comments: This ḥadīth states that those five names, along with all the relics of prophethood and the legacies of divine guidance, are preserved with the Ahl al-Bayt (‘ams). The Prophet (ṣawa) told Imam Ali (‘as): “Everything Allah (swt) has granted me in knowledge, wisdom, and understanding, I have given to you, except for the rank of prophethood, for there will be no prophet after me.” The compiler further states: Āṣif b. Barkhiyā, the vizier of Prophet Sulaymān (‘as), transported the throne of Bilqīs in the blink of an eye using only one letter of the Greatest Name of Allah (‘as). The Imam, who possesses knowledge of all seventy-two letters of the Greatest Name, has the power to transport himself and whomever he wishes to any place in an instant. (Author)

"يا أمير المؤمنين، من هم هؤلاء؟" فسأله أحدهم
 هم رسول الله صلى الله عليه وآله وسلم، وأئمة " :فأجاب (عليه السلام)
 الله المختارون الذين هم خلفاء النبي صلى الله عليه وآله. وقد جعل الله
 طاعتهم مع طاعته وطاعة رسوله، وهم أصحاب الأمر الذين قال الله فيهم:
 ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ﴾، وقال تعالى: ﴿وَلَوْ رَدُّوهُ
 إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ﴾

"وما معنى هذا الأمر؟" فسأله السائل
 الأمر هو الذي ينزل به الملائكة في ليلة " :فأجاب الإمام (عليه السلام)
 القدر، فيها يقدر الله عز وجل كل ما يتعلق بالمخلوقات، من الرزق والحياة
 .والموت وسائر الأمور، وفيها يُعرف علم الغيب من السماء والأرض
 Shaykh al-Ṭabrisī (ra) in his book narrates that Amīr al-Mu'minīn ('as)
 has said:

"Allah (swt) has chosen certain *awliyā'* (guardians) and trustees
 (*amnā'*) whom He has introduced to His creation and made obedience
 to them obligatory, just as obedience to Himself. These are the ones
 whom Allah (swt) has strengthened with the Holy Spirit, granted
 authority over *Ilm al-Ghayb*, and made it known to His creation. Thus,
 He has declared in His word: *'The Knower of the unseen, so He does
 not disclose His unseen to anyone, except to a messenger whom He
 approves.'*"

At this, someone inquired: "O Amīr al-Mu'minīn! Who are these
 individuals?" He responded: "They are the Messenger of Allah and the
 chosen ones of Allah (swt), who are the successors of the Prophet. Allah
 (swt) has placed obedience to them alongside obedience to Himself and
 His Messenger. These are the possessors of authority (*ulil amr*), about
 whom Allah (swt) has revealed in the Noble Quran: *'Obey Allah and
 obey the Messenger and those vested with authority (ulil amr) among*

you.’⁴⁰ He has also said: ‘And had they referred it to the Messenger and to those vested with authority (ulil amr) among them, those who investigate would have ascertained it from them.’⁴¹”

The man then asked: “What is meant by this authority (*amr*)?” The Imam (‘as) replied: “The meaning of *amr* refers to that which causes the angels to descend upon the possessors of authority on the Night of *Qadr*. On this night, all matters concerning creation, including sustenance, life, death, and other affairs, are decreed with divine wisdom. It is on this night that the knowledge of the unseen, encompassing the heavens and the earth, is conveyed to them.”⁴²

The Fourth Ḥadīth

Ali b. Ibrāhīm al-Qummī (ra) is one of the foremost scholars and exegetes within the Shia tradition and a teacher of the esteemed muḥaddīth Shaykh al-Kulaynī (ra), from whom over two thousand narrations have been transmitted in al-Kāfī.

Ali b. Ibrāhīm (ra) has recorded in his Tafsīr (Quranic Exegesis):

The Noble Prophet (ṣawa) once said: “O Ali, you are the one who divides between Paradise and Hell.” Upon hearing this, some companions inquired: “When will this division take place?” In response, Allah (swt) revealed to the Prophet (ṣawa):

قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

“Say, ‘I do not know whether what you are promised is near or if my Lord has set a [distant] term for it.’”

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ

⁴⁰ Sūrah al-Nisā’, Verse 59.

⁴¹ Sūrah al-Nisā’, Verse 83.

⁴² al-Ṭabrisī, Shaykh Aḥmad b. Ali, *al-Iḥtijāj*, Vol. 1, p. 593; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 93, p. 118 Chapter 129 of the chapters on the virtues of the Surahs of the Quran... from the book of the Quran.

“The Knower of the unseen, so He does not disclose His unseen to anyone, except to a messenger whom He approves.”⁴³

This, in turn, refers to Ali al-Murtaḍā (‘as), who is chosen and linked to the Messenger.

قال علي بن إبراهيم (رحمه الله):
"إن العلم الذي يملكه علي بن أبي طالب (عليه السلام) هو من رسول الله (صلى الله عليه وآله وسلم). إن الله سبحانه وتعالى قد أنزل العلم على رسول الله (صلى الله عليه وآله وسلم)، وعلي بن أبي طالب (عليه السلام) ورث ذلك العلم منه. (وَيُحْصِي كُلَّ شَيْءٍ)، أي أنه يملك علم كل شيء، ما كان وما سيكون إلى يوم القيامة، من الفتن، والأحداث، والاضطرابات، والهلاك، وأسماء القادة الصادقين والكاذبين، من يموتون موتاً طبيعياً ومن يُقْتَلُونَ، من ينالون الدعم الإلهي ومن لا ينالونه. وقد مُنِحَ بصيرة في كل هذه الأمور".

Ali b. Ibrāhīm (ra) then stated:

“The knowledge possessed by Ali al-Murtaḍā (‘as) originates from the Noble Prophet (ṣawa). Allah (swt) revealed knowledge to the Prophet (ṣawa), and Ali b. Abī Ṭālib (‘as) inherited that knowledge from him. *‘And He keeps count of all things.’⁴⁴* That is, he possesses knowledge of everything that has passed and all that will occur until the Day of Judgement; including trials, events, upheavals, destruction, the identities of both truthful and false leaders, those who will die naturally and those

⁴³ Sūrah al-Jinn, Verses 25-27.

⁴⁴ Sūrah al-Jinn, Verses 28.

who will be killed, as well as those who will receive divine support and those who will not. He has been granted insight into all these matters.”⁴⁵

The Fifth Ḥadīth

قال أمير المؤمنين (عليه السلام) لسلمان في رواية مفصلة:

"أنا المُرْتَضَى من رسول الله (صلى الله عليه وآله وسلم) الذي جعل الله (سبحانه وتعالى) عَلِيماً بَغِيْبِهِ، كما قال في الآية الكريمة: (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ)".

When Amīr al-Mu'minīn ('as) took Salmān on a journey across the earth, he said to him in a detailed narration:

"I am the Approved One (al-Murtaḍā) from the Messenger, whom Allah (swt) has made aware of His *ghayb*, as stated in the noble verse: *'The Knower of the unseen, so He does not disclose His unseen to anyone, except to a messenger whom He approves.'*"⁴⁶

The Sixth Ḥadīth

قال الإمام الصادق (عليه السلام) في وصف خصائص الأئمة (عليه السلام):

"إن الله سبحانه وتعالى، من فضله ورحمته، قد كشف للأئمة (عليهم السلام) ينابيع العلم الباطني... الإمام هو المختار، المعتمد من الحق... قد منح الحكمة وعلم الغيب، ومن أجل طهارته قد تم اختياره وأقرَّ بالعلم من عند ربه".

⁴⁵ al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 390; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 36, p. 90 (Chapter 39 of the chapters of the revealed verses... from the book of the history of the Commander of the Faithful).

⁴⁶ al-Ṭabarī, Muḥammad b. Jarīr, *Nawādir al-Mu'jizāt*, p. 18; al-Hurr al-'Āmilī, Shaykh Muḥammad b. al-Ḥasan, *Ithbāt al-Hudāt bil Nuṣūṣ wal Mu'jizāt*, Vol. 3, p. 559; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 42, p. 50 Chapter 117 of his miracles).

In describing the attributes of the A'imma (‘ams), Imam al-Ṣādiq (‘as) has said:

“Allah (swt), through His grace and kindness, has revealed the inner fountains of knowledge to the A'imma (‘ams)... The Imam is the chosen one, the one approved by the Truth... Wisdom and the knowledge of the *ghayb* have been granted to the Imam, and because he is pure, he has been selected and approved with the knowledge of his Lord.”⁴⁷

The Seventh Ḥadīth

قال الإمام موسى بن جعفر (عليه السلام) في شرح خلق النبي محمد (صلى الله عليه وآله) والإمام علي (عليه السلام):
"إن الله سبحانه وتعالى أوكل إليهما من علمه ما شاء، وعلمهما البيان، وجعلهما عليمين بغيبته".

In explaining the creation of Prophet Muḥammad (ṣawa) and Imam Ali (‘as), Imam Mūsā ibn Ja‘far (‘as) has said:

“Allah (swt) entrusted them with His knowledge as much as He willed and taught them speech (*bayān*), and He made them aware of His unseen.”⁴⁸

The Eighth Ḥadīth

قال رسول الله صلى الله عليه وآله:

⁴⁷ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 203; al-Nu‘mānī, Shaykh Muḥammad b. Ibrāhīm, *Kitāb al-Ghaybah*, p. 225; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 150 Chapter Four of the signs of the Imam and... from the book of Imamah), according to the cited authentic chain (Author).

⁴⁸ al-Istarābādī, Sharaf al-Dīn al-Ḥusaynī, *Ta’wīl Āyāt al-Zāhirah*, p. 394; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 35, p. 28. [Chapter One of his birth and lineage from the book of the history of Amīr al-Mu‘minīn (‘as) concerning verse 219 of Sūrah al-Shu‘arā’.] *Tafsīr al-Burhān*, vol. 4, p. 192, ḥadīth 7.

إن الله سبحانه وتعالى قد فضّلني على جميع بني آدم، وجعلني أعلم بما شاء من غيبه. فاسألوني ما شئتم".

The Noble Prophet (ṣawa) has said: "Allah (swt) has granted me superiority over all the children of Ādam and has made me aware of whatever He willed from His unseen. So, ask me whatever you wish."⁴⁹

The Ninth Ḥadīth

قال الإمام جعفر الصادق (عليه السلام) في كتاب المناقب:

"والله، إن علم الأولين والآخرين عندنا".

فقال له رجل من أصحابه جُعِلْتُ فِدَاكَ أَعِنْدَكُمْ عِلْمُ

الغيب؟"

فأجاب الإمام (عليه السلام): "أنا أعلم ما في صُلُب الرجال وأرحام النساء. فافتحوا قلوبكم لهذا الفهم وقبّلوه. نحن حُجّة الله على خلقه، ولا يُصَدِّقُ هذا إلا أهل الإيمان الكامل، الذين يَشَاءُ الله أن يهديهم. والله، لو أردتُ، لأخبرتكم بعدد الحصى في الأرض".

In *Manāqib Āl Abī Ṭālib* by Ibn Shahrāshūb (ra), it is narrated from Ṣafwān ibn Yahyā⁵⁰, through some of his companions, that Imam al-Ṣādiq (‘as) said:

“By Allah (swt), the knowledge of the first and the last is with us.”

⁴⁹ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 22, p. 147 Chapter 37 from the book of the history of our Prophet; ref: al-Ḥilālī, Sulaym b. Qays, *Kitāb Sulaym b. Qays*, Vol. 2, p. 853,

⁵⁰ He was amongst the *thiqah* (trustworthy) individuals of great stature, and a close companion of the eighth and ninth Imams (‘ams), and was considered their rightful representative on matters. His trustworthiness was unanimously agreed upon by all scholars. (Author) al-Khū‘ī, Āyatullāh Sayyid Abū al-Qāsim al-Mūsawī, *Mu‘jam Rijāl al-Ḥadīth*, Vol. 10, p. 134; Shāhrūdī, Shaykh Ali Namāzī, *Mustadrakāt ‘Ilm al-Rijāl al-Ḥadīth*, Vol. 4, p. 266.

A man asked: “May I be ransom for you! Do you possess knowledge of the *ghayb*?” The Imam (‘as) responded: “I am aware of what is in the loins of men and the wombs of women. Open your hearts to this understanding and embrace it. We are the proof (*hujjah*) of Allah (swt) over all His creation, and none affirm this except those of complete faith; those whom Allah (swt) wills to guide. And by Allah (swt), if I so desired, I could tell you the number of pebbles in the world...”⁵¹

The Tenth Ḥadīth

فَتَحُّ بْنُ يَزِيدَ الْجُرْجَانِيُّ حَدَّثَنَا إِمَامُنَا هَادِي (عليه السلام)، قَالَ
 "إِنَّ الْعَالَمَ مِنْ آلِ مُحَمَّدٍ إِذَا شَاءَ أَنْ يُخْبِرَكَ بِمَا فَكَّرْتَ فِيهِ فِي اللَّيْلَةِ لَمْ يَكُنْ
 لَهُ ذَلِكَ. إِنَّ اللَّهَ تَعَالَى لَا يُطْلَعُ غَيْبُهُ عَلَى أَحَدٍ إِلَّا عَلَى رَسُولٍ يَصْطَفِيهِ. فَمَا
 عِنْدَ الرَّسُولِ فَعِنْدَ الْعَالِمِ كَيْلًا تَخْلُقُ أَرْضُهُ مِنْ حُجَّةٍ

Faṭḥ b. Yazīd al-Jurjānī narrates in an extensive report from Imam al-Hādī (‘as), in which the Imam (‘as) states:

“If the ‘*ālim* (scholar) from the family of Muḥammad so wills, he can inform you of what passed through your mind during the night. *Indeed, Allah (swt) does not disclose His ghayb to anyone, except to a messenger whom He approves.*’ So, whatever is with the Messenger is with the ‘*ālim*. This is to ensure that the earth is never without a guiding proof (*hujjah*)...”⁵²

⁵¹ Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Ṭālib*, Vol. 4, p. 250; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 27. Chapter One from the chapters of their sciences from the *Book of Imāmāh*.

⁵² al-Irbilī, Ali b. ‘Isā Hakkārī, *Kashf al-Ghummaḥ fī Ma‘rifat al-‘Immah*, Vol. 2, p. 386; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 50, p. 179 (Chapter three of the chapters of the history of the tenth Imam from the book History of Ali ibn Mūsā al-Riḍā (‘as)) Volume 57, page 366 (Chapter 28 of the chapters of admonitions and wisdom from the *Book of Rawḍah*). (Chapter 28 of the chapters of sermons and wisdom from the *Book of Rawḍah*).

In Maqām al-Qur’ān wal ‘Itrah, within the section concerning the unseen knowledge of the Imam of the time, the statements of Qāsim b. ‘Alā’, the representative of the Sacred Region, have been presented as evidence for this concept (‘*ilm al-ghayb*’ of the Imam). The discussion references a noble verse, and it is stated that the cited narration—authentic in both transmission and meaning—is sufficient for an impartial seeker of truth. It decisively affirms the possession of knowledge of the *ghayb* by the infallible Imam.⁵³

Some who deny the Imam’s knowledge of the *ghayb* put forth the following claim: “The Prophet (ṣawa) believes in the unseen, but he is not a knower of the unseen; he knows nothing of the unseen except through revelation and accepts whatever is revealed to him. Thus, he is merely a believer in the unseen.”

However, upon closer reflection, they realize that this very assertion aligns with the stance of those who affirm knowledge of the *ghayb* for the Imam. Since they too maintain [the belief] that the Prophet (ṣawa), through revelation, possesses knowledge of the *ghayb*, these individuals retract their words and instead declare: “The Messenger affirms whatever has been revealed to him and remains a believer in the *ghayb*.” They argue: “Those who attribute knowledge of the unseen to the Imam have failed to distinguish between believing in the *ghayb* and possessing knowledge of the *ghayb*.”

To those who hesitate at the term ‘*ilm al-ghayb*’, one must ask: “Is the Prophet (ṣawa) aware of what has been revealed to him and what he believes in, or not?” The answer, inevitably, is affirmative.

The sources referenced here are only a small selection of the available reports. In the book Madīnat al-Ma’ājjiz, approximately 650

⁵³ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 134-140.

aḥādīth have been recorded affirming the Imam's knowledge of the *ghayb*.

3. The Record of All Things in the Manifest Imam

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

“And We have accounted for everything in [the heart of] a clear Imam.”⁵⁴

In this blessed verse, Allah (swt) has clearly stated that everything has been accounted for and recorded in the clear Imam. It is evident that the purpose of accounting for (*iḥṣā*) and recording (*ḍabṭ*) everything in the clear guide is not the physical inscription of the entities and objects of the world, but rather the reporting of knowledge of all things to the clear guide and entrusting him with the information of all matters.

Furthermore, it is clear to all linguists and believers that the clear guide is the one who makes things evident or distinguishes truth from falsehood,⁵⁵ just as the terms ‘*Imam*’ (guide or leader) and ‘*mubīn*’ (clear) have been used in many places in the Noble Quran with this very meaning.⁵⁶ Therefore, the verse explicitly establishes that the knowledge of all things is with the clear Imam.

The Prophet (ṣawa) and the Imam (‘as) have also reminded people of this clear meaning, which is the explicit declaration of the noble verse. Additionally, according to the statement of Ali b. Ibrāhīm al-Qummī (ra), the esteemed commentator, the above verse is among

⁵⁴ Sūrah Yāsīn, Verse 12.

⁵⁵ Ibn Manẓūr, Jamāl al-Dīn, *Lisān al-‘Arab*, Vol. 13, p. 68; al-Tabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān fī Tafsīr al-Qur‘ān*, Vol. 3, p. 271.

⁵⁶ Such as: Sūrah al-Hijr, Verse 79, and Sūrah al-Nisā’, Verse 153.

the *muhkamāt* (clear verses) of the Noble Quran, and the mentioned meaning is evident and clear.⁵⁷

Indeed, it is astonishing that someone would consider themselves a follower of the infallible A'imma ('ams), claim to adhere to the Book and 'Itrah (Prophet's Household), yet still follow others, interpreting the above verse according to their own opinion, contrary to the explicit statement of the noble verse and the narrations related to its exegesis. Without any legitimate religious proof, they abandon the explicit meaning and claim that the intent behind the Imam is the Preserved Tablet or the record of the deeds of creation.⁵⁸

Some—assuming that the beginning of the verse pertains to the Resurrection—have interpreted the noble term 'clear Imam,' contrary to the *ṣarīḥ* (explicit) meaning of the verse and the related narrations, as referring to the record or scroll of deeds, saying: "We consider each of the guiding guides to be a clear guide, but this verse has no connection to the Imam and instead pertains to the record of deeds. Since a person's record is placed before them, it has been called an Imam!"

Contrary to this statement, one must carefully observe that in the verse:

إِنَّا نَحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

*"Indeed, we shall resurrect the dead, and We write down what they have sent ahead and their effects, and We have gathered everything in a clear Imam,"*⁵⁹

Allah (swt) has mentioned four matters:

1. We bring the dead back to life.
2. We write down all the deeds of creation in the world.

⁵⁷ al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 212.

⁵⁸ al-Qummī, Sayyid Faḍl Baqī 'ī, *Darsī az Wilāyat*, p. 72-73.

⁵⁹ Sūrah Yāsīn, Verse 12.

3. We record their traces.
4. We have made Our proof (*hujjah*), the Imam, aware of all things and all realities.

As for the first statement, the revival of the dead is not exclusive to the Resurrection. Allah (swt) revives the dead land and dead hearts in this world, as is explicitly stated in Quranic verses. Moreover, Allah (swt) has revived and continues to revive certain individuals in this world. Yes, resurrecting all the dead from the first to the last is exclusive to the Day of Resurrection, but this does not support their claim.

As for the second and third statements, it is clear that the recording and writing of the deeds of creation and their traces occur in this world, for there is no writing in the Hereafter. Perhaps for this reason, the words “We write” (*naktub*) and “We shall revive” (*nuhyī*) in this verse are in the future tense, whereas “We have accounted for” (*aḥṣaynāh*) reports a past event.

On the other hand, since writing takes place in this world and revival is mentioned before writing, one may say that this revival refers to the initial creation of the children of Ādam (‘as), as mentioned in the Noble Quran:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

“How do you disbelieve in Allah (swt) while you were lifeless and He gave you life, then He will cause you to die?”⁶⁰

Thus, the recording of deeds follows after creation and reaching the stage of maturity, and it is possible that this verse does not refer to the Resurrection at all.

⁶⁰ Sūrah al-Baqarah, Verse 28.

Moreover, in the scroll of deeds, only a person's own deeds are recorded, not the deeds of others, nor is "everything" (*kullu shay*) recorded within it. Therefore, one who claims that the scroll of deeds is placed before a person on the Day of Judgement and that, for this reason, it is called the '*Imām al-Mubīn*' (clear Imam), has spoken baselessly and has interpreted the Noble Quran according to his own opinion, whereas the Prophet (ṣawa) has said:

مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَمَأْوَاهُ النَّارُ

*"Whoever interprets the Quran according to his own opinion, his place will be in Hell."*⁶¹

Undoubtedly, one who disregards the explicit statement of the Noble Quran along with the explanation of the Ahl al-Bayt ('ams), paying no heed to it, and instead, due to his own corrupt imagination, adopts the interpretation of the general masses while abandoning the opinion of the Ahl al-Bayt ('ams), is diseased.

And it is fitting to say: "O foolish Muslim, what ailment afflicts you that you abandon not only the apparent meaning of the Quran but even its explicit statement, disregard the narrations of the Ahl al-Bayt ('ams), which serve as a reminder of the explicit Quran, and instead choose the opinion of the general masses?"

Interpretation of 'Imām al-Mubīn' and 'Preserved Tablet'

It has been explicitly stated in the commentaries of well-known scholars, and some among the esteemed Shia scholars, that they have followed this interpretation without deep reflection or scrutiny. They did not consider which of the three established types of linguistic indication (*dalālāt*) would support the claim that '*Imām al-Mubīn*' refers to the 'Preserved Tablet.' However, those well-versed in logic and knowledge

⁶¹ Fayḍ al-Kāshānī, Mullā Muḥammad b. Murtaḍā, *al-Taḥf al-Ṣāfi*, Vol. 1, p. 35; Ibn Abī Jumhūr al-Aḥsā'ī, Muḥammad b. Zayn al-Dīn Ali, *Awālī al-La'ālī*, Vol. 4, p. 104.

recognize that a word's meaning can only be determined through one of these three forms of indication, a principle that has been logically established. Yet, in this case, none of these indications apply. Therefore, there is no basis for interpreting '*Imām al-Mubīn*' as the 'Preserved Tablet.'

Even if one were to hypothetically accept this interpretation—which is incorrect—would still require clarification. If this term means the purified heart of the Prophet (ṣawa) or Amīr al-Mu'minīn ('as), as some narrations point to the interpretation of the 'Preserved Tablet' in this manner, then this meaning does not contradict the explicit wording of the verse and narrations. However, if it means something else, we still assert that, according to the explicit wording of widely transmitted narrations, the knowledge of everything and all creatures is with the Prophet (ṣawa) and the A'imma ('ams). Hence, from the clear wording of this verse, along with the narrations interpreting it, it is understood that the knowledge of everything—from the higher realms and the knowledge of the past and future—is preserved in the sacred heart of the '*Imām al-Mubīn*,' who are the infallible A'imma ('ams).⁶²

Narrations Explaining the Verse 'Imām al-Mubīn'

Sayyid Fātiḥ asked: "Can you elaborate on the narrations regarding the interpretation of the noble verse which you referenced? *'And We have gathered everything in the Imām al-Mubīn,*'"⁶³

I humbly responded: "Certainly, I will present the relevant narrations. But first, let us serve tea and refreshments to our esteemed

⁶² al-Bayḍāwī, Nāṣir al-Dīn, *Tafsīr al-Bayḍāwī*, Vol. 4, p. 264; al-Rāzī, Fakhr ad-Dīn, *Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr)*, Vol. 26, p. 259; Shahīd al-Thānī, Zayn al-Dīn al-'Amilī al-Jubā'ī, *Rawḍ al-Jinān*, Vol. 16, p. 139; Tantawi, *Tafsīr al-Wasīt* Vol 12, p 16 and *Tafsīr Ḥusaynī*, p 750 etc.

⁶³ Sūrah Yāsīn, Verse 12.

guests. I apologize for momentarily overlooking hospitality in the midst of this engaging discussion.”

Upon hearing this, Sayyid Fātiḥ called for Mashhadī Muḥammad, who soon arrived with tea and placed a dish of fruit in front of the gathering. As everyone began to eat, I took a sip of tea and some fruit before addressing my companions: “Please help yourselves, but remain attentive as I share the narrations interpreting this noble verse.”

The First Ḥadīth:

The full text of the Sermon of Ghadīr is recorded in al-Iḥtijāj by al-Ṭabrisī (ra), and it holds the highest degree of authenticity and reliability. Within this sermon, the Prophet (ṣawa) repeatedly addresses the people; calling out to them approximately seventy times. Among his statements, he proclaims:

يَا أَيُّهَا النَّاسُ! مَا مِنْ عِلْمٍ إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ، وَكُلُّ عِلْمٍ عَلَّمْتُهُ فَقَدْ
أَحْصَيْتُهُ فِي عَلِيٍّ، وَالْإِمَامُ الْمُبِينُ الَّذِي ذَكَرَهُ اللَّهُ: {وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي
إِمَامٍ مُبِينٍ}، هُوَ عَلِيٌّ.

“O people! There is no knowledge except that Allah (swt) has gathered it within me, and all that I have been taught, I have entrusted it to Ali. And the *Imām al-Mubīn* is the one who Allah (swt) mentions, ‘*And We have gathered everything in a clear Imam*’, he is Ali.”⁶⁴

From this firm sermon, it is clearly understood that no knowledge has been granted to any created being except that the Final Prophet (ṣawa) possesses all of it. Likewise, all the knowledge of the Prophet (ṣawa) is safeguarded within the ‘*Imām al-Mubīn*’—that is,

⁶⁴ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 37, p. 208 (Chapter 52 of the chapters of the textual proofs, from the book of the history of the Commander of the Faithful); al-Ṭabrisī, Shaykh Aḥmad b. Ali, *al-Iḥtijāj*, Vol. 1, p. 60.

Amīr al-Mu'minīn ('as)— and has been inherited by the other A'immaḥ ('ams). This understanding is further reinforced by hundreds of other narrations, some of which will be referenced here.

The Second Ḥadīth:

قال أمير المؤمنين (عليه السلام)
وَاللَّهِ أَنَا الْإِمَامُ الْمُبِينُ، أَبَيَّنُ الْحَقَّ مِنَ الْبَاطِلِ، وَرَثْتُ ذَلِكَ مِنْ أَخِي رَسُولِ
اللَّهِ (صلى الله عليه وآله)

Ibn 'Abbās narrates that Imam Ali ('as) stated:

“By Allah (swt), I am the *Imam al-Mubīn*, the one who distinguishes truth from falsehood. I have inherited this knowledge and perfection from my brother, the Noble Messenger.”⁶⁵

The Third Ḥadīth:

عن الإمام الباقر (عليه السلام) عن أبيه عن رسول الله (صلى الله عليه وآله) أنه قال:

لما نزلت الآية: "وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ"

قال أبو بكر وعمر: يا رسول الله، أهو التوراة؟

قال: لا.

قالا: أهو الإنجيل؟

قال: لا.

قالا: أهو القرآن؟

قال: لا.

⁶⁵ al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 212; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 35, p. 427 (Chapter 23 of the chapters of the verses revealed regarding him, indicating his virtue and leadership from the Book of Imāmāh).

فأقبل أمير المؤمنين علي بن أبي طالب (عليه السلام)، فقال النبي (صلى الله عليه وآله)

هو هذا، إنه الإمام المبين الذي أحصى الله فيه علم كل شيء.

Imam al-Bāqir (‘as) narrates from his father, who reports from the Prophet (ṣawa):

“When the noble verse: *‘And We have gathered everything in a clear Imam’* was revealed, Abū Bakr and ‘Umar asked: ‘O Messenger of Allah, is this *Imam al-Mubīn* referring to the Torah?’ The Prophet replied, ‘No.’ They asked, ‘Is it the Gospel?’ He replied, ‘No.’ They asked, ‘Is it the Quran?’ He replied, ‘No.’ At that moment, Ali b. Abī Ṭālib appeared before them like a radiant moon. The Noble Messenger then proclaimed: ‘This is the *Imam al-Mubīn*, in whom Allah (swt) has encompassed and preserved the knowledge of everything.’”⁶⁶

The Fourth Ḥadīth:

عن صالح بن سهل قال:
سمعت أبا عبد الله (عليه السلام) يقرأ:
{وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ}
فقال:
هو أمير المؤمنين (عليه السلام)

Ṣāliḥ b. Sahl narrates that he heard Imam al-Ṣādiq (‘as) recite the noble verse: *“And We have gathered everything in a clear Imam.”* Then the Imam (‘as) said:

⁶⁶ al-Ṣadūq, Shaykh Muḥammad b. Ali, *Ma‘ānī al-Akḥbār*, p. 95; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 35, p. 427 h.2, Chapter 24 from the chapters of the verses revealed about them from the Book of Imāmah.

“[The *Imām al-Mubīn*] is Amīr al-Mu’minīn (‘as).”⁶⁷

The Fifth Ḥadīth:

عمار بن ياسر قال
كنت مع أمير المؤمنين (عليه السلام) في بعض غزواته، فمررنا على
أرض كثيرة النمل، فقلت:
يا أمير المؤمنين، هل يعلم أحد عدد هذا النمل؟
قال: يا عمار، إنني لأعرف من يعلم عددهم، ويعرف الذكر من الأنثى.
قلت: من هو؟
قال: أما قرأت قوله تعالى: (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ)؟
قلت: بلى.
قال: أنا ذلك الإمام المبين، عندي علم كل شيء.

‘Ammār b. Yāsir recounts: “During one of the battles, I was in the presence of Amīr al-Mu’minīn (‘as). As we passed through a desert crawling with ants, I asked: ‘O Amīr al-Mu’minīn, is there anyone who knows the exact number of these ants?’ He replied:

‘O ‘Ammār, I know someone who not only knows their number but also distinguishes between their males and females.’

I inquired: ‘Who is that person?’ To which he responded: ‘‘Ammār, have you read the noble verse: *‘And We have gathered everything in a clear Imam’?*’ I answered: ‘Yes, I have.’ He then declared:

‘I am the *Imām al-Mubīn*, within whose heart the knowledge of all things is preserved.’”⁶⁸

⁶⁷ al-Baḥrānī, Hāshim al-Tūbīlī, *Tafsīr al-Burhān*, Vol. 4, p. 569; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 24, p. 158 h.24 Chapter 46 from the chapters of the verses revealed about them from the Book of Imāmāh.

⁶⁸ al-Qummī, Abū Faḍl b. Shādhān, *al-Faḍā’il*, p. 94; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 40, p. 176 Chapter 93 of the chapters of the virtues of the

Indeed, the Noble Quran states:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
كُلٌّ فِي كِتَابٍ مُبِينٍ

“There is no animal on the earth, but that its sustenance lies with Allah, and He knows its [enduring] abode and its temporary place of lodging. Everything is in a Clear Book.”⁶⁹

It has been established—and will be further clarified—that the ‘Clear Book’ refers to the Imam. ‘Allāmah al-Majlisī in *Mir’āt al-‘Uqūl*, affirms: “The intended meaning of the Clear Book is Amīr al-Mu’minīn and his holy progeny (‘as).”

Both general and specialized scholars narrate in their exegeses of the verse *“And We have gathered everything in a clear Imam”* that when this noble verse was revealed, the Prophet (ṣawa) pointed to Amīr al-Mu’minīn (‘as) and said: “This is the clear Imam.”⁷⁰

Shaykh Imāmī said: “If you have a narration that further explains the noble verse, we would be grateful to hear it.”

After reflecting for a moment, I recalled a narration from Mufaḍḍal b. ‘Umar, transmitted from Imam al-Ṣādiq (‘as), which expounds upon the universality of this knowledge. Since this narration serves as a clarification, it aligns with the Noble Quran.

traits from the book of the history of the Commander of the Faithful.; This ḥadīth has been narrated by Shaykh al-Ṭūsī in *Miṣbāḥ al-Anwār*, and an almost identical narration has been narrated from Abū Dharr; Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 61; We have listed all the chains and details of authenticity of this narration in: Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 35-41; This narration from Abū Dharr in both Shia and Sunni sources has been mentioned in: al-Shūstārī, Nūrallāh Ḥusaynī, *Iḥqāq al-ḥaq wa Izhāq al-Bāṭil*, Vol. 14, p. 471.

⁶⁹ Sūrah Hūd, Verse 6.

⁷⁰ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir’āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 16, p. 222.

The Sixth Ḥadīth:

قال المُفَضَّل:

دخلتُ على أبي عبد الله (عليه السلام) فقال لي:

يا مُفَضَّل، هل عرفتَ محمداً وعلياً وفاطمةَ والحسنَ والحسينَ حق
معرفتَهم؟

فقلت: يا سيدي، وما معرفة حقهم؟

قال: يا مُفَضَّل، من عرفهم حق معرفتهم، فهو المؤمنُ الكاملُ، وهو في
أعلى الدرجات.

قلت: ففسر لي يا سيدي.

قال: يا مُفَضَّل، اعلم أن الله خلقهم من نور عظمته، وجعلهم خزان علمه،
وولاة أمره، والقائمين على خلقه...

يعلمون عددَ النجوم، ومقاديرَ الجبال، وكيلاً ماءَ البحار والأنهار والعيون،
وعددَ الملائكة، وكلَّ شيء خلقه الله إلى يوم القيامة.

Mufaḍḍal⁷¹ narrates: “I entered upon Abī ‘Abdillāh [al-Ṣādiq] (‘as), and he asked me: ‘O Mufaḍḍal, have you attained true recognition of Muḥammad, Ali, Fāṭimah, Ḥasan, and Ḥusayn?’ I responded: ‘O my master, what constitutes the reality of knowing them?’ He said ‘Mufaḍḍal, whoever attains true knowledge of them becomes a complete believer and reaches the highest rank.’ I asked: ‘Please explain.’

He said: ‘Know that they possess knowledge of everything Allah (swt) has created. They are the Word of *Taqwā*, the treasurers of the heavens

⁷¹ The narrator, Mufaḍḍal, has been deemed authentic and respected by contemporary scholars, such as: al-Māmaqānī, Shaykh ‘Abdallāh, *Tanqīh al-Maqāl fī ‘Ilm al-Rijāl*, Vol. 3, p. 238-234; al-Ṭabrisī, Mīrẓā Ḥusayn Nūrī, *Mustadrak al-Wasā’il wa-Mustanbaḥ al-Masā’il*, Vol. 24, p. 131; al-Qummī, Shaykh ‘Abbās, *Safīnat al-Bihār*, Vol. 3, p. 923; al-Khū‘ī, Āyatullāh Sayyid Abū al-Qāsim al-Mūsawī, *Mu’jam Rijāl al-Ḥadīth*, Vol. 19, p. 317.

and the earth, the mountains, the deserts, and the seas. They are aware of the number of stars in the sky and the ranks of the angels. They know the weight of every mountain and the precise measure of the waters in the seas, rivers, and springs.’

Then he recited:

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

‘Not a leaf falls but that He knows it, nor a grain in the darkness of the earth, nor anything fresh or dry, but that it is in a Clear Book.’”⁷²

مُفَضَّلُ قَالَ: «فَهَيْتُمْ وَقِيلْتُ». فَقَالَ لَهُ الْإِمَامُ (عَلَيْهِ السَّلَامُ): «نَعَمْ، يَا مُفَضَّلُ، يَا طَاهِرُ يَا مُكَرَّمُ، طُوبَى لَكَ وَلِمَنْ بَلَغَ هَذَا الْمَقَامَ مِنَ الْفَهْمِ.»
وَحَقًّا، فَإِنَّكَ تَرَى أَنَّ الْإِمَامَ (عَلَيْهِ السَّلَامُ) قَدْ اسْتَدَلَّ بِقَوْلِهِ تَعَالَى: «وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ»، مُؤَيِّدًا بِذَلِكَ كَلَامَهُ وَمُعَزِّزًا بَيَانَهُ بِهَذَا الْقَوْلِ الْقُرْآنِيِّ الشَّرِيفِ

Mufaḍḍal responded: “I understand and accept.” The Imam (‘as) then said: “Yes, Mufaḍḍal. O pure and honoured one, blessed are you and those who attain this level of understanding.”⁷³

Indeed, you can see that the Imam (‘as), by citing the phrase “*Nor anything fresh or dry but that it is in a Clear Book,*” referenced another verse as evidence, reinforcing his statement through this noble verse.

⁷² Sūrah al-An`ām, Verse 59.

⁷³ al-Baḥrānī, Hāshim al-Tūbīlī, *Tafsīr al-Burhān*, Vol. 4, p. 569; al-Qummī al-Mashhadī, Mīrẓā Muḥammad, *Kanz al-Daqa`iq*, Vol. 11, p. 62; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 116 (Chapter of Knowledge of the A`immah about all things and the lack of their veiling from knowledge of beings are among the chapters of their knowledge from the Book of Imāmah); al-Istarābādī, Sharaf al-Dīn al-Ḥusaynī, *Ta`wīl al-Āyāt al-Zāhirah*, p. 478.

The Seventh Ḥadīth:

Among the narrations that clarify the meaning of the verse “*And We have gathered everything in a clear Imam*,”⁷⁴ is a report recorded by Shaykh al-Kulaynī in Uṣūl al-Kāfī, within the Kitāb al-Ḥujjah (Book of the Proof), in the chapter titled “The A’immah do not act except by a covenant from Allah (swt) and a command which they do not transgress”:

رُوي عن عيسى بن المستفاد أبو موسى قال: سمعتُ أبا الحسن موسى بن جعفر (عليهما السلام) يقول:

«إن الله عز وجل لم يُبق شيئاً يحتاج إليه الأمة إلا وقد أنزله في كتابه وبيّنه لرسوله، وجعل لكلّ شيء حداً، وجعل عليه دليلاً يدلّ عليه، وجعل على ذلك دليلاً آخر، وجعل على ذلك الدليل شاهداً من أنفسهم، حتى بيّن ذلك كلّهُ لرسوله (صلى الله عليه وآله) وبيّنه رسول الله لعلي (عليه السلام)، وبيّنه علي للأئمة (عليهم السلام) واحداً بعد واحد حتى انتهى الأمر إلينا.»

ثم قال:

«يا عيسى بن المستفاد، كلّ ما قلت لك، فكتاب الله يشهد به، إن الله يقول: ﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾.»

In this ḥadīth, ‘Isā b. al-Mustafād asks Imam Mūsā b. Ja‘far (‘as): “Was the dominance of the oppressors and their opposition to Amīr al-Mu’minīn (‘as) also included in that will [which Jibrā’īl brought to the Messenger of Allah]?”

⁷⁴ Sūrah Yāsīn, Verse 12.

The Imam (‘as) replied: “Yes, by Allah (swt), everything; down to the smallest detail, letter by letter. Have you not heard the words of Allah (swt): *‘Indeed, we give life to the dead, and We record what they have sent ahead and their footprints, and We have gathered everything in a clear Imam’*”⁷⁵

4. Imam Ali (‘as)’s Encompassing Knowledge

تَذَكُّرَةٌ وَتَعْيِيهَا أُذُنٌ وَاعِيَةٌ

*“and that receptive ears might remember it.”*⁷⁶

From both general and specific *tafsīr*, it is understood that the attentive/receptive ear (*‘udhunun wā‘iyah*) mentioned in this noble verse refers to Imam Ali (‘as), who received divine truths from the Noble Prophet (ṣawa) and acquired knowledge of both past and future events.

يروى عبد الرحمن بن كثير عن الإمام الصادق (عليه السلام) أنه قال في تفسير هذه الآية:

الأذن الواعية: أذن أمير المؤمنين (عليه السلام)، وعى ما كان وما يكون إلى يوم القيامة، فذلك قوله عز وجل: (وتعيها أذن واعية)

‘Abd al-Raḥmān b. Kathīr narrates from Imam al-Ṣādiq (‘as) regarding the words of Allah (swt): *“and that receptive ears might remember it,”* the Imam said:

⁷⁵ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 283; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 22, p. 484 The first chapter of the chapters concerning the migration from the book of the history of our Prophet.

⁷⁶ Sūrah al-Ḥāqqah, Verse 12.

“The ear of the Amīr al-Mu’minīn (‘as) retained all that was and all that is to come.”⁷⁷

Similarly, this *tafsīr* is reinforced by numerous narrations affirming that Imam Ali (‘as) was entrusted with the knowledge of the Prophet (ṣawa).

The narrations regarding the interpretation (*ta’wīl*) of the Verse in Sūrah al-Nūr further support this reality. One such explanation states that the term “light” in the noble verse:

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

“The parable of His Light is a niche wherein is a lamp,”⁷⁸

refers to the sacred light of knowledge placed in the heart of the Prophet (ṣawa). This luminous knowledge, represented by the *miṣbāḥ* (lamp), was then transferred to the *zujājah* (glass), symbolizing the purified heart of Imam Ali (‘as):

الْمِصْبَاحُ فِي زُجَاجَةٍ

“The lamp is in a glass,”

This meaning is further affirmed by Imam Ali’s (‘as) own words:

⁷⁷ al-Ṣaffār, Muḥammad b. Ḥasan, *Baṣā’ir al-Darajāt*, p. 517; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 40, p. 143 and 326 – In which ‘Allāmah writes that the interpretation of this verse is unanimously agreed upon by all Shia and Sunni exegetes; al-Amīnī, Shaykh ‘Abd al-Ḥusayn, *al-Ghadīr fī al-Kitāb wal Sunna wal Adab*, Vol. 3, p. 539; al-Iḥī, al-Qāḍī ‘Aḍad al-Dīn, *al-Mawāqif fī ‘Ilm al-Kalām*, Vol. 3, p. 627 – In which he says that the majority of exegetes say the mentioned verse in regards to Imam Ali (‘as), and that the Prophet (ṣawa) has confirmed this; al-Rāzī, Fakhr ad-Dīn, *Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr)*, Vol. 30, p. 624; al-Shūstārī, Nūrallāh al-Ḥusaynī, *Iḥqāq al-ḥaq wa izhāq al-bāṭil*, Vol. 3, p. 147-157 – over forty narrations have been mentioned on this topic; Fayrūzābādī, Sayyid Murtaḍā, *Faḍā’il al-Khamsah*.

⁷⁸ Sūrah al-Nūr, Verse 35.

“The Noble Prophet placed his mouth beside my ear and taught me all that had happened and all that would happen until the Day of Resurrection.”⁷⁹

5. The Knowledge of the Ahl al-Bayt (‘as) of the *Ism al-A‘zam*

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

“The All-Beneficent, taught the Quran. He created man and taught him speech.”⁸⁰

Considering that the noble verses of the Quran have both an apparent and an inner meaning, each preserved in its rightful place, the literal translation of this noble verse is: “Allah, the All-Beneficent, taught the Quran. He created man and taught him speech.”

This blessed Sūrah counts various worldly and heavenly blessings. All these blessings stem from the universal mercy (*Raḥmāniyyah*) of Allah (swt), which has been granted to His creation. Hence, the Sūrah begins with the word “*al-Raḥmān*” (The All-Beneficent). Since the blessings of religion and the knowledge of the Quran is the most important of all blessings, the teaching of the Quran—being the very purpose of human creation—is mentioned before the creation of man. Following this, the greatest distinction of

⁷⁹ This narration has been reported by Shaykh al-Ṣudūq (ra) within a ḥadīth concerning seventy merits that Amīr al-Mu‘minīn (‘as) enumerated for himself: “... As for the thirty-third, the Messenger of Allah placed his mouth on my ear and taught me all that was and all that will be until the day of resurrection.” Thus, Allah (swt) conveyed this through the tongue of His Prophet to Ali. al-Ṣadūq, Shaykh Muḥammad b. Ali, *al-Khiṣāl*, Vol. 2, p. 576; We have mentioned other relevant narrations here: Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Safīnat al-Bihār*, Vol. 1, p. 97; Similar narrations are also cited: al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir‘āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 3, p. 129; al-Baḥrānī, Hāshim al-Tūbilī, *Tafsīr al-Burhān*, Vol. 4, p. 66-72; al-Ḥuwayzī, al-‘Arūsī, *Tafsīr Nūr al-Thaqalayn*, Vol. 3, p. 602-607 (Author).

⁸⁰ Sūrah al-Raḥmān, Verses 1-4.

man over other animals—his ability to articulate and express his inner thoughts and ideas—is highlighted.

However, regarding the inner interpretation of these noble verses, some scholars say: The ‘*man*’ in this verse refers to Prophet Ādam (‘as), and ‘*speech*’ refers to all languages and the names of all existing entities.⁸¹

Others say that the ‘*man*’ here refers to the sacred existence of the Seal of the Prophets, Prophet Muḥammad (ṣawa), and ‘*speech*’ refers to knowledge of the past and the future.⁸²

**قال الإمام الصادق (عليه السلام)
البيان: الاسم الأعظم، به علم كل شيء.**

It has been narrated from Imam al-Ṣādiq (‘as): “The meaning of ‘*speech*’ in this verse is the Greatest Name (*Ism al-A ẓam*), through which one can attain knowledge of all things.”⁸³

Additionally, the late Shaykh Ali b. Ibrāhīm al-Qummī (ra), in his Tafsīr, narrates with a sound chain from Ḥusayn b. Khālīd, who said:

“I asked Imam al-Riḍā (‘as) about the meaning of the noble verse: ‘*He created man.*’ The Imam (‘as) replied: ‘This man is the Amīr al-Mu’minīn, Ali (‘as).’ I then asked, ‘What is the meaning of ‘*taught him speech*’?’ He said: ‘Allah (swt) taught him the explanation (*tibyān*) and the clarification (*bayān*) of everything that people need.’”⁸⁴

⁸¹ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān Fī Tafsīr al-Quran*, Vol. 9, p. 299.

⁸² al-Zamakhsharī, Maḥmūd b. ‘Umar, *al-Kashāf*, Vol. 4, p. 444.

⁸³ al-Ṭabrisī, *Jawāmi‘ al-Jāmi‘*, Vol. 4, p. 217 and 601; A similar narration is also recorded in: al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān fī Tafsīr al-Qur‘ān*, Vol. 9, p. 299; al-Ṣaffār, Muḥammad b. Ḥasan, *Baṣā‘ir al-Darajāt*, p. 506. (Author)

⁸⁴ al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 343; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 36, p. 164 h.145 (Chapter 36 of the chapters on the verses revealed regarding him... from the book ‘The History of the Commander of the Faithful’; al-Baḥrānī, Hāshim al-Tūbilī, *Tafsīr al-Burhān*, Vol. 5, p. 229; al-Ḥuwayzī, al-

At this point in the gathering, Mashhadī Muḥammad, the servant of Ḥāj Sayyid Fātiḥ, arrived and announced: “Gentlemen, please proceed to dinner before it gets cold.”

In accordance with the saying, “When food arrives, conversation ceases,” the discussion came to a pause as everyone’s attention turned to the meal. Hands were washed, and upon entering the dining room, the usual formalities of invitation and courtesy took place. They gathered around the table, and soon the clatter of spoons and plates filled the air. Everyone partook on the large dish of rice. Various stews were arranged around the table, and pitchers of *dūgh* [a yogurt drink] added to the table. Frosted glasses caught the eyes of those whose hearts longed for refreshment, and everyone busied themselves with their meal.

Ḥāj Marwat showed great fondness for pumpkin. Ḥāj Mashkāt remarked: “Please have more pumpkin; it increases intellect.” Shaykh Imāmī added: “It is only fitting that Sayyid Fātiḥ should eat the most pumpkin among us.” Ḥāj Mashkāt responded: “Are you suggesting that he is the least intelligent among us?” The dining table became a lively space for humour and banter, with frequent bursts of laughter from the guests. After the meal, Ḥāj Marwat suggested: “It would be good to take a break now.” Ḥāj Mashkāt joked: “See? I told you that Ḥāj Marwat needed pumpkin the most; because he is the first to want to end the discussion, while the rest of us are eager to continue benefiting from Ḥāj Namāzī’s insights.”

I then said: “I am unworthy, but I do not mind continuing the discussion.” Turning to Mashhadī Muḥammad, I instructed: “Please

‘Arūsī, *Tafsīr Nūr al-Thaqalayn*, Vol. 5, p. 188; The term *‘ins* has also been examined in: Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Safīnat al-Biḥār*, Vol. 1, p. 232.

serve tea to our friends. I will continue the remainder of the discussion for another half an hour.”

6. The Existence of Everything in the *Kitāb al-Mubīn* (Clear Book)

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

“There is no hidden thing in the heaven and the earth, except [that] it is in a manifest Book.”⁸⁵

Verses that clarify the meaning of this verse:

To elucidate the reasoning behind citing this noble verse concerning the knowledge of the Prophet (ṣawa) and the A’immah (‘ams) regarding the *ghayb*, and to establish that Allah (swt) has granted them this knowledge, several verses from the Noble Quran will be presented:

وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

“Not a grain in the darkness of the earth, nor anything fresh or withered, but it is in a manifest Book.”⁸⁶

وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

“Nothing smaller than that or greater exists except that it is in a manifest Book.”⁸⁷

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
كُلٌّ فِي كِتَابٍ مُبِينٍ

⁸⁵ Sūrah al-Naml, Verse 75.

⁸⁶ Sūrah al-An’ām, Verse 59.

⁸⁷ Sūrah Saba’, Verse 3.

“There is no animal on the earth, but that its sustenance lies with Allah, and He knows its [enduring] abode and its temporary place of lodging. Everything is in a manifest Book.”⁸⁸

From these cited verses, it is evident that the knowledge of all things—whether smaller than a particle or greater—and the states of all living beings are preserved and recorded in the *Kitāb al-Mubīn*.

What is the Kitāb al-Mubīn?

Hāj Sayyid Fātiḥ asked, “What is the *Kitāb al-Mubīn*?” I replied: The *Kitāb al-Mubīn* is none other than this Noble Quran, as stated in several verses, including:

الرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“These are the signs of the Manifest Book. Indeed, we have sent it down as an Arabic Quran so that you may reason and reflect.”⁸⁹

حَم ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“By the manifest Book! Indeed, we have made it an Arabic Quran.”⁹⁰

From these two noble verses, it is understood that the ‘*Kitāb al-Mubīn*’ refers to this very Arabic Noble Quran.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ⁹¹

تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ⁹²

⁸⁸ Sūrah Hūd, Verse 6.

⁸⁹ Sūrah Yūsuf, Verses 1-2.

⁹⁰ Sūrah Zukhruf, Verses 1-3.

⁹¹ “These are the signs of the Manifest Book.” (Sūrah al-Shu‘arā’, Verse 1).

⁹² “These are the signs of the Quran and a manifest Book,” (Sūrah al-Naml, Verse 1).

تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ⁹³

حم ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنْذِرِينَ⁹⁴

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ⁹⁵

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ⁹⁶

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ⁹⁷

From these noble verses, we can understand that the intended meaning of ‘*Kitāb al-Mubīn*’ is the Arabic Quran, which was revealed on the Night of *Qadr* (destiny), and contains the explanation of everything, and nothing has been omitted from it. However, it is stated in the Noble Quran that the sciences of the Book are not accessible to everyone and are in possession of a limited and specific group:

فُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

“Say, ‘Allah suffices as a witness between me and you, and he who possesses the knowledge of the Book.’”⁹⁸

The conclusion drawn from the previous discussions is as follows: All truths are safeguarded within the Book, and the intended Book refers to the Noble Quran. However, access to the knowledge contained within it is not granted to all individuals. Upon examining narrations from both Ahl al-Sunnah and Shia sources, it becomes

⁹³ “These are the signs of the Book and a manifest Quran.” (Sūrah al-Hijr, Verse 1).

⁹⁴ “Hā, Mīm. By the Manifest Book! We sent it down on a blessed night, and We have been warning [mankind].” (Sūrah al-Dukhān, Verses 1-3).

⁹⁵ “Certainly, there has come to you a light from Allah, and a manifest Book.” (Sūrah al-Mā'idah, Verse 15).

⁹⁶ “We have sent down the Book to you as a clarification of all things and as guidance,” (Sūrah al-Naḥl, Verse 89).

⁹⁷ “We have not omitted anything from the Book.” (Sūrah al-An'ām, Verse 38).

⁹⁸ Sūrah al-Ra'd, Verse 43.

evident that those who possess this knowledge are Imam Ali (‘as) and the infallible A’immah (‘ams).

In the narrations from the Ahl al-Sunnah, traditions affirming that Imam Ali (‘as) was granted knowledge of the Book have been recorded.⁹⁹ Likewise, many Shia narrations establish that this knowledge was not exclusive to Imam Ali (‘as) but was also bestowed upon the rest of the infallible A’immah (‘ams).

The evidence supporting this matter from specific narrations is extensive and has reached the level of *tawātur* (*mutawātir*; which has been explained previously). Some of these have been elaborated upon in Maqām Qur’ān wa ‘Itrat¹⁰⁰, as well as in other works such as Arkān al-Dīn¹⁰¹, Abwāb Rahmat¹⁰², and Ithbāt Wilāyat¹⁰³.

The esteemed companion Ṣaffār, who was among the noble companions of Imam Ḥasan al-‘Askarī (‘as) and whose reliability is widely acknowledged, narrates in Baṣā’ir al-Darajāt, within the sixth chapter of the fourth section, seven traditions affirming that the entire Quran revealed to the Noble Prophet is in the possession of the A’immah (‘ams).¹⁰⁴

In the seventh chapter of the same work, ten narrations are cited, clarifying that the A’immah (‘ams) possess the *tafsīr* (exegesis), *tanzīl* (revelation), and *ta’wīl* (interpretation) of the entire Quran.¹⁰⁵

Additionally, in the eighth chapter, reports are recorded stating that everything revealed to the Prophet (ṣawa), whether by night or day,

⁹⁹ al-Ḥākim al-Ḥaskānī, *Shawāhid al-Tanzīl li Qawā’id al-Tafḍīl*, Vol. 1, p. 400-405; al-Balkhī, Sulaymān b. Ibrāhīm al-Qundūzī, *Yanābī’ al-Mawaddah li-Dhawī l-Qūrbā*, Vol. 1, p. 305-310.

¹⁰⁰ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 81.

¹⁰¹ Kūshā, Muḥammad Ali, *Arkān al-Dīn*, p. 50.

¹⁰² Shāhrūdī, Shaykh Ali Namāzī, *Abwāb Rahmat*, p. 54.

¹⁰³ Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 50.

¹⁰⁴ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 193.

¹⁰⁵ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 193-194.

during travel or at home, was known by Amīr al-Mu'minīn ('as) and the Infallible A'imma ('ams).¹⁰⁶

'Allāmah al-Majlisī, in Bihār al-Anwār, within the chapter 'He Possesses the Knowledge of the Book,'

(باب أنه عليه السلام عنده علم الكتاب)

has narrated nineteen authentic and reliable reports proving that the phrase "He who has knowledge of the Book" in the noble verse refers to the Infallible A'imma.¹⁰⁷

Similarly, in al-Burhān Fī Tafsīr al-Qur'ān (Tafsīr al-Burhān)¹⁰⁸ and Tafsīr Nūr al-Thaqalayn, multiple narrations have been documented at the conclusion of Sūrah al-Ra'd concerning this subject.¹⁰⁹

Shaykh al-Kulaynī, the author of al-Kāfī has also narrated six traditions within a dedicated chapter, affirming that the A'imma ('ams) possess the entire knowledge of the Quran.¹¹⁰

Additionally, in another section, it is stated:

ما علم الله نبيه علماً إلا وقد أمره أن يعلمه علماً، وإنه كان شريكه في ذلك العلم

'Allah (swt) did not teach His Prophet (ṣawa) any knowledge except that He commanded him to convey it to Amīr al-Mu'minīn ('as), and he is the Prophet (ṣawa)'s partner in knowledge."¹¹¹

Furthermore, in Bihār al-Anwār, within the chapter 'He ('as) Was the Prophet (ṣawa)'s Partner in Knowledge but Not in Prophethood,'

¹⁰⁶ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 197.

¹⁰⁷ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 35, p. 429-435.

¹⁰⁸ al-Bahrānī, Hāshim al-Tūbilī, *al-Burhān fī Tafsīr al-Qur'ān* (Tafsīr al-Burhān), Vol. 2, p. 33.

¹⁰⁹ al-Ḥuwayzī, al-'Arūsī, *Tafsīr Nūr al-Thaqalayn*, Vol. 2, p. 521-525.

¹¹⁰ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 228.

¹¹¹ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 263.

(باب أنه (عليه السلام) كان شريك النبي (صلى الله عليه وآله) في العلم
والكمال دون النبوة والرسالة)

it is stated that Amīr al-Mu'minīn ('as) was the Prophet (ṣawa)'s partner in knowledge and perfection; though not in prophethood or messengership. He inherited the entire knowledge of the Prophet (ṣawa) and possessed knowledge surpassing that of all previous prophets ('as). Multiple narrations establish this status.¹¹²

Additionally, in Bihār al-Anwār, within the chapter 'The Quran Has an Apparent and Hidden Meaning, and the Knowledge of Everything is in the Quran, and All of It is with the A'imma ('ams).'

(باب أن القرآن له ظهر وبطن، وأن علم كل شيء فيه، وأنه عند الأئمة
(عليه السلام))

For this statement, eighty-four traditions have been recorded.¹¹³

In Bihār al-Anwār, within the chapter 'They Are the People of the Knowledge of the Quran, Those Who Have Been Given It, and Those Firmly Rooted in Knowledge,'

(باب أنهم أهل معرفة القرآن، ومن أوتوه، والراسخون في العلم)

Fifty-four narrations have been cited.¹¹⁴

Similarly, in al-Kāfi, within the chapter 'Indeed, Those Whom Allah Has Chosen and to Whom He Has Bequeathed His Book Are the A'imma ('ams),'¹¹⁵

¹¹² al-Majlisī, 'Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 40, p. 208.

¹¹³ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 92, p. 78.

¹¹⁴ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 23, p. 188.

¹¹⁵ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfi*, Vol. 1, p. 214.

(بَابُ إِنَّ الْأَئِمَّةَ عَلَيْهِمُ السَّلَامُ) هُمُ الَّذِينَ افْتَرَضَ اللَّهُ طَاعَتَهُمْ، وَوَرَّثَهُمْ
كِتَابَهُ

Numerous narrations affirm this point.

(بَابُ فِي أَنْ عِنْدَهُمْ جَمِيعُ الْقُرْآنِ وَعِلْمِهِ)

Shaykh al-Saffār, in Baṣā'ir al-Darajāt, has dedicated a chapter to this subject, citing fifteen narrations to further substantiate the claim.¹¹⁶ The conclusion drawn from these reports aligns with the interpretation of the noble verse:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا^ط

*“Then We made those whom We chose from Our servant’s heirs to the Book.”*¹¹⁷

This signifies that the chosen servants, described in the verse as those who hasten toward goodness, are none other than the A’immah (‘ams), who have been granted the knowledge of the Book. These chosen ones belong to the lineage of the family of Muḥammad (ṣawa), and among them, those who excel in righteousness are the A’immah (‘ams). Others among them fail to recognize the rank of the Imam, thereby wronging themselves, while some hold a moderate status, having attained an understanding of the Imam’s position.

In Bihār al-Anwār, the number of narrations on this subject has been increased to fifty-one reports.¹¹⁸

Additionally, numerous narrations have been transmitted through scholars of the Ahl al-Sunnah.¹¹⁹ In Maqām Qur’ān wa ‘Itrat,

¹¹⁶ al-Saffār, Shaykh Muḥammad b. al-Ḥasan, Baṣā'ir al-Darajāt, p. 44.

¹¹⁷ Sūrah Fāṭir, Verse 32.

¹¹⁸ al-Majlisī, ‘Allāmah Muḥammad Bāqir, Bihār al-Anwār, Vol. 23, p. 212-228.

¹¹⁹ al-Ḥākim al-Ḥaskānī, Shawāhid al-Tanzīl li Qawā'id al-Taḥḍīl, Vol. 3, p. 156; al-Baghdādī, Maḥmūd al-Ālūsī, Tafsīr Rūḥ al-Ma'ānī, Vol. 11, p. 369.

more than twenty of these narrations have been explained,¹²⁰ and several of them have also been included in Ithbāt Wilāyat (The Proof of Wilāyah).¹²¹

It is also worth mentioning the reference made by ‘Allāmah Kāmil Shihāb al-Dīn al-Najafī al-Mar‘ashī (ra) in the appendices of Ihḡāq al-Haqq, where he cites al-Fāḡil al-Tirmidhī in Manāqib Murtaḡawīyyah.¹²²

There, it is recorded that: “The Imam of the Worlds (‘as) declared:

قال إمام العالمين (عليه السلام)
«أنا صاحب علم الكتاب، وعلم ما كان وما يكون.»
ومن خلال ما تقدم من النقاشات، يتضح، من خلال الأدلة القرآنية
والأحاديث القطعية، أن القرآن كتابٌ مبينٌ صامت، وأما الإمام علي (عليه
السلام) فهو الكتاب المبين الناطق.
وقد عبّر عن هذا المعنى بقولهم:
«الكتاب المبين هو الإمام المبين.»
وهذا عين ما صرح به الإمام علي (عليه السلام) بقوله:
القرآن كتاب الله الصامت، وأنا كتاب الله الناطق.

‘I am the one who possesses the knowledge of the Book; of what was
and what will be.’”¹²³

From the discussions above, it becomes clear, through both
Quranic evidence and definitive aḡādīth, that while the Quran is a clear

¹²⁰ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur‘ān wa ‘Itrat*, p. 41-47.

¹²¹ Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 52.

¹²² al-Tirmidhī, Muḡammad Ṣāliḡ, *Manāqib al-Murtaḡawīyyah*, p. 133-135.

¹²³ al-Shūstarī, Qāḡī Nūrallāh, *Ihḡāq al-Haqq wa Izhāq al-Bāṡil*, vol. 7, p. 608.

but silent book, Imam Ali (‘as) is the clear and speaking book. This concept has also been articulated as follows:

“The Kitāb al-Mubīn is the Imām al-Mubīn.”

This very statement is echoed in the words of Imam Ali (‘as), who said:

“The Quran is the silent divine book, and I am the speaking divine book.”¹²⁴

وكذلك قال الإمام موسى بن جعفر (عليه السلام) في تفسيره لقوله تعالى:
(وَالْكِتَابِ الْمُبِينِ)
قال:

الباطن من الكتاب المبين في القرآن هو أمير المؤمنين علي (عليه السلام)

Similarly, Imam Mūsā b. Ja‘far (‘as), in his interpretation of the verse
“By the Kitāb al-Mubīn,”¹²⁵ stated: “The inner meaning of the *Kitāb al-Mubīn* in the Quran, is Amīr al-Mu‘minīn Ali (‘as).”¹²⁶

وكذلك قال الإمام الصادق (عليه السلام) في تفسيره للآية الكريمة
«وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ»
قال:

الكتاب المبين هو الإمام المبين.

Likewise, Imam al-Ṣādiq (‘as), in his explanation of the noble verse:
“And nothing fresh or dry exists except that it is in a Manifest Book

¹²⁴ al-Ḥurr al-‘Āmilī, Shaykh Muḥammad b. al-Ḥasan, *Wasā’il al-Shia*, Vol. 27, p. 34.

¹²⁵ Sūrah al-Dukhān, Verse 1-2; Sūrah al-Zukhruf, Verse 1-2.

¹²⁶ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 479; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 16, p. 88.

(*Kitāb al-Mubīn*), ¹²⁷ stated: “The *Kitāb al-Mubīn* is the Imām al-Mubīn.”¹²⁸

Furthermore, two additional narrations from Imam al-Ṣādiq (‘as) affirm:

قال الإمام الصادق (عليه السلام): «عَلَّمَ الْكِتَابَ الْمُبِينُ عِنْدَ الْإِمَامِ الْمُبِينِ.

“The knowledge of the *Kitāb al-Mubīn* is with the *Imām al-Mubīn*.”¹²⁹

The application of “*Kitāb al-Mubīn*” to the being of the Imam is based on the attribution of an essential quality to its true position. Since the entirety of Quranic knowledge is embedded within the sacred heart of the Imam, he is identified as the *Kitāb al-Mubīn*. This is analogous to the phrase “Zayd is justice itself”—indicating that because perfect justice is fully embodied in him, he is referred to by that very term. Similarly, in Persian, a person may be described as a “walking embodiment of piety and righteousness.”

Thus, the designation of the *Kitāb al-Mubīn* is applied to the *Imām al-Mubīn*, and this interpretation is reinforced by numerous authentic narrations.¹³⁰

¹²⁷ Sūrah al-An‘ām, Verse 59.

¹²⁸ al-‘Ayyāshī, Shaykh Muḥammad b. Mas‘ūd, *Tafsīr al-‘Ayyāshī*, Vol. 1, p. 362; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 4, p. 90.

¹²⁹ al-Ṭabrisī, Shaykh Aḥmad b. Ali, *al-Ihtijāj*, Vol. 2, p. 375; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 35, p. 430 h.3 (Chapter 24 of the chapters on the verses revealed regarding him... from the book ‘The History of the Commander of the Faithful’); al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 8, p. 248; al-Baḥrānī, Hāshim al-Tūbilī, *al-Burhān fī Tafsīr al-Qur‘ān*, Vol. 2, p. 436.

¹³⁰ “They are signs, clear proofs, and the Book of Allah (swt)” —meaning that the A‘immah (‘ams) are the signs, clear proofs, and the books of Allah. Twenty narrations have been cited to establish this title (al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 23, p. 206); “They are the words of Allah (swt).” Twenty-five narrations have been presented for this title (al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 24, p. 173); Similarly, “He is the word of Allah (swt).” In reference to Amīr al-Mu‘minīn (‘as). (al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 36, p. 55).

7. The Knowledge of the A'immaḥ ('ams) Regarding All the Realities of the Quran

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

*"We have not omitted anything from the Book."*¹³¹

This verse indicates that the knowledge of everything exists in the silent Book (the Quran). On the other hand, based on the narrations that will follow, the knowledge of the A'immaḥ ('ams) regarding the entire Quran is definitively established. And since the Quran contains all realities and nothing has been omitted from it, it follows that the A'immaḥ ('ams) possess all knowledge and are aware of everything.

8. The Explanation of Everything in the Noble Quran

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَيِّبَاتًا لِّكُلِّ شَيْءٍ

*"We have sent down the Book to you as a clarification of all things."*¹³²

The reasoning based on this verse follows the same approach as the arguments drawn from previous verses. The related narrations will be presented in later sections.

How the A'immaḥ ('ams) Used These Verses as Proof

Sayyid Fātiḥ said: "If Your Eminence could present some aḥādīth where the A'immaḥ ('ams) have used these verses as proof, it would help us understand this matter better. I would be most grateful."

I responded: "Certainly. With great pleasure, I will narrate some reports for you."

¹³¹ Sūrah al-An'ām, Verse 38.

¹³² Sūrah al-Naḥl, Verse 89.

The First Ḥadīth

سأل عبد الحميد الإمام موسى الكاظم (عليه السلام): "أكان رسول الله (صلى الله عليه وآله) وارثاً لجميع الأنبياء؟" فقال الإمام (عليه السلام): "نعم، إن الله لم يبعث نبياً إلا وكان محمد (صلى الله عليه وآله) أعلم منه..."

‘Abd al-Ḥamīd asked Imam Mūsā al-Kāẓim (‘as): “Was the Noble Prophet (ṣawa) the inheritor of all the prophets?” The Imam (‘as) replied: “Yes. Allah (swt) has not sent any prophet except that Muḥammad (ṣawa) possessed greater knowledge than him....” Then, the Imam (‘as) referenced the noble verse:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى

“If only it were a Quran whereby the mountains could be moved, or the earth could be toured, or the dead could be spoken to...”¹³³

He (‘as) explained that this Quran—through which mountains could be moved, vast distances traversed in moments, and extraordinary feats accomplished, such as those performed by Āṣif b. Barkhiyā, the successor of Prophet Sulaymān (‘as), who brought the throne of Bilqīs in an instant—has been inherited by us.

The Imam (‘as) then cited another verse:

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

“There is nothing hidden in the heavens or the earth but it is in a manifest Book.”¹³⁴

And he referred to the following verse:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

¹³³ Sūrah al-Ra’d, Verse 31.

¹³⁴ Sūrah al-Naml, Verse 75.

“Then We made those whom We chose from Our servant’s, heirs to the Book.”¹³⁵

He concluded:

نحن الذين اصطفانا الله، وأورثنا علم الكتاب، فيه تبيان كل شيء

“We are the ones whom Allah (swt) has chosen, and He has granted us the knowledge of the Book, which contains explanations for everything.”¹³⁶

Ibn Shabrama, a scholar from the general public, once acknowledged: “No one besides Ali b. Abī Ṭālib ever declared,

سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي

¹³⁵ Sūrah Fāṭir, Verse 32.

¹³⁶ In the noble book *Uṣūl al-Kāfi*, vol. 1, p. 226, vol. 7, in the chapter on the A‘immah (‘ams) inheriting from the Messenger (ṣawa) and all the prophets and their successors, this narration has been cited along with six other narrations. Among them is the following: From Ibrāhīm, from his father, from Abū al-Ḥasan the first (‘as): “I said to him, ‘May I be your ransom! Inform me, did the Prophet (ṣawa) inherit from all the prophets?’ The Imam (‘as) replied, ‘Allah (swt) has not sent any prophet except that Muḥammad (ṣawa) was more knowledgeable than him.’ I said, ‘Indeed, ‘Īsā, son of Maryam, would bring the dead to life by Allah (swt)’s permission.’ The Imam said, ‘You have spoken the truth. And Sulaymān b. Dāwūd, understood the speech of birds. The Messenger of Allah (ṣawa) had the ability to perform these acts... And indeed, Allah (swt) says in His Book: *‘And if there were a Quran by which the mountains could be moved, or the earth could be cleft, or the dead could be made to speak...’* And we have inherited this Quran, in which is that by which mountains are moved, lands are cleft, and the dead are brought back to life. And we know the water beneath the air. Indeed, in the Book of Allah (swt), there are verses that do not apply to anything except by Allah (swt)’s permission. And from what Allah (swt) has permitted, what the scribes have recorded, Allah (swt) has placed for us in the source of the Book. Indeed, Allah says: *‘And there is nothing hidden in the heavens or the earth except that it is in a manifest Book.’* Then He said: *‘Then We gave the Book as inheritance to those whom We chose from among Our servants.’* So, we are the ones whom Allah (swt) has chosen, and He has made us inherit that in which the explanation of all things exists.” This narration has also been recorded in *Baṣā’ir al-Darajāt*, p. 47, chapter 21 of the first section, with slight differences in some of its wording. Previously, other narrations regarding the interpretation of the noble verse *‘Then We gave the Book as inheritance...’* have been mentioned. (Author)

‘Ask me before you lose me,’

without being proven wrong.”¹³⁷

This statement highlights that Imam Ali (‘as) is among those firmly established in knowledge—those who have complete understanding of the Quran’s meaning. Allah (swt) says about them:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

“And no one knows its interpretation except Allah and those firmly rooted in knowledge.”¹³⁸

The deeper meanings of the Quran are known only by Allah (swt) and those firmly established in knowledge. The apparent meanings of the Quran can be understood by scholars of language, but true comprehension requires deeper insight. If someone were not truly grounded in knowledge, they would never dare to make such a claim. What is the source of such certainty?

It is evident that whatever knowledge they possess comes from the Quran itself. Allah (swt) describes the Quran as:

تَبَيَّنَا كُلَّ شَيْءٍ ۚ¹³⁹ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ¹⁴⁰ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ¹⁴¹

“A clarification of all things... We have gathered everything in a manifest Imam... Nothing is fresh or withered but it is in a manifest Book.”

¹³⁷ al-Nu‘mān, al-Qāḍī, *Sharḥ al-Akḥbār fī Faḍā’il al-A’immah al-Athār*, Vol. 2, p. 311; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 40, p. 190.

¹³⁸ Sūrah Āl ‘Imrān, Verse 7.

¹³⁹ Sūrah al-Naḥl. Verse 89.

¹⁴⁰ Sūrah Yāsīn, Verse 12.

¹⁴¹ Sūrah al-An‘ām, Verse 59.

Clearly, these sciences are not found in the surface text of the Noble Quran but are concealed within its deeper meanings and interpretations. Indeed, all knowledge is contained within the Quran, and Imam Ali ('as) is, as testified by Allah (swt), among those who understand its mysteries.

As long as the moon shines in the night sky, as long as the sun rises from the east at dawn, as long as autumn's winds stir the gardens, and as long as spring's rivers swell with waves, this truth will remain known, echoing in the gatherings of scholars and in the ears of the world. Anyone who attempts to make such a claim without rightful knowledge will only face disgrace, as history itself has shown.

The Second Ḥadīth

Although this narration has been transmitted through Sunni sources, it aligns with Shia reports and is supported by Quranic verses, so I will share it here.

In Iḥqāq al-Ḥaqq, citing Yanābī' al-Mawaddah by al-Qandūzī, which in turn quotes from Manāqib, it is reported:

في إحقاق الحق، نقلاً عن ينابيع المودة للعلامة القندوزي، والذي نقله عن مناقب، يُروى أن بعض الأشخاص سألوا الإمام علي (عليه السلام) قالوا: "إنَّ النبي عيسى (عليه السلام) أحيا الموتى، وإنَّ النبي سليمان (عليه السلام) كان يفهم لغة الطير، هل تمتلك مثل هذه القدرات؟"

فأجاب الإمام (عليه السلام)

"إنَّ سليمان، رغم مملكته العظيمة، لم يكن يعلم مكان الماء. وعندما غاب الطائر الذي كان يستطيع الكشف عن مصادر المياه، غَضِبَ عَلَيْهِ

Some asked Imam Ali ('as): "Prophet 'Īsā ('as) revived the dead, and Prophet Sulaymān ('as) understood the speech of birds. Do you possess such abilities?"

The Imam ('as) replied: "Sulaymān, despite his great kingdom, did not know the location of water. When the bird, which could detect water sources, was absent, he became frustrated." Then, the Imam ('as) continued:

"With me are the sciences of the Quran, as Allah (swt) says:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ¹⁴² وَمَا مِنْ غَائِبَةٍ¹⁴³ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا¹⁴⁴

'Had it been a Quran by which the mountains were set in motion... There is no hidden thing... Then We made the Book an inheritance for those whom We have chosen.'

إِنَّ عِلْمَ الْقُرْآنِ عِنْدِي. بِهِ تُحَرِّكُ الْجِبَالَ وَتَسَارُ الْبِلَادُ وَيُحْيِي الْمَوْتَى وَيُعْرِفُ مَوَاقِعَ الْمَاءِ. نَعَمْ، إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ فِيهِ عِلْمَ كُلِّ شَيْءٍ

Indeed, the knowledge of the Quran is with me. Through it, mountains can be moved, lands can be traversed, the dead can be revived, and even the locations of water sources can be known. Yes, Allah (swt) has granted us a Quran that contains all knowledge."¹⁴⁵

The Third Ḥadīth:

قال السيد بن طاوس: لما استدعى هشام بن عبد الملك بن مروان الإمام الباقر (عليه السلام) والإمام الصادق (عليه السلام) إلى الشام، كان جماعة من الناس يتنافسون في الرماية. فدفع هشام تسعة أسهم إلى الإمام الباقر (عليه السلام) وقال له: "ارم"، فأخذ الإمام (عليه السلام) السهم

¹⁴² Sūrah al-Ra'd, Verse 31.

¹⁴³ Sūrah al-Naml, Verse 75.

¹⁴⁴ Sūrah al-Fāṭir, Verse 32.

¹⁴⁵ al-Shūstarī, Qāḍī Nūrallāh, *Iḥqāq al-Haqq wa Izhāq al-Bāṭil*, Vol. 8, p. 141; al-Balkhī, Sulaymān b. Ibrāhīm al-Qundūzī, *Yanābī' al-Mawaddah lī-Dhawī l-Qurbā*, Vol. 1, p. 217.

الأول وأطلقه فصابه في مركز الهدف. ثم أطلق السهم الثاني فشَقَّ الأول نصفين، ثم أطلق الثالث فصابه في الثاني، وهكذا حتى انتهى إلى السهم التاسع الذي دخل في السهم الثامن. فدهش الحاضرون، وندم هشام على أمره، وقال: "ما رأيت مثل هذه المهارة قط! هل يقدر ابنك جعفر على ذلك أيضاً؟" فقال الإمام الباقر (عليه السلام): "نعم، نحن أهل بيت وراثتنا الكمال من رسول الله (صلى الله عليه وآله). ثم أضاف: "لقد أمر الله تعالى نبيه (صلى الله عليه وآله) أن يودع علمه وفضائله عند علي بن أبي طالب (عليه السلام)، وقد نزلت آيات تؤكد ذلك".

Sayyid b. Tāwūs reports: When Hishām b. ‘Abd al-Mālik b. Marwān summoned Imam al-Bāqir (‘as) and Imam al-Sādiq (‘as) to Shām, a group of people were engaged in archery. Hishām handed nine arrows to Imam al-Bāqir (‘as) and asked him to shoot. The Imam (‘as) took aim and fired the first arrow, striking the target’s center. With the second arrow, he split the first in half. The third pierced the second, and so on, until the ninth arrow was embedded within the eighth. The spectators were stunned, and Hishām regretted his command. He admitted: “I have never seen such skill before! Can your son Ja‘far shoot like this as well?” Imam al-Bāqir (‘as) replied: “Yes, we are a family that has inherited perfection from the Noble Prophet (ṣawa).” Then he added: “Allah (swt) commanded His Prophet (ṣawa) to entrust Ali b. Abī Ṭālib (‘as) with his knowledge and virtues, and verses were revealed affirming this, including:

وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ

*‘And let an attentive ear retain it.*¹⁴⁶

قال النبي (صلى الله عليه وآله): "سألت الله تعالى أن يجعل الأذن السامعة هي أذن علي بن أبي طالب (عليه السلام)، فاستجاب الله دعائي." ولذا

¹⁴⁶ Sūrah al-Hāqqah, Verse 12.

كان علي (عليه السلام) يقول: "علمني رسول الله (صلى الله عليه وآله) ألف باب من العلم، ومن كل باب فتح لي ألف باب." وهذه المعرفة قد ورثناها نحن، لا غيرنا".

فقال هشام عند سماع هذا: "علي بن أبي طالب (عليه السلام) ادعى علم الغيب، مع أن الله تعالى لم يطلع أحداً على غيبه!"

The Noble Prophet (ṣawa) said: 'I asked Allah (swt) to make that 'attentive ear' the ear of Ali b. Abī Ṭālib ('as), and He granted my request.' For this reason, Ali ('as) used to say: 'The Prophet (ṣawa) taught me a thousand doors of knowledge, and from each of those doors, a thousand more doors opened.' And this knowledge has been passed down to us, not to others."

Upon hearing this, Hishām objected: "Ali b. Abī Ṭālib claimed knowledge of the *ghayb*, yet Allah (swt) has not granted anyone access to His unseen knowledge!"

The Imam ('as) replied: "Allah (swt) has revealed to His Prophet (ṣawa) a Book in which the explanation of what has occurred and what will happen until the Day of Resurrection is contained, as He has stated:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ ۚ¹⁴⁷ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ¹⁴⁸ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ¹⁴⁹

*'We have sent down the Book to you as a clarification of all things... We have accounted for everything in a manifest Imam... We have not neglected anything in the Book.'*¹⁵⁰

¹⁴⁷ Sūrah al-Nahl, Verse 89.

¹⁴⁸ Sūrah Yāsīn, Verse 12.

¹⁴⁹ Sūrah al-An'ām, Verse 38.

¹⁵⁰ The Imam ('as) proved *Ilm al-Ghayb* for Amīr al-Mu'minīn ('as) using these four verses, and despite the hatred Hishām harboured for the Ahl al-Bayt ('ams), he did not

قال الإمام الباقر (عليه السلام): "جميع علوم القرآن وتفسيره كانت عند علي بن أبي طالب (عليه السلام)، وبعد النبي (صلى الله عليه وآله)، لم يكن أحد غيره يمتلك هذه العلوم".

Moreover, Allah (swt) revealed to His Prophet (ṣawa) that he should not leave any of the secrets and sciences of the *ghayb* undisclosed, except that he should teach them to Ali b. Abī Tālib (‘as), and the Prophet (ṣawa) acted in accordance with Allah (swt)’s Command.”

Until Imam al-Bāqir (‘as) said: “All the sciences of the Quran and its interpretation were with Ali b. Abī Tālib (‘as), and after the Prophet (ṣawa), no one except him had access to these sciences.”¹⁵¹

The Fourth Ḥadīth

رَوَاهُ حَمَّادُ بْنُ عُمَرَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَانَ قَالَ: سَمِعْتُ إِمَامَ الصَّادِقِ (عليه السلام) يَقُولُ: "أَنَا ابْنُ رَسُولِ اللَّهِ (صلى الله عليه وآله)، وَأَنَا أَعْرَفُ كِتَابَ اللَّهِ (عَزَّ وَجَلَّ)، فِيهِ جِسَابُ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَكَيْفِيَّةِ خَلْقِهِمَا وَمَا سَيَكُونُ إِلَى يَوْمِ الْقِيَامَةِ، وَفِيهِ أَخْبَارُ السَّمَاوَاتِ وَالْأَرْضِ وَالْجَنَّةِ وَالنَّارِ وَأَحْوَالُ مَا فَارَقَ الزَّمَانَ وَمَا سَيَأْتِي فِي الْمُسْتَقْبَلِ. أَعْرَفُ ذَلِكَ كَمَا أَرَى مَا فِي كَفِّي، لِأَنَّ اللَّهَ (عَزَّ وَجَلَّ) قَالَ فِي كِتَابِهِ: "فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ".

Ḥammād b. ‘Uthmān reports that ‘Abd al-A‘lā b. A‘yan narrated to him, saying: I heard Imam al-Ṣādiq (‘as) say: “I am the son of the Messenger of Allah (ṣawa), and I know the Book of Allah (swt), which contains the account of the beginning of creation, the manner in which beings were

object. However, it is interesting that some friends, in addition to rejecting it, even intend to refute such verses. (Author)

¹⁵¹ Sayyid b. Tāwūs, *al-Amān*, p. 66; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 46, p. 306 h.1 Chapter 7 from the chapter on the history of Imam Muḥammad Baqir (‘as) and Imam Ali bin al Ḥusayn (‘as); and Vol. 82, p. 181 h.9 Chapter 106 Chapter of disbelief and similar vices from the Book of Belief and Disbelief.

brought into existence, and everything that will come into existence until the Day of Resurrection. It also contains the news of the heavens and the earth, Paradise and Hell, and the events of the past and the future. I know all of this as clearly as I see what is in the palm of my hand, because Allah (swt) has described the Quran, saying:

تَبْيَانٌ لِّكُلِّ شَيْءٍ

*'In it is the clarification of all things'*¹⁵² ¹⁵³

Although, given the Quranic references in these narrations, citing the chain of transmission is unnecessary, it should be noted that this narration is recorded in Baṣā'ir al-Darajāt with a unanimously authenticated chain from Ḥasan b. Ali b. Faḍḍāl, a trustworthy and esteemed figure, who narrates it from Ḥammād b. 'Uthmān.¹⁵⁴ Similarly, al-Kāfī records it in the chapter on referring to the Book and the Sunnah with a reliable chain from the same Ibn Faḍḍāl.¹⁵⁵

Shaykh al-Ṭūsī stated that Imam Ḥasan al-'Askarī ('as) said concerning the books of the children of Faḍḍāl:

قال الإمام العسكري عليه السلام

"اعملوا بما في رواياتهم ولا تعتمدوا على آرائهم."

"Act upon their narrations but do not rely on their personal opinions."¹⁵⁶

This narration is also recorded in Iḥqāq al-Ḥaqq through Sunni sources

¹⁵² Sūrah Nahl, Verse 89.

¹⁵³ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 197; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 92, p. 98 h.68 Chapter eight of the chapters on his excellences and rulings from the Book of Quran.

¹⁵⁴ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 197.

¹⁵⁵ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 61.

¹⁵⁶ al-Ṭūsī, Shaykh Muḥammad b. Ḥasan, *Tahdhīb al-Ahkām fī Sharḥ al-Muqni'ah*, p. 57; al-Ṭūsī, Shaykh Muḥammad b. Ḥasan, *Kitāb al-Ghaybah*, p. 390.

from ‘Abd al-A‘lā b. A‘yan, who narrates it from Imam al-Ṣādiq (‘as).¹⁵⁷

Regarding this narration, ‘Allāmah al-Majlisī (ra) explains:
“The meaning of *‘everything’* that is clarified in the Quran:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ¹⁵⁸

refers to all that has come into existence so far and all that will come into existence until the Day of Resurrection.”¹⁵⁹

In al-Kāfi, in the chapter on how Allah (swt) has gathered the entire Quran and its sciences only for the A‘immah (‘ams), this narration is reported with another chain from Yūnus ibn Ya‘qūb, Ḥārith ibn al-Mughīrah and others, among whom is ‘Abd al-A‘lā, Abū ‘Ubaydah, ‘Abdullāh ibn Bashīr Khanāfā‘ī, who say: “I heard Imam al-Ṣādiq (‘as) say: ‘I know the Book of Allah (swt) from its beginning to its end, just as I see my own palm, and in it are the news of the heavens and the earth and all that has happened and all that will happen. Have you not heard Allah (swt)’s statement: *‘In it is the clarification of all things’*”¹⁶⁰

‘Allāmah al-Majlisī (ra), in his commentary on this narration, states: “The news of the heavens refers to the celestial spheres, their movements, the states and ranks of the angels, the motion of the stars, their orbits, all the affairs that have occurred and will occur in the higher realms, and the benefits of its components. As for the news of the earth, it refers to the reality and essence of the earth, its layers, its dimensions, what is within it, its minerals, its vegetation, the events of past and

¹⁵⁷ al-Shūstārī, Qāḍī Nūrullāh, *Iḥqāq al-Haqq wa Izhāq al-Bāṭil*, Vol. 9, p. 141.

¹⁵⁸ Sūrah al-Naḥl, Verse 89.

¹⁵⁹ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir‘āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 1, p. 208

¹⁶⁰ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 229; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 92, p. 89 h.32. Chapter eight of the chapters on his excellences and rulings from the Book of Quran.

future nations, and all the occurrences of this world and the Hereafter.”¹⁶¹

حدثنا يونس بن يعقوب، عن الحارث بن المغيرة، عن جماعة منهم عبد الله بن بشير الخنafari وأبو عبيدة، وعبد الأعلم وغيرهم، قالوا: سمعنا الإمام الصادق (عليه السلام) يقول: "أنا أعلم ما في السماوات والأرض، وأعلم ما في الجنة والنار، وأعلم ما كان وما سيكون." ثم لما رأى من ذلك تعجباً في عيون بعضهم، قال: "أنا أعلم هذا من كتاب الله عز وجل، فإنه يقول: **فِيهِ تَبْيَانٌ لِّكُلِّ شَيْءٍ**"

The author of *Uṣūl al-Kāfī*, in the chapter on the A'imma (‘as)’s knowledge of what has happened and what will happen, narrates with another authentic chain from Yūnus b. Ya‘qūb, from Ḥārith b. al-Mughīrah, and a group of others, including ‘Abd al-A‘lam, Abū ‘Ubaydah, and ‘Abdullāh b. Bashīr al-Khanāfa‘ī, who report:

“We heard Imam al-Šādiq (‘as) say: ‘I know what is in the heavens and the earth, and I am aware of what is in Paradise and Hell, and I know what has happened and what will happen.’ Then, upon seeing that this statement was significant in the eyes of some, the Imam (‘as) paused and said: ‘I know this from the Book of Allah (swt), for He says: *‘In it is the clarification of all things’*”¹⁶²

This narration is also mentioned in *Baṣā‘ir al-Darajāt*, in the sixth chapter of the third section, with the additional statement of the Imam (‘as): “I know what has happened and what will happen until the Day of Resurrection.”¹⁶³

¹⁶¹ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir‘āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 3, p. 33.

¹⁶² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 261; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 111 h.8 Chapter Sixth from the chapter of their knowledge from the *Book of Imāmah*.

¹⁶³ al-Šaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 128

And in this regard, the respected Shaykh al-Ṣaffār (ra) has narrated four other aḥādīth with authentic and reliable chains from Imam al-Ṣādiq (‘as). One of them is as follows:

Ḥammād said: “Imam al-Ṣādiq (‘as) has said: ‘By Allah (swt), we know what is in the heavens and the earth, what is in Paradise and Hell, and what is between them.’” Ḥammād said: “I looked at the Imam with astonishment, and when he saw my reaction, he said: ‘I know this from the Book of Allah (swt),’ and he repeated this three times. Then he recited the following noble verse:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

‘The day We shall raise a witness from every nation against them from among themselves, and We shall bring you as a witness against these.

And We have sent down to you the Book as a clarification of all things.’¹⁶⁴

Meaning, this matter is from the Book of Allah (swt), which contains the explanation and clarification of everything.

"رُوي عن بُكَيْرِ بْنِ أَعْيُنٍ قَالَ: قَالَ الْإِمَامُ الصَّادِقُ (عَلَيْهِ السَّلَام) وَهُوَ يُمْسِكُ بِذِرَاعِ نَفْسِهِ: 'وَاللَّهِ، هَذِهِ جِلْدَةُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، هَذِهِ وَاللَّهِ عَرُوقُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، هَذِهِ وَاللَّهِ لَحْمُهُ وَهَذِهِ عِظَامُهُ، وَأَنَا أَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا فِي هَذَا الدُّنْيَا وَمَا فِي الْآخِرَةِ.' فَحِينَ رَأَى تَغَيَّرَ وَجْهُ النَّاسِ، قَالَ: 'يَا بُكَيْرُ، أَعْلَمُ هَذَا مِنْ كِتَابِ اللَّهِ تَعَالَى، كَمَا قَالَ: {وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ}'"

In al-Manāqib of Ibn Shahrāshūb, it is narrated from Bukayr b. A‘yun that he said: “Imam al-Ṣādiq (‘as) grasped his own forearm and said:

¹⁶⁴ Sūrah al-Naḥl, Verse 89.

‘O Bukayr! By Allah (swt), this is the skin of the Messenger of Allah (ṣawa), this is, by Allah (swt), the veins of the Messenger of Allah (ṣawa), this is, by Allah (swt), his flesh, and these are, by Allah (swt), his bones. And I know what is in the heavens, I know what is in the earth, I know what is in this world, and I know what is in the Hereafter.’

Then he saw that the people’s expressions changed, so he said: ‘O Bukayr! I know this from the Book of Allah (swt), as He says: *‘And We have sent down to you the Book as a clarification of all things’*”¹⁶⁵

These narrations are a general explanation of the Quran, and the Quran itself confirms these narrations with each one reinforcing the other. It is also clear that these sciences are not in the apparent meaning (*ẓāhir*) of the verses of the Quran but are found in its inner (*bāṭin*) meanings and interpretation, and no one shares in this knowledge except the Ahl al-Bayt (‘ams).

We are grateful and thankful to Allah (swt) for illuminating our hearts with the light of *Wilāyah* and for the boundless grace of the Mighty and Merciful Lord that has encircled us.

At this moment, Mashhadī Muḥammad said: “Gentlemen, the beds are ready; please proceed to rest.”

Sayyid Fātiḥ said: “One of the things that contributes to bodily health is that a person should visit the restroom before sleeping. Also, one of the acts that carries great reward is sleeping with ablution; whoever sleeps with ablution, it is as if they have worshipped until morning. Reciting Sūrah al-Tawḥīd (*Ikhlāṣ*) three times carries the reward of a complete recitation of the Quran, and reciting *Āyat al-Kursī*

¹⁶⁵ Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Tālib*, Vol. 4, p. 250; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 28.

along with ‘*Qul Huwa Allāhu Aḥad*’ six times provides protection from calamities and evils.¹⁶⁶ Gentlemen, do not neglect these practices.”

Then, Ḥāj Sayyid Fātiḥ also laid down among his friends and dear guests. As he did every night, he woke up before dawn, performed ablution, and prayed the night prayer. When the time for *Fajr* arrived and the light of dawn pierced the horizon, the *adhān* was called. Gradually, the companions awoke and prepared to perform the morning prayer. They prayed *Fajr* in congregation and engaged in post-prayer supplications.

Then, Ḥāj gestured to Mashhadī Muḥammad, and breakfast was prepared, along with arrangements for hospitality. A large teapot, whose bubbling sound added warmth to the gathering, was boiling. The sky brightened, and the sun emerged from the horizon, its rays turning the leaves of the trees golden. A pleasant breeze blew. The companions sat for breakfast, which was enjoyed with delight and cheerfulness.

Afterward, Ḥāj Fātiḥ said: “Ḥāj Namāzī, it would be good if you continued the discussion.”

I replied: “Very well.”

Bismillāh al-Raḥmān al-Raḥīm. All praise belongs to Allah (swt), the Lord of the worlds, as He is deserving of it. And peace be upon Muḥammad (ṣawa) and his pure and purified family (‘as)

¹⁶⁶ al-Bayhaqī, Ibrāhīm b. Muḥammad, *al-Maḥāsin wal Masāwī*, p. 298; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 76, p.196 (Chapter 44 of the chapters on etiquette of staying up from the book of manners).

9. The Knowledge of the Written Book for the A'imma (‘ams)

وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

“There is no town but that We will destroy it before the Day of Resurrection, or punish it with a severe punishment; this has been inscribed in the Book.”¹⁶⁷

From what we have previously stated, it is clear that the knowledge of this Book is with the Prophet (ṣawa) and the A'imma (‘ams), and they have informed us of these matters. Hence, they are aware of these affairs, whether the Book refers to the Silent Book, meaning the Quran, or the Preserved Tablet. In any case, whatever it may be, it falls within the generality of ‘everything’ as the Quran states: *“We have gathered everything in a Manifest Imam.”¹⁶⁸* Also, it has been stated: *“And We sent down to you the Book as a clarification of all things.”¹⁶⁹*

10. The Knowledge of All Matters Entrusted to the Imam (‘as)

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

“And We have enumerated everything in a Book.”¹⁷⁰

From this verse, as with previous ones, it is evident that the knowledge of all things exists within the Book. Earlier discussions have

¹⁶⁷ Sūrah al-Isrā', Verse 58.

¹⁶⁸ Sūrah Yāsīn, Verse 12.

¹⁶⁹ Sūrah al-Nahl, Verse 89.

¹⁷⁰ Sūrah al-Naba', Verse 29.

established that the knowledge of the Book is with the Noble Prophet (ṣawa) and the A'imma (‘ams), meaning they possess knowledge of all matters. It can also be understood that the Book refers to the Manifest Imam (‘as), as Allah (swt) states: “*We have enumerated everything in a Manifest Imam.*” The term ‘everything’ in these verses is similar to the phrase: “*And We sent down to you the Book as an explanation of everything.*”

The explanations previously given regarding that verse apply here as well.

11. The Imam (‘as)’s Knowledge of All Events

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

“No affliction befalls the earth or yourselves but it is in a Book before We bring it into being—that is indeed easy for Allah—so that you may not grieve for what escapes you, nor boast for what comes your way.”¹⁷¹

This knowledge is given so that one does not despair over what is lost nor become arrogant over what is gained. It is a reminder that all events are preordained and continue to be determined on the Night of *Qadr*.

The previous discussions and narrations affirm that this knowledge of the Book has been granted to the Prophet (ṣawa) and the A'imma (‘ams), meaning they have knowledge of all events.

Tafsīr al-Qummī, while explaining this noble verse, records from Imam al-Ṣādiq (‘as):

¹⁷¹ Sūrah al-Ḥadīd, Verses 22-23.

"قال الإمام الصادق (عليه السلام) في تفسير هذه الآية: 'صدق الله، فقد أعطى الله الكتاب للأنبياء، وقد علمنا هذا الكتاب في ليالي القدر وفي أوقات أخرى'."

"Allah (swt) has spoken the truth; He granted the Book to the prophets, and He has also taught us this Book on the Nights of *Qadr* and at other times."¹⁷²

12. The Ahl al-Bayt (‘ams) Are the ‘*Mutawassimīn*’¹⁷³

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ

*"Indeed, in that are signs for those who discern."*¹⁷⁴

The ‘*Mutawassimīn*’ are individuals who, upon seeing someone, recognize whether they are a believer or a disbeliever and perceive their fate. They see with Allah (swt)’s Light, making no errors in their discernment, as they recognize people’s inner realities.

Given this definition of *Mutawassimīn*, along with numerous narrations in which the A’immah (‘ams) have stated:

نحن المُتَوَسِّمُونَ

*"We are the Mutawassimūn,"*¹⁷⁵

¹⁷² al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 351; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 24, p. 223.

¹⁷³ Those Who Discern.

¹⁷⁴ Sūrah al-Ḥijr, Verse 75.

¹⁷⁵ *al-Kāfī*, vol. 1, p. 218, in the chapter on the *Mutawassimīn* in the Quran are the A’immah (‘ams). Likewise, in *Baṣā’ir al-Darajāt* by Shaykh al-Ṣaffār, p. 354, chapter 17 of the seventh section, there are 18 narrations on this matter. Additionally, *al-Burhān fī Tafsīr al-Qur’ān*, vol. 3, p. 378–381, and *Tafsīr Nūr al-Thaqalayn*, vol. 3, p. 23, have transmitted numerous narrations on this subject. Moreover, in *Biḥār al-Anwār*, vol. 24, p.

it follows that the A'imma (‘ams) see through the light of Allah (swt), are aware of past and future events, and possess knowledge of the realities of creation.

قال أبو بصير عن الإمام الصادق (عليه السلام):
 "الإمام يرى بنور ربه، ويتكلم بأمر الله، ولا يخفى عليه شيء يريد أن يعلمه".

In *Tafsīr al-‘Ayyāshī*, Abū Baṣīr narrates that Imam al-Ṣādiq (‘as) said:
 “The Imam sees with the light of his Lord, speaks by Allah (swt)’s Command, and nothing is hidden from him that he wishes to know.”¹⁷⁶

13. The Descent of Angels and the Spirit upon the Imam (‘as)

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

*“In it the angels and the Spirit descend, by the leave of their Lord, with every command.”*¹⁷⁷

From the verses of *Sūrah al-Qadr* and the narrations explaining them, it is understood that on the Night of *Qadr*, the angels and the Spirit descend upon the Prophet (‘as) and, after him, upon the Imam of the time (‘aj), bringing forth all matters that have been decreed. This

123, in chapter 42, where it is mentioned that the A'imma (‘ams) are the *Mutawassimūn* and that they recognize all the states of people, twenty-one narrations have been cited. Likewise, in *Mustadrak Saḥīḥ al-Bihār*, vol. 10, p. 305 additional sources have been referenced. (Author)

¹⁷⁶ al-‘Ayyāshī, Muḥammad b. Mas‘ūd, *Tafsīr al-‘Ayyāshī*, Vol. 2, p. 248; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 24, p. 126h.5 Chapter 62 on the verses revealed about them from the *Book of Imāmāh*.

¹⁷⁷ *Sūrah al-Qadr*, Verse 4

means that, by Allah (swt)’s permission, the Prophet (ṣawa) and the A’immah (‘ams) are made aware of divine decrees.¹⁷⁸

14. The Connection Between the Night of *Qadr* and the Imam (‘as)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنْذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

*“Indeed, we sent it down on a blessed night—indeed, we have been warning. On that night, every definitive matter is resolved.”*¹⁷⁹

The apparent meaning of this noble verse—along with numerous widely transmitted narrations from both Sunni and Shi‘i sources—confirms that the Night of *Qadr* occurs every year during the month of Ramaḍān. It is also established that the angels and the Spirit descend upon the Prophet (ṣawa) during his time, and after him, upon the Imam of each era.

As stated in authentic narrations from the A’immah (‘ams),¹⁸⁰ on this night, all matters for the coming year—including tribulations, illnesses, deaths, sustenance, rainfall, and both good and difficult events—are recorded. These decrees were presented to the Prophet (ṣawa) during his lifetime and, in each generation after him, to the Imam of that time.

¹⁷⁸ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 220-225; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 47-100 Chapter 3 from the chapters of their creation, etc. from the Book of Imāmāh.

¹⁷⁹ Sūrah al-Dukhān, Verses 3-4.

¹⁸⁰ al-Bahrānī, Hāshim al-Tūbīlī, *Tafsīr al-Burhān*, Vol. 5, p. 8-12; al-Ḥuwayzī, al-‘Arūsī, *Tafsīr Nūr al-Thaqalayn*, Vol. 4, p. 620-625; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 97, p. 125 Chapter 53 from the chapters regarding the fasting in the Month of Ramaḍān from the Book of Fasting; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 220-225.

قَالَ فَخْرُ الرَّازِيِّ فِي تَفْسِيرِهِ:
 "لَيْلَةُ الْقَدْرِ سُمِّيَتْ بِهَذَا الْاسْمِ لِأَنَّهَا اللَّيْلَةُ الَّتِي يُقَدَّرُ فِيهَا مَا يَكُونُ فِي
 السَّنَةِ مِنَ الْمُصِيبَاتِ وَالرِّزْقِ وَالْأَمْرَاضِ وَالْمَوَاتِ وَسَائِرِ الْقُدْرِ
 وَالْأُمُورِ."

Fakhr al-Rāzī, in *Tafsīr Mafāṭih al-Ghayb*, explains that the Night of *Qadr* is named as such because: "It is the night when divine decrees are established regarding the occurrence of calamities, sustenance, ailments, deaths, and all decisions and matters."

قال ابن عباس:
 "فِي هَذِهِ اللَّيْلَةِ يُقَدَّرُ فِيهَا مَا يَكُونُ فِي السَّنَةِ، مِنْ مَطَرٍ وَرِزْقٍ وَحَيَاةٍ
 وَمَوْتٍ، حَتَّى الْمَنَامِ فِي اللَّيْلَةِ التَّالِيَةِ."

Ibn ‘Abbās stated: "On this night, everything is destined for the coming year—such as rainfall, sustenance, life, and death, even the dreams of the following night."

فَقَالَ فَخْرُ الرَّازِيِّ:
 "إِنَّ قَدَرَ كُلِّ شَيْءٍ فِي الْمَجْمَعِ كَانَ مُحَدَّدًا قَبْلَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ.
 وَلَكِنْ فِي هَذِهِ اللَّيْلَةِ يَكُونُ هَذَا الْقَدَرُ مَعْرُوفًا لِلْمَلَائِكَةِ وَيُكْتَبُ فِي اللُّوحِ
 الْمَحْفُوظِ."

Furthermore, Fakhr al-Rāzī added: "The original decree of all matters was established before the creation of the heavens and the earth. However, on this night, these decrees become known to the angels and are recorded in the Preserved Tablet (*Lawh al-Mahfūz*)."¹⁸¹

¹⁸¹ ar-Rāzī, Fakhr al-Dīn, *Mafāṭih al-Ghayb (al-Tafsīr al-Kabīr)*. Vol. 32, p. 229.

This view is widely accepted among scholars. Fakhr al-Rāzī further explains that the phrase ‘every command’ refers to all decrees for the year, whether they bring ease or difficulty.¹⁸²

فِي تَفْسِيرِ ابْنِ كَثِيرٍ ذَكَرَ عَنْ قَتَادَةَ وَغَيْرِهِمَا قَالُوا:
"فِي هَذِهِ اللَّيْلَةِ يُقَدَّرُ قَدْرُ كُلِّ شَيْءٍ مِنَ الْأَعْمَارِ وَالرِّزْقِ وَغَيْرِهِمَا، كَمَا قَالَ
اللَّهُ تَعَالَى: فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ."

In Tafsīr Ibn Kathīr, it is recorded that Qatādah and others have said:
“On this night, the fate of all matters is determined, including lifespans and provisions, as stated by Allah (swt): ‘*On that night, every definitive matter is resolved.*’”¹⁸³

In Tafsīr al-Tantāwī, the phrase ‘every command’ is interpreted as: “The divine decree for every event of the year is determined on this night.”¹⁸⁴

فِي تَفْسِيرِ لَاهِجِي رُوِيَ عَنْ قَاضِي عِيَاضَ قَالَ:
"تُسَمَّى هَذِهِ اللَّيْلَةُ لَيْلَةُ الْقَدْرِ لِأَنَّ اللَّهَ تَعَالَى يُقَدِّرُ فِيهَا الرِّزْقَ وَالْأَعْمَارَ
وَسَائِرَ الْأُمُورِ الَّتِي تَحْدُثُ فِي السَّنَةِ."

Similarly, in Tafsīr Lāhijī, it is narrated that Qāḍī ‘Iyāḍ, a Sunni scholar, explained: “This night is called the Night of *Qadr* because Allah (swt) decrees the provisions, lifespans, and other events of the year on it.”¹⁸⁵

Shi‘i Narrations on the Night of Qadr:

رَوَاهُ حُمْرَانُ عَنْ الْإِمَامِ الْبَاقِرِ (عَلَيْهِ السَّلَام) قَالَ:
"سَأَلَ حُمْرَانُ الْإِمَامَ الْبَاقِرَ (عَلَيْهِ السَّلَام) عَنْ تَفْسِيرِ آيَاتِ سُورَةِ الْقَدْرِ
فَقَالَ:

¹⁸² Ibid, p. 235.

¹⁸³ Ibn Kathīr, *Tafsīr al-Quran al-‘Azīm*, Vol. 8, p. 235.

¹⁸⁴ Tuntāwī, Muḥammad Sayyid, *Tafsīr al-Wasīṭ*, Vol. 15, p. 464.

¹⁸⁵ Lāhijī, Bahā’ al-Dīn, *Tafsīr al-Sharīf*, Vol. 8, p. 400.

تَكُونُ لَيْلَةُ الْقَدْرِ فِي كُلِّ سَنَةٍ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. وَلَمْ يُنْزَلِ الْقُرْآنُ إِلَّا فِي لَيْلَةِ الْقَدْرِ. وَيَقُولُ اللَّهُ تَعَالَى: "فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ" يَعْنِي أَنْ فِي لَيْلَةِ الْقَدْرِ يُقَدَّرُ جَمِيعُ مَا يَكُونُ حَتَّى لَيْلَةِ الْقَدْرِ فِي السَّنَةِ الْمُقْبِلَةِ".

Ḥumrān asked Imam al-Bāqir (‘as) about the meaning of the verses in Sūrah al-Qadr. The Imam (‘as) replied: “The Night of *Qadr* occurs every year during the last ten nights of Ramaḍān. The Quran was not revealed except on the Night of *Qadr*. Allah (swt) says: ‘On that night, every definitive matter is resolved.’ This means that on the Night of *Qadr*, all events that will occur until the next Night of *Qadr* are decreed.”¹⁸⁶

وَرُوِيَ فِي السَّنَةِ الْأُولَى بَعْدَ وَفَاةِ النَّبِيِّ (صلى الله عليه وآله وسلم) فِي شَهْرِ رَمَضَانَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام): "سَلُونِي، فَإِنِّي أَخْبِرُكُمْ بِمَا سَيَحْدُثُ فِي السَّنَةِ التَّاسِعَةِ وَالثَّلَاثِينَ، فِي الدُّنْيَا وَمَا فِيهَا مِنْ صَغِيرٍ وَكَبِيرٍ، وَاللَّهِ لَا أَقُولُ هَذَا تَفَاخُرًا، وَلَكِنِّي أَعْلَمُهُ بِتَعْلِيمٍ مِنْ رَبِّي".

And it is narrated that in the first year after the passing of the Noble Prophet (ṣawa), during the month of Ramaḍān, Amīr al-Mu’minīn (‘as) said: “Ask me, and I will inform you of everything that will happen over the next 360 days, concerning the world and its inhabitants, from the

¹⁸⁶ Thawāb al-A‘māl, p. 67, in the chapter on the virtue of the month of Ramaḍān and the reward of fasting in it, with an unanimously agreed-upon authentic chain of transmission from Muḥammad b. Abī ‘Umayr (a trustworthy and respected narrator), from ‘Umar b. Udhaynah (a trustworthy and respected narrator), from Faḍīl, Zurārah, and Muḥammad b. Muslim, from Ḥumrān. All the narrators of this ḥadīth are of great eminence. Also found in Bihār al-Anwār, vol. 7, p. 19, ḥadīth 41, in chapter 53 on the fasting of the month of Ramaḍān, from Kitāb al-Sawm. (Author)

smallest to the greatest matters. And by Allah (swt), this is not a mere claim; rather, I know it by the teaching of my Lord.”¹⁸⁷

Numerous widely transmitted (*mutawātir*) narrations confirm that the A’immah (‘ams) have said:

"فِي لَيْلَةِ الْقَدْرِ يَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ عَلَيْنَا، وَيُعْرَضُ عَلَيْنَا جَمِيعُ الْمَقَادِيرِ
لِلسَّنَةِ الْمُقْبِلَةِ حَتَّى لَيْلَةِ الْقَدْرِ الَّتِي تَلِيهَا".

“On the Night of *Qadr*, the angels and the Spirit descend upon us, presenting all the decrees for the coming year until the next Night of *Qadr*.”¹⁸⁸

The Noble Quran also affirms these narrations.

Thus, a rational and fair-minded Shia, or indeed any objective person, cannot reject these verses and *mutawātir* reports, nor claim they contradict the Quran, because these narrations serve as explanations of the divine statements: “*Min kulli ‘amr*” (*From every matter*), and “*Kullu ‘amrin ḥakīm* (*Every definitive matter is resolved*).”

The A’immah (‘ams), through the knowledge granted by their Lord, were aware of their own appointed terms, the conditions of their lives, and the affairs of creation. This understanding applies even more to the Noble Prophet (ṣawa), as he was the intermediary of knowledge for the infallible A’immah (‘ams), and they were his heirs.

At this moment, Sayyid Fātiḥ spoke up: “May I share a thought?” I replied: “Of course! But on the condition that you order

¹⁸⁷ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 97, p. 20 h.66 Chapter 53 from the chapters regarding the fasting in the Month of Ramaḍān from the Book of Fasting; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 222.

¹⁸⁸ al-Kulaynī, Shaykh Muḥammad b. Ya’qūb, *al-Kāfī*, Vol. 1, p. 424; al-Mālikī, Ibn Sabbāgh, *al-Fuṣūl al-Muḥimmaḥ fī Ma’rifat al-A’immah*, Vol. 1, p. 391; Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 74-77; Kūshā, Muḥammad Ali, *Arkān al-Dīn*, p. 51.

some tea so that we may refresh ourselves.” Ḥāj Sayyid Fātiḥ ordered tea and continued:

“Even if we had no additional verses or narrations proving the Prophet (ṣawa) and the A‘immah (‘ams)’s knowledge of the *ghayb*, the very verses of Sūrah al-*Qadr* and Sūrah al-Dukhān would be sufficient. These clearly confirm the Prophet (ṣawa) and Imam’s awareness of all events for a full year, from one Night of *Qadr* to the next. All Muslims accept that on the Night of *Qadr*, the angels and the Spirit descend upon the Prophet (ṣawa) with divine decrees. Since this already affirms their knowledge of future events, even more must be accepted based on other verses and *mutawātir* reports.”

I humbly responded: Thus, the Noble Prophet (ṣawa) is aware of the events of time, and it is impossible to deny this reality when considering the Quranic verses and the numerous authenticated narrations.

It is astonishing that some claim the Noble Prophet (ṣawa) was unaware of his hypocritical companions, uninformed about the higher world, oblivious to people’s sins, or ignorant of the fate of the companions he sent to Najd at Bi’r Ma‘ūnah, where they were martyred. Others allege that Abū Barā’, the chief of the Banū ‘Āmir, deceived him, or that he unknowingly accepted the false report of Walīd b. ‘Uqbah when sending a delegation with Khālīd to Banū Muṣṭaliq—until the following verse was revealed, exposing Walīd’s deception:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا“

If a transgressor brings you news, verify it.”¹⁸⁹

¹⁸⁹ Sūrah al-Hujarāt, Verse 6.

In reality, the Prophet (ṣawa) possessed knowledge of these matters through prophethood and divine revelation. However, he was not required to act upon this knowledge in daily human affairs.

The duty of the Prophet (ṣawa) and the Imam (‘as) is to conduct affairs based on the ordinary knowledge available to people. This is necessary for the establishment of responsibility and obligations. The Prophet (ṣawa), in most cases, handled matters using conventional knowledge, except when performing miracles or when divinely permitted to use his prophetic insight.

Indeed, Allah (swt) granted them knowledge of divine decrees, yet they did not disregard the natural order. They did not evade their own destined events, nor did they encourage others to do so. This will be further elaborated upon, as already discussed in the book, Ithbāt Wilāyat.¹⁹⁰ Among the verses often misinterpreted is:

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ

“Among the people of Madinah are those who persist in hypocrisy; you do not know them.”¹⁹¹

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَى إِذْ يَخْتَصِمُونَ

“I had no knowledge of the Exalted Assembly when they disputed.”¹⁹²

وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

“Your Lord is sufficient as an observer of the sins of His servants.”¹⁹³

These verses are also examined in Ithbāt Wilāyat.

Indeed, it is extremely disgraceful for a person, due to ignorance, to interpret one or two verses of the Noble Quran according

¹⁹⁰ Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 60-67.

¹⁹¹ Sūrah al-Barā’ah, Verse 101.

¹⁹² Sūrah Šād, Verse 69.

¹⁹³ Sūrah al-Isrā’, Verse 17.

to his own assumptions and desires, disregarding hundreds of narrations—thinking that they contradict the Quran. It is clear that any narration that contradicts the Quran is invalid and must be rejected; however, one must understand what “contradicting the Quran” actually means. Many people read a verse and, without considering other related verses or the explanations of the Prophet (ṣawa) and the A’immah (‘ams), misunderstand its meaning. As a result, they assume that certain narrations contradict the Quran and dismiss them—they do not care to reflect that it is possible that these verses do not mean what they have understood by it.

At this point, Hāj Mishkāṭ interjected: “It would be helpful if you provided an example to clarify this matter.”

I replied: “Certainly. An example will make this clearer.”

For instance, a person unfamiliar with the principles of Quranic interpretation may read the verse:

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ لَا يَتْلُمُهُمْ

“Among the people of Madinah are those who persist in hypocrisy; you do not know them.”¹⁹⁴

They may hastily conclude that this implies the Prophet (ṣawa) was unaware of the hypocrites. However, they fail to consider other verses—such as those on the presentation of deeds¹⁹⁵—or the narrations that clarify these verses. As a result, they assume that aḥādīth affirming

¹⁹⁴ Sūrah al-Barā’ah, Verse 101.

¹⁹⁵ “Allah and His Apostle will observe your conduct, then you will be returned to the Knower of the sensible and the Unseen, and He will inform you concerning what you used to do.”... And say, ‘Go on working: Allah will see your conduct, and His Apostle and the faithful (as well), and you will be returned to the Knower of the Unseen and the seen, and He will inform you concerning what you used to do.’” (Sūrah al-Barā’ah, Verses 94 and 105).

the Prophet (ṣawa)’s knowledge contradict the Quran and reject them. Is this not a result of misunderstanding?

Many of those who fall into such errors fail to ask scholars or seek guidance from experts in Quranic exegesis and ḥadīth sciences. At the very least, they should understand that: Some verses negate knowledge, referring to intrinsic, independent knowledge—which belongs only to Allah (swt).

Other verses affirm knowledge, referring to bestowed knowledge, meaning knowledge granted by Allah (swt) to the Prophets and Awliyā’ (‘as). Thus, there is no contradiction among the verses; rather, their meanings must be understood in context.

15. The A’immah (‘ams) as Witnesses Over Creation

The Quranic verses that contain terms such as *shāhid* (witness), *shahīd* (martyr/witness), *mash-hūd* (that which is witnessed), *shuhadā’* (witnesses/martyrs), and *ash-hād* (witnesses) have been interpreted in widely transmitted (*mutawātir*) narrations as referring to the Prophet (ṣawa) and the A’immah (‘ams). This interpretation affirms their awareness of worldly events and the actions of all that which has been created.¹⁹⁶ This has also been discussed in *Ithbāt Wilāyat*.¹⁹⁷

¹⁹⁶ In the book *Maqām al-Qur’ān wa ‘Itrat*, p. 169, we have explained the positions of the narrations. In *Bihār al-Anwār*, under the chapter regarding Amīr al-Mu’minīn (‘as) being a *shahīd*, *shāhid*, and *mash-hūd*, numerous narrations have been transmitted. *Bihār al-Anwār*, vol. 23, p. 334, chapter 20 of the chapters on the verses revealed about them (from the book *al-Imāmah*), and Vol. 35, p. 386, ḥadīth 1, chapter 19 of the chapters on the verses revealed concerning him (from the book *Tārīkh Amīr al-Mu’minīn*)—these sources have narrated reports stating that the A’immah are the *shuhadā’* over creation. Other positions of these narrations have been detailed in *Mustadrak Safīnat al-Bihār*, vol. 6, p. 70, under the entry for ‘*shahida*,’ where we have discussed them in detail. (Author)

¹⁹⁷ Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 117-131.

In multiple narrations, the A'imma (‘ams) have stated that the Prophet (ṣawa) and the Imam (‘as) serve as witnesses. This means they must observe and be aware of people’s actions in order to testify on the Day of Judgement. Their witnessing extends to everything over which they are designated as proofs (*hujaj*).

Is it reasonable to believe that the Prophet (ṣawa) and the Imam (‘as) could be unaware of the people in their own city? When it is clearly stated in the Noble Quran:

شُهَدَاءَ عَلَى النَّاسِ

“Witnesses over the people”¹⁹⁸

Could the Prophet (ṣawa) really have been unaware of the hypocrites in Madinah? These are questions with obvious answers for anyone who reflects on the Quran even briefly. When we see such statements: “The entire world appears to us as though it were half of a walnut,”¹⁹⁹ or that “We see the heavens and the earth, Paradise and Hell, the world and the Hereafter, the past and the future, just as we see the palm of our own hands,”²⁰⁰ could those who have said these possibly be unaware of a hypocrite living beside them?

The answers are clear to those who use reason and judgement.

¹⁹⁸ Sūrah al-Ḥajj, Verse 78.

¹⁹⁹ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, Vol. 3, p. 408; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 367: In the ḥadīth: “The world is represented to the Imam as the split of a walnut”; Ibn Manẓūr, Jamāl al-Dīn, *Lisān al-‘Arab*, Vol. 10, p. 309: “‘*Filq al-juḡḡah*’ is its half”; Ṣabidī, Murtaḍā, *Tāj al-‘Arūs*, Vol. 13, p. 405: ‘*al-Filq*’ is a bow that is made from half a piece of wood.

²⁰⁰ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. p. 61; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 197.

16. The Imam (‘as)’s Knowledge of Future Events

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

“Indeed, there are signs in that for those who possess intellect.”²⁰¹

This verse indicates that knowledge of future events, including the story of *Jibt* and *Tāghūt* (referring to certain oppressive rulers from the Banū Umayyah and Banū ‘Abbās), was conveyed to the A’immah (‘ams).

Imam al-Šādiq (‘as), as recorded in Baṣā’ir al-Darajāt and Bihār al-Anwār, confirmed this. This narration has also been transmitted through an authentic chain in Tafsīr al-Qummī, and Bihār al-Anwār has cited it from Tafsīr al-Qummī, Baṣā’ir al-Darajāt, Kanz, and Manāqib Ibn Shahrāshūb.²⁰²

17. The Knowledge of the Prophet (ṣawa) and the A’immah (‘ams) Regarding Matters

Two distinguished verses in Sūrah al-Barā’ah address the presentation of deeds. Allah (swt) states:

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

²⁰¹ Sūrah Tāhā, Verse 128; Regarding this verse, multiple narrations state that *Ulū al-Nuhā* (those of intellect) refer to the A’immah (‘ams)—al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 24, p. 118.

²⁰² al-Šaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 518; al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 61; Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Tālib*, Vol. 4, p. 214; al-Istarābādī, Sharaf al-Dīn Ḥusaynī, *Ta’wīl al-Āyāt al-Zāhirah*, p. 309; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 24, p. 118.

“They will offer you excuses when you return to them. Say, ‘Do not make excuses; we will never believe you. Allah has informed us of your state of affairs. Allah and His Apostle will observe your conduct, then you will be returned to the Knower of the sensible and the Unseen, and He will inform you concerning what you used to do.’”²⁰³

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عَالَمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“And say, ‘Go on working: Allah will see your conduct, and His Apostle and the faithful (as well), and you will be returned to the Knower of the sensible and the Unseen, and He will inform you concerning what you used to do.’”²⁰⁴

The first verse affirms that Allah (swt) has disclosed matters concerning them, while both verses highlight that Allah (swt) and His Messenger (ṣawa) witness their actions. However, in the second verse, believers are also mentioned alongside Allah (swt) and His Messenger (ṣawa) in perceiving these deeds.

It is evident that Allah (swt), by His divine essence, has knowledge of all actions, whereas the Noble Messenger (ṣawa) and the believers are made aware through a process of presentation and disclosure established by the Almighty (swt).

The reference to ‘*mu’minīn*’ (believers) in this verse pertains to the A’immah (‘ams), as explicitly conveyed in their transmitted teachings. Both intellectual and textual evidence supporting this interpretation has been discussed in the work Maqām Qur’ān wa ‘Itrat.²⁰⁵

²⁰³ Sūrah al-Barā’ah, Verse 94.

²⁰⁴ Sūrah al-Barā’ah, Verse 105.

²⁰⁵ In the noble book al-Kāfi, vol. 1, p. 219, six narrations have been transmitted stating that the believers in this noble verse are the A’immah (‘ams) and that they see the deeds of the servants. In the book Baṣā’ir al-Darajāt, p. 419, in the first chapter of the ninth section, fourteen narrations have been transmitted stating that Allah (swt) has given the Prophet (ṣawa) and the A’immah (‘ams) a viewing eye through which they perceive all

18. The Recognition of Individuals by the ‘Men of Allah (swt)’

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

“And on the heights are men who recognize everyone by their mark.”²⁰⁶

At the station of *A’rāf* [situated between Paradise and Hell] there exist individuals who identify each person by their distinct features and characteristics.

In authentic narrations, the A’immah (‘ams) have stated: “We are those individuals who recognize everyone by their face and distinguishing mark.”

These narrations are widely documented in works of tafsīr and can also be found in Bihār al-Anwār.²⁰⁷

deeds. And on p. 424, in forth chapter, seventeen narrations have been recorded. And on p. 427, in the fifth chapter, and on p. 429, in the sixth chapter, twelve narrations have been mentioned. The author of this book, on p. 431 in the seventh chapter, and on p. 443 in the thirteenth chapter, has recorded numerous narrations stating that they see the creation and that nothing is hidden from them. And in Bihār al-Anwār, Vol. 23, pp. 353-354, the number of narrations related to this subject, stating that the believers in this verse are the A’immah (‘ams), has reached seventy-five narrations. (Author).

²⁰⁶ Sūrah al-A’rāf, Verse 46.

²⁰⁷ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 24, p. 247-255 Chapter 62 from the Chapters regarding the verses revealed about them. From the Book of Imāmah; Fayḍ al-Kāshānī, Mullā Muḥammad b. Murtaḍā, *al-Taḥfīr al-Ṣāfi*, Vol. 2, p. 198; al-Baḥrānī, Hāshim al-Tūbilī, *Tafsīr al-Burhān*, Vol. 2, p. 549; Qummī Mashhadī, Mīrzā Muḥammad, *Kanz al-Daqa’iq*, Vol. 5, p. 95.

19. The Ahl al-Bayt (‘ams)’s Awareness of Past and Future Events

هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي

“This is a reminder of those who are with me, and a reminder of those [who went] before me.”²⁰⁸

"فَقَالَ الْإِمَامُ الصَّادِقُ (عليه السلام): 'يُرَادُ بِذِكْرِي لِمَنْ مَعِيَ فِي الْمُسْتَقْبَلِ، وَذِكْرِي لِمَنْ قَبْلِي فِي الْمَاضِي'."

Imam al-Şādiq (‘as) explained: “It signifies that the reminder for those with me pertains to future events, while the reminder for those before me relates to past occurrences.”²⁰⁹

According to his explanation, this revelation contains accounts of what has transpired and what is yet to come. It is clear that the knowledge embedded within the Noble Quran resides with the Prophet (ṣawa) and the A‘immah (‘ams).

²⁰⁸ Sūrah al-Anbiyā’, Verse 24.

²⁰⁹ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān fī Tafsīr al-Quran*, Vol. 7, p. 71; al-Şaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 130; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 92, p. 86 h 22 Chapter Eight from the Chapter on his excellences and rulings from the Book of Quran.

Chapter 2: Narrations Indicating the Presence of All Knowledge in the Quran

Note

The verses previously presented leave no room for uncertainty and should suffice in supporting this assertion. Now, let us turn to another discussion.

In this section, we examine narrations that describe the Noble Quran. These reports inform us that the knowledge of past and future events, the understanding of people from every era, details concerning the heavens and the earth, as well as descriptions of Paradise, Divine satisfaction, Hell, and its inhabitants—all are encompassed within the Noble Quran.

Furthermore, these narrations emphasize that the Quran alone does not suffice in answering all inquiries and resolving disputes. Rather, one must turn to the divinely guided A'imma (‘ams) and the purified household of the Prophet (sawa), who are the designated interpreters of its teachings. A testimony to this is found in the following verse, where Allah (swt) states:

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

“[O Prophet] We did not send down the Book to you except [for the purpose] that you may clarify for them what they differ about, and as a guidance and mercy for a people who have faith.”²¹⁰

Clearly, the Noble Quran alone has not been sufficient in settling disagreements, nor was it meant to function in isolation. The

²¹⁰ Sūrah al-Naḥl, Verse 64.

Prophet (ṣawa) and those entrusted with his authority must apply its guidance to resolve conflicts. If the Quran by itself were enough, why then do we witness differences among Muslims in both fundamental and secondary matters of religion, despite all referring to its verses for evidence?

Whenever the discussion of the Quran and the Prophet's household ('as) arises, a painful memory resurfaces, bringing forth a sorrowful reflection. What a grief—no joy can compensate for it, and what an event—it remains unforgettable until the Last Day!

Even words hesitate to express that, in the final moments of his life, the Noble Prophet (ṣawa) said:

اَنْتُونِي بِقَلَمٍ وَدَفْتَرٍ لِأَكْتُبَ لَكُمْ شَيْئًا لَا تَضِلُّونَ بَعْدَهُ وَلَا تَخْتَلِفُونَ

“Bring me a pen and paper so that I may write something for you, after which you will never go astray and will never dispute.”

Yet, one among them objected, saying: “This man is speaking incoherently. The Book of Allah (swt) is enough for us.”²¹¹

Despite this, the Noble Prophet (ṣawa) repeatedly declared:

يَا أَيُّهَا النَّاسُ، إِنِّي قَارِبٌ أَنْ أَفَارِقَكُمْ، وَإِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ وَعِزَّتِي، فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

“O people, I am departing from among you, and I leave behind two weighty things—two firm and guiding sources of salvation. If you hold fast to both of them, you will never be led astray.”²¹²

²¹¹ al-Mufīd, Shaykh Muḥammad, *al-Amālī*, p. 36; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 30, p. 532 from the Book of calamities and hardships; al-Bukhārī, Muḥammad b. Ismā‘īl, *Ṣaḥīḥ al-Bukhārī*, Vol. 5, p. 137.

²¹² al-Mufīd, Shaykh Muḥammad, *Kitāb al-Irshād*, Vol. 1, p. 233; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 2, p. 100 h 5 from the Chapter of knowledge and intellect; Ibn Ḥanbal, Aḥmad, *Musnad Aḥmad b. Ḥanbal*, Vol. 3, p. 14.

Pay close attention! The Prophet (ṣawa) said, “If you hold fast to both of them, you will never go astray.” This statement makes it evident that relying solely on the Noble Quran, without the second source, leads to misguidance. Moreover, this narration is widely transmitted and unanimously accepted among the Muslim community.

مَسْعَدَةُ بْنُ صَدَقَةَ يَرْوِي عَنْ إِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ): "إِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَاءَ بِكِتَابٍ يَحْوِي مَا فِي كُتُبِ الْأُمَمِ السَّابِقَةِ وَالْأُمَمِ الْمَاضِيَةِ... هَذَا الْكِتَابُ يُصَدِّقُ مَا قَبْلَهُ، وَالْكِتَابُ السَّابِقُ تَشْهَدُ بِصِدْقِهِ، وَفِيهِ تَمْيِيزٌ بَيْنَ الْحَلَالِ وَالْحَرَامِ، وَهُوَ الْقُرْآنُ الْمَجِيدُ. [يَا أَيُّهَا النَّاسُ]، اطْلُبُوا الْعِلْمَ فِيهِ! [لِكِنِّكُمْ لَا تَسْمَعُونَ فِيهِ أَمْرًا مِنْهُ مُبَاشِرًا]. فَاسْأَلُونِي، فَإِنِّي سَأُبَيِّنُ لَكُمْ مَعَانِيَهُ [فَإِنِّي إِذَا طَلَبْتُ مِنْهُ، وَجَدْتُ لَهُ إِجَابَةً]. عِلْمٌ مَا مَضَى، وَعِلْمٌ مَا يَأْتِي حَتَّى يَوْمِ الْقِيَامَةِ، وَالْأَحْكَامُ فِيمَا تَحْتَسِبُونَ وَالْفُرُقُ فِيمَا تَسْأَلُونَنِي فِيهِ، كُلُّ ذَلِكَ فِي الْقُرْآنِ. فَاسْأَلُونِي، فَإِنِّي سَأَعْلَمُكُمْ".

Mas'adah b. Şadaqah reports from Imam al-Şādiq ('as) that Amīr al-Mu'minīn ('as) stated:

“The Prophet (ṣawa) brought forth a scripture that contains all that was in the divine books of previous nations and past communities... This scripture affirms what came before it, and the earlier scriptures also testify to its truth. The distinction between what is lawful and unlawful is likewise included in this scripture, which is the Noble Quran. [O people,] seek knowledge from it! [But understand] that it will not speak to you directly. Instead, ask me, and I will convey its meanings to you [for whatever I seek from it, I find an answer]. The knowledge of what has passed, the knowledge of what is to come until the Day of Judgement, the rulings regarding matters that arise among you, and the

clarification of your disputes—all of this is contained within the Quran.

Ask me, and I will teach you.”²¹³

إِسْمَاعِيلُ بْنُ جَابِرٍ يَرْوِي عَنْ إِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) قَالَ: "إِنَّ خَبَرَ مَا مَضَى، وَمَا سَيَأْتِي بَعْدَكُمْ، وَمَا يَحْدُثُ فِيكُمْ مَسْجُودٌ فِي كِتَابِ اللَّهِ (سُبْحَانَهُ وَتَعَالَى)، الْقُرْآنِ الْمَجِيدِ، وَنَحْنُ نَعْرِفُ كُلَّ هَذَا".

On this issue, Ismā'īl b. Jābir narrates from Imam al-Ṣādiq ('as) that he explained:

“The news of what has passed, what is to come after you, and what is happening among you is recorded in the Book of Allah (swt), the Glorious Quran, and we possess knowledge of all these matters.”²¹⁴

أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ: "اسْأَلُوا مِنْ هَذَا الْقُرْآنِ! وَلَكِنْ اْعْلَمُوا أَنَّهُ لَنْ يُجِيبَكُمْ. بَلْ أَنَا سَأَبِيئُهُ لَكُمْ. [يَا أَيُّهَا النَّاسُ!] فِيهِ عِلْمٌ مَا مَضَى وَمَا سَيَأْتِي وَدَوَاءٌ أَمْرَاضِكُمْ وَتَنْظِيمُ شُؤْنِكُمْ".

Amīr al-Mu'minīn ('as) further stated: “Ask from this Quran! But understand that it will not respond to you. Rather, I will explain it to you. [O people!] The knowledge of the past, the future, the cure for your

²¹³ In the ḥadīth describing the mission of the Seal of the Prophets and a portion of the conditions of the people during the Age of Ignorance is mentioned in: al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 60; It has also been narrated from *Nahj al-Balāghah* of Amīr al-Mu'minīn ('as) (Author); al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 91, p. 81 h.1 Chapter Eight from the Chapter on his excellences and rulings from the Book of Quran; al-Khū'ī, Mīrza Ḥabībullah, *Minhāj al-Barā'ah fī Sharḥ Nahj al-Balāghah*, Vol. 6, p. 267.

²¹⁴ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 61; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 92, p. 98 h.67 Chapter 8 from the Chapter on his excellences and rulings from the Book of Quran; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 196 – Amīr al-Mu'minīn ('as) conveyed this ḥadīth to Ḥārith al-A'war (Author). See: al-'Ayyāshī, Muḥammad b. Mas'ūd, *Tafsīr al-'Ayyāshī*, Vol. 1, p. 3.

ailments, and the organization of your affairs—all are found within the Quran.”²¹⁵

أَيُّوبُ بْنُ حَرْ يَقُولُ سَمِعْتُ إِمَامَ صَادِقٍ (عَلَيْهِ السَّلَامُ) يَقُولُ: "إِنَّ اللَّهَ (سُبْحَانَهُ وَتَعَالَى) قَطَعَ النُّبُوَّةَ بِنَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ). وَبَعْدَهُ لَا نَبِيَّ يَظْهَرُ. وَبِالْقُرْآنِ تَمَّتْ رَحْمَتُهُ عَلَى السُّورِ الَّتِي قَبْلَهُ، وَلَا يَنْزِلُ وَحْيٌ مِنَ السَّمَاءِ. فِي قُرْآنِكُمْ شَرْحٌ لِكُلِّ شَيْءٍ: فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ، وَفِي أَصْلِ النَّاسِ، وَفِي أَخْبَارِ مَنْ مَضَى وَمَنْ سَيَأْتِي، وَفِي فَرْقِ حَقِّكُمْ مِنْ بَاطِلِكُمْ فِي أُمُورِكُمْ، وَفِي صِفَاتِ جَنَّتِكُمْ وَنَارِكُمْ وَمَا أَنْتُمْ صَائِرُونَ

Ayyūb b. Ḥurr reports hearing from Imam al-Šādiq (‘as): “Allah (swt) has concluded prophethood with your Prophet (ṣawa). After him, no prophet will arise. With your Quran, He has perfected mercy upon the previous scriptures, and no further revelation will descend from the heavens. Within your Quran lies the explanation of everything: the creation of the heavens and the earth, the origin of humanity, the accounts of those who came before and those who will follow, the criterion distinguishing truth from falsehood in your affairs, as well as the descriptions of Paradise, Hell, and whatever you were doing.”²¹⁶

أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ: "إِنَّ تَفْسِيرَ كُلِّ شَيْءٍ فِي الْقُرْآنِ. فِيهِ عِلْمُ الْأَوَّلِينَ وَالْآخِرِينَ. وَهَذَا الْعِلْمُ لَيْسَ مُخْتَصَرًا عَلَى ظَاهِرِ الْمُتَنِّ فِي الْقُرْآنِ الْمُجِيدِ وَلَكِنَّهُ مَرْكُوزٌ فِي مَعَانِيهِ وَتَفْسِيرَاتِهِ أَعَمَّقُ. وَلَا يَعْلَمُ تَفْسِيرَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ. وَالرَّاسِخُونَ فِي الْعِلْمِ جَمْعٌ، وَفِيهِ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الَّذِي فَجَّرَ لِي هَذَا الْعِلْمِ. وَبَقِيَ هَذَا الْعِلْمُ فِي خُلَفَائِهِمُ الْمَعْصُومِينَ".

²¹⁵ Sharīf al-Raḍī, Muḥammad b. al-Ḥusayn, *Nahj al-Balāghah*, Sermon 158; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 92, p. 23.

²¹⁶ This narration has been transmitted with a *ṣaḥīḥ* chain: al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 269.

Amīr al-Mu'minīn ('as) states: "The explanation of all matters exists in the Quran. The knowledge of the first and the last is found within it.

(This knowledge is not limited to the outward text of the Glorious Quran but is embedded within its deeper meanings and interpretations.) *And none knows its interpretation except Allah (swt) and the 'Rāsikhūn' in knowledge.* The phrase 'Rāsikhūn' (those firmly rooted in knowledge) is plural, indicating multiple individuals. Among them is the Prophet (ṣawa), who imparted this knowledge to me. This knowledge has remained among our infallible successors..."²¹⁷

السَّمَاعَةُ يَحْكِي عَنْ إِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) قَالَ: "إِنَّ اللَّهَ تَعَالَى قَدْ أَنْزَلَ عَلَيْكُمْ كِتَابَهُ، وَهُوَ كِتَابٌ حَقٌّ وَجَامِعٌ. فِيهِ أَخْبَارُ وَجُودِكُمْ وَتَارِيخُ مَنْ قَبْلَكُمْ وَمَا يَحْدُثُ بَعْدَكُمْ. فِي هَذَا الْكِتَابِ وَثَّقَ اللَّهُ حَقَانِقَ السَّمَاوَاتِ وَالْأَرْضِ. وَمَعَ كُلِّ هَذَا، إِذَا أَخْبَرَكُمْ أَحَدٌ بِهَذِهِ الْحَقَائِقِ، أَيْحْدُثُ فِيكُمْ التَّعَجُّبُ؟"

Samā'ah narrates that Imam al-Ṣādiq ('as) said: "Allah (swt) has revealed to you His Book, a scripture of absolute truth and weight. Within it are accounts of your existence, the histories of those before you, and the events that will follow you. In this scripture, the realities of the heavens and the earth are documented. Despite all of this, if someone were to inform you of these truths, would you be astonished?"²¹⁸

إِبْرَاهِيمُ بْنُ عُمَرَ يَحْكِي عَنْ إِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) قَالَ: "فِي الْقُرْآنِ ذِكْرُ مَا جَرَى فِي الْمَاضِي وَمَا سَيَحْدُثُ فِي الْمُسْتَقْبَلِ وَمَا هُوَ حَاضِرٌ فِيهِ."

²¹⁷ Furāt b. Ibrāhīm, *Tafsīr Furāt*, Vol. 68, p. 38; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 64 h.35 Chapter Eight from the Chapter on his excellences and rulings from the Book of Quran.

²¹⁸ al-'Ayyāshī, Muḥammad b. Mas'ūd, *Tafsīr al-'Ayyāshī*, Vol. 1, p. 8; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 92, p. 90 h.35 Chapter 8 from the Chapter on his excellences and rulings from the Book of Quran.
; al-Barqī, Aḥmad b. Muḥammad b. Khālīd, *al-Maḥāsin*, Vol. 1, p. 267.

ثُمَّ أَضَافَ: "فِي كُلِّ اسْمٍ فِيهِ مَعَانِي لَا حُدُودَ لَهَا وَفِي هَذِهِ الْمَعَانِي لَا يَعْرِفُهَا إِلَّا الْخُلَفَاءُ الْمُعَيَّنُونَ".

Ibrāhīm b. ‘Umar narrates from Imam al-Ṣādiq (‘as): “In the Quran, one finds mention of past occurrences, future events, and present realities.”

Then he added: “Every single name within it carries limitless meanings and dimensions, and these meanings are only known by the divinely appointed successors.”²¹⁹

بَشِيرٌ دَهَّانٌ يَحْكِي عَنْ إِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) قَالَ: "إِنَّ اللَّهَ تَعَالَى جَعَلَ طَاعَتَنَا فِي كِتَابِهِ فَمَا مِنْ عَذْرٍ لِلنَّاسِ فِي جَهْلِهِمْ. الْمَالُ لَنَا وَالْفَيْءُ لَنَا وَمَا فِيهِ مِنَ الْمَعَانِي النَّبِيلَةِ فِي الْقُرْآنِ لَنَا. وَلَا أَقُولُ لَكُمْ إِنَّا نَعْلَمُ الْغَيْبَ، وَلَكِنَّا نَفْهَمُ كِتَابَ اللَّهِ وَإِنَّ كِتَابَ اللَّهِ يَحْتَوِي عَلَى كُلِّ شَيْءٍ. إِنَّ اللَّهَ تَعَالَى جَعَلَ لَنَا عِلْمًا لَا يَعْلَمُهُ غَيْرُنَا وَعِلْمًا عِلْمَهُ لِمَلَائِكَتِهِ وَرُسُلِهِ. فَمَا عَرَفَهُ مَلَائِكَتُهُ وَرُسُلُهُ نَعْرِفُهُ".

Bashīr Dahhān recounts hearing Imam al-Ṣādiq (‘as) say:

“Indeed, Allah (swt) has made our obedience obligatory in His Book, and thus ignorance is not excusable for people. The command over wealth belongs to us, and the spoils belong to us, and the noble aspects of the Quran belong to us. And I do not say to you that we possess knowledge of the unseen, but we understand the Book of Allah (swt), and the Book of Allah (swt) encompasses everything. Indeed, Allah (swt) has granted us knowledge that no one else knows, and knowledge

²¹⁹ al-‘Ayyāshī, Muḥammad b. Mas‘ūd, *Tafsīr al-‘Ayyāshī*, Vol. 1, p. 12; al-Saffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 195; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 92, p. 55, 95, and 97 Chapter 8 from the Chapter on his excellences and rulings from the Book of Quran.

that He has taught His angels and His messengers. Thus, whatever knowledge His angels and messengers know, we also know.”²²⁰

It is evident from this statement that when the Imam (‘as) remarked, “And I do not say to you that we possess knowledge of the unseen,” this does not imply an absence of such knowledge. Rather, the statement simultaneously acknowledges both the extent and the limits of this knowledge, as will be elaborated upon later, God willing. As for the concluding part of the narration, where it states, “Thus, whatever knowledge His angels and messengers know, we also know,” this understanding is derived from narrations that exceed the threshold of *tawātur*. A detailed discussion of this will follow.

The reliable narrator al-Barqī, who was among the distinguished companions of Imam al-Jawād (‘as) and Imam al-Hādī (‘as), has recorded ten narrations in his work Maḥāsīn, emphasizing the following: The Quran contains the explanation of all things, including the realities of the heavens and the earth, as well as the knowledge of past and future events. Every matter within it is accompanied by divine guidance, yet most people fail to comprehend its depth. Allah (swt) has not granted access to the sciences of the Quran, its meanings, and its interpretations to the general public. Instead, He has designated specific individuals for this purpose, as the masses lack the necessary capacity and qualification to bear such knowledge.

Allah (swt) has made these chosen individuals the direct path to Him and has bestowed upon them knowledge of the Quran and its interpretations. Thus, people are obligated to seek guidance from them. If the entire community were to assume the role of divine authority, then the transmission of Allah (swt)’s commandments and prohibitions would be disrupted. Therefore, these individuals must serve as A’immah

²²⁰ al-‘Ayyāshī, Muḥammad b. Mas‘ūd, *Tafsīr al-‘Ayyāshī*, Vol. 1, p. 16.

and leaders for others to follow, while the general public does not share their exclusive knowledge of the Quranic sciences.²²¹

Sayyid Fātiḥ remarked, “It would be wonderful if we could have lunch together today.”

I responded, “I have no objection and will comply to the preference of my companions.”

The companions replied, “The decision is yours.”

I suggested, “If we travel to Sāmarrā’ today to visit the shrine of Imam al-Hādī (‘as) and Imam al-‘Askarī (‘as), it would be an excellent opportunity.”

Sayyid Fātiḥ agreed, “I am also ready to join, as I have not had the chance to visit Sāmarrā’ for several months. However, if you permit, we could first have lunch together and then depart in the afternoon, which would be more convenient for me. Also, I would appreciate it if you could inform us of your food preferences so that we can make the necessary arrangements.”

I said: “Please arrange for one kilogram of fresh, fat-free minced meat, one man (approximately 3kg) of fresh cow’s milk, some oil, honey, and a few eggs. Let us know when they are ready.”

Sayyid Fātiḥ said: “Very well. Fortunately, we already have good oil and honey at home.”

Ḥāj Mashkāt said: “Please continue the discussion.”

I said: “All the noble narrations that I have presented are complementary to one another. Some of these narrations, in accordance with the capacities of the narrators, have been conveyed in a concise manner, while others are detailed. If we examine them carefully, we see

²²¹ al-Barqī, Aḥmad b. Muḥammad b. Khālīd, *al-Maḥāsin*, Vol. 1, p. 267-270.

that some are shortened summaries of the detailed narrations, while others expand and clarify the concise ones—similar to historical events, some of which are transmitted briefly and others in detail. This is also similar to the narratives in the Quran, where Allah (swt) has mentioned summarized narratives in certain sūrahs and detailed in others.

Likewise, all these narrations align with the Quran and serve as explanations of its conciseness— just like the aḥādīth related to the verse “*a clarification of all things*,”²²² the explanation of which has already been discussed.

On the other hand, the other narrations that I have presented regarding the noble verses discussed in previous discussions also serve as testimony to the authenticity of both past and future narrations. That is, each one reinforces, confirms, and emphasizes the other.

Section 2: ‘*Ilm al-Ghayb* of the Ahl al-Bayt (‘ams) in Narrations

1. The Transfer of the Prophet’s Knowledge and Understanding to the A’immah of Guidance (‘as)

There are narrations in which the Noble Prophet (ṣawa) states that Allah (swt) has endowed his purified progeny, the Ahl al-Bayt (‘ams), with his understanding and knowledge and has fashioned them from his essence. In this regard, several narrations have been recorded.

²²² Sūrah al-Naḥl, Verse 89

قال النبي (صلى الله عليه وآله):

"هم الهدى المحمودون، وقد أعطاهم الله فهمي وعلمي، وهم ذريتي".

The Prophet (ṣawa) spoke in praise of Amīr al-Mu'minīn ('as) and the A'immaḥ ('ams), saying: "They are the praiseworthy guides, and Allah (swt) has granted them my understanding and knowledge. And they are my progeny..."²²³

عَنِ الْإِمَامِ الْبَاقِرِ (عليه السلام) عَنِ النَّبِيِّ الْأَكْرَمِ (صلى الله عليه وآله):
"إِنَّ اللَّهَ (سبحانه وتعالى) وَهَبَهُمْ فَهْمِي وَعِلْمِي، وَهُمْ ذُرِّيَّتِي مِنْ لَحْمِي
وَدَمِي".

Imam al-Bāqir ('as) narrates from the Noble Prophet (ṣawa) regarding his purified progeny: "Allah (swt) has bestowed upon them my understanding and my knowledge. They are my progeny, from my flesh and my blood."²²⁴

وَكَذَلِكَ رَوَى الْجُنَابَ صَفَّارٌ (رضي الله عنه) فِي كِتَابِهِ بِصَائِرِ الدَّرَجَاتِ تِسْعَ
رَوَايَاتٍ صَحِيحَةً، وَعَنْهُنَّ فَصْلًا بِقَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله):
"إِنَّ اللَّهَ (سبحانه وتعالى) وَهَبَهُمْ فَهْمِي وَعِلْمِي".

Similarly, al-Ṣaffār (ra), in *Baṣā'ir al-Darajāt*, has recorded nine reliable narrations and titled a chapter with the statement of the Messenger of Allah (ṣawa) regarding his progeny: "Allah (swt) has granted them my understanding and my knowledge."²²⁵

²²³ It has been transmitted with a *ṣaḥīḥ* chain of narration in: al-Qummī, Ibn Qūlawayh, *Kāmil al-Ziyārāt*, p. 69 (Author); al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 209; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 23, p. 138 h 83 Chapter 8 from the brief account of the conditions of the Imams from the *Book of Imāmāh*.

²²⁴ It has been narrated from Jābir regarding Amīr al-Mu'minīn ('as): al-Qummī, Ibn Qūlawayh, *Kāmil al-Ziyārāt*, p. 71; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol.44, p. 260 h 13 Chapter on details of the history of Ḥusayn ('as) from the book of history of Fāṭimah, Ḥasan and Ḥusayn ('ams).

²²⁵ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 48.

This statement, mentioned in nine narrations, is a *mutawātir* report from the Prophet (ṣawa), with numerous occurrences.²²⁶ Additionally, further sources concerning the Quran and the Ahl al-Bayt (‘ams) have been cited.²²⁷ In *al-Kāfī*, within the chapter ‘What Allah (swt) and His Messenger (ṣawa) Have Made Obligatory Regarding Adherence to the A’immah’, related narrations can also be found.²²⁸

From this widely acknowledged narration, it becomes evident that the entirety of the Prophet (ṣawa)’s knowledge has been entrusted to the A’immah (‘ams), including his knowledge of the *ghayb*.

The esteemed scholar and researcher ‘Allāmah Mīrzā Taqī Ṭabāṭabā’ī al-Tabrīzī (ra), in his commentary on *Qawānīn*, within the discussion of generality (‘*umūm*’) and specificity (*khuṣūṣ*), states: “How can there be any doubt regarding their knowledge of the *ghayb*, their awareness of hidden realities, and their understanding of concealed matters, when it is necessarily established that they are the repositories of Allah (swt)’s knowledge and the bearers of His Book, which contains the explanation of all things? They are the *Imam al-Mubīn*, and everything has been enumerated by Allah (swt) within them. Furthermore, countless reports, reaching the level of *tawātur*, affirm that they possess knowledge of what has transpired and what is yet to come...”²²⁹

²²⁶ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 36, p. 247 h.61 Chapter 41 from the Chapter of divine text regarding Amīr al-Mu’minīn... from the Book of history of Amīr al-Mu’minīn (‘as), and Vol. 44, p. 259 h.10 and p. 261 h.13 Chapter on details of the history of Ḥusayn (‘as) from the book of history of Fāṭimah, Ḥasan and Ḥusayn (‘ams).

²²⁷ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 59

²²⁸ al-Kulaynī, Shaykh Muḥammad b. Ya’qūb, *al-Kāfī*, Vol. 1, p. 208; Seven aḥādīth have been narrated in this section.

²²⁹ al-Tabrīzī, Mīrzā Taqī Ṭabāṭabā’ī, *Qawānīn al-Uṣūl*, p. 227

2. The A'immaḥ (‘as)’s Awareness of All Knowledge Bestowed Upon Creation

There are numerous *mutawātir* narrations in which the A'immaḥ (‘ams) affirm that Allah (swt) possesses two types of knowledge: one that is exclusive to His divine essence and another that He grants to His angels, prophets, and messengers. Moreover, they have stated:

“We have been granted access to all the knowledge that has been bestowed upon creation.”

To support this claim, al-Kāfī has documented five narrations, Baṣā'ir al-Darajāt has recorded eighteen reliable reports, and Biḥār al-Anwār contains numerous accounts on this subject.²³⁰ Additionally, further references can be found in Maqām Qur'ān wa 'Itrat and Ithbāt Wilāyat.²³¹

3. The A'immaḥ (‘ams)’s Knowledge of Everything That Has Happened and Will Happen Until the Day of Judgement

There are *mutawātir* narrations in which the A'immaḥ (‘ams) have declared:

²³⁰ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 147; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 109; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 4, p. 89 and 109 from the Chapter of Attributes from the Book of Tawḥīd, and Vol. 26, p. 159-165 from the Chapter of their Knowledge from the Book of Imāmāh.

²³¹ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur'ān wa 'Itrat*, p. 63; Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 109.

عن أبي عبد الله (عليه السلام) قال: "إني لأعلم ما في السماوات وما في الأرض، وأعلم ما في الجنة وما في النار، وأعلم ما كان وما يكون."

"We possess knowledge of all that has transpired, all that is occurring now, and all that will come to pass until the Day of Resurrection."

Many previous verses and narrations provide evidence for this matter, and here, over forty additional narrations are presented.

1. In al-Kāfi, within the chapter affirming that the A'imma (‘ams) have knowledge of all past and future events, six narrations are cited. Among them is a report from Sayf al-Tammār:

عن جابر، عن أبي جعفر (عليه السلام)، قال: كنا عند أبي عبد الله (عليه السلام) في الحجر ومعنا جماعة من أصحابه فقال: فَقَالَ عَلَيْنَا عَيْنٌ فَأَلْتَقَيْنَا يَمَنَةً وَ يَسْرَةً فَلَمْ نَرَ أَحَدًا فَقُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ فَقَالَ وَ رَبِّ الْكَعْبَةِ. إِنَّا لَوْ قَدْ حَضَرْنَا أَيَّامَ مُوسَى وَالْخَضِرَ لَأَخْبَرْنَا هُمَا أَنَا أَعْلَمُ مِنْهُمَا، وَلَأَعْلَمُنَاهُمَا بِمَا لَمْ يَكُونَا يَعْلَمَانِ؛ لِأَنَّ مُوسَى وَالْخَضِرَ (عليهما السلام) أَتَيَا عِلْمَ مَا كَانَ، وَلَمْ يُؤْتِيَا عِلْمَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّا نَحْنُ وَرَثَتَاهُ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله).

"We were in Hijr Ismā'īl (in Makkah), gathered with a group of Shia in the presence of Imam al-Sādiq (‘as). The Imam asked: 'Is there a spy among us?' We looked around and responded, 'No, there is no one.'

Then he said: 'By the Lord of the Ka'bah! If I had been outwardly present during the time of Mūsā and Khidr (‘ams), I would have informed them that I possess greater knowledge than they do and would have taught them what they did not know. Indeed, Mūsā and Khidr (‘as) had knowledge of past events, but they were unaware of what was happening at that moment and what would take place until the Day of

Resurrection. However, we have inherited all of this knowledge from the Prophet (swt) and are fully aware of it.”²³²

‘Allāmah al-Majlisī, in *Mir’āt al-‘Uqūl*, comments: “If someone questions whether the Imam (‘as)’s inquiry about a spy contradicts his knowledge of past and present events, the response is that the A’immah (‘ams) are not required to act upon their divinely granted knowledge at all times. Therefore, they may also observe *taqiyyah* (precautionary dissimulation).”²³³

I would suggest that the Imam (‘as) may have wished for his companions to confirm with their own perception that no spy was present so they could listen to his words with complete confidence. The author of *Baṣā’ir al-Darajāt*, has reported six narrations on this topic.²³⁴

2. In *Baṣā’ir al-Darajāt*, two narrations convey a similar meaning, mentioning that Imam al-Ṣādiq (‘as), in his supplication, addressed his Lord, saying:

عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام) قال في دعائه:
اللَّهُمَّ مَنْنْتَ عَلَيْنَا بِأَنْ خَصَصْتَنَا بِالْوِلَايَةِ، وَأَعْطَيْتَنَا عِلْمَ مَا مَضَى وَعِلْمَ مَا
بَقِيَ، وَجَعَلْتَ أَفْنَدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْنَا وَجَعَلْتَنَا وَرَثَةَ النَّبِيِّينَ

²³² The wording of the Imam in this context is as follows: “And they (Mūsā and Khidr) would not inform others of that which was not in their possession, for indeed, Mūsā and Khidr were granted knowledge of what had happened, but they were not given knowledge of what will happen and what is to come until the Hour is established...” (al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 261); This narration is also recorded, and its ending is as follows: “Indeed, the knowledge of all that has occurred and all that will occur until the Day of Resurrection was given to the Messenger of Allah, and we inherited that knowledge from the Messenger of Allah as an inheritance.” (al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 129).

²³³ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir’āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 3, p. 129.

²³⁴ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 127

“O Allah, who has designated us as the heirs of Your Prophet, granted us the knowledge of the past and the future, made hearts inclined toward us, and appointed us as the inheritors of the prophets.”²³⁵

3. This supplication has been recorded with seven chains of transmission in Kāmil al-Ziyārāt.²³⁶
4. In an extensive and authentic report, Imam al-Ṣādiq (‘as) described the various aspects of the Imam (‘as)’s knowledge to Abū Baṣīr:

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال:

«إنا لنعلم ما كان، وما يكون، وما هو كائن حتى تقوم الساعة»

“Indeed, we possess the knowledge of what has transpired, what is occurring now, and what will take place until the final Hour is established.”²³⁷

This statement from Imam al-Ṣādiq (‘as) serves as an interpretation of the verse “*This is a reminder of those who are with me...*” [previously mentioned], signifying that the knowledge of past and future events is contained within the Quran. It is evident that the deeper knowledge of the Quran is with the A’immah (as).

5. Amīr al-Mu’minīn (‘as) stated:

قال أمير المؤمنين (عليه السلام):

"أخذ رسول الله (صلى الله عليه وآله) أذني، وأعلمني علم الماضي

²³⁵ Ibid, p. 128

²³⁶ al-Qummī, Ibn Qūlawayh, *Kāmil al-Ziyārāt*, p. 116

²³⁷ This narration is noted as *ṣaḥīḥ* (al-Kulaynī, Shaykh Muḥammad b. Ya’qūb, *al-Kāfī*, Vol. 1, p. 240); This narration has also been narrated in a *ṣaḥīḥ* chain from Abū Baṣīr (al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 152); We have included all of these in Maqām Qur’ān (Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 69).

والمستقبل إلى يوم القيامة، وقد نُقِلَ إليّ هذا العلم من العزيز الكريم عن
النبي الكريم"

"The Messenger of Allah (ṣawa) took hold of my ear and imparted to me the knowledge of past and future events until the Day of Resurrection. This knowledge was transmitted to me from the Almighty through the Noble Prophet."²³⁸

The explanation of this narration has been linked to the verse: "*and that receptive ears might remember it.*"²³⁹

6. Abū Baṣīr narrates from Imam al-Bāqir (‘as):

عن أبي بصير عن الإمام الباقر (عليه السلام) قال:
سُئِلَ أمير المؤمنين (عليه السلام) عن علم النبي الكريم (صلى الله عليه
وآله)، فقال:
"إن النبي الكريم أُعطي علم جميع الأنبياء والرسل، وعلم جميع ما كان
وما سيكون"
ثم قال أمير المؤمنين (عليه السلام)
"والذي نفسي بيده، قد وصلني علم النبي (صلى الله عليه وآله) بكل شيء
قد حدث وسيحدث إلى يوم القيامة"

When Amīr al-Mu’minīn (‘as) who was asked about the knowledge possessed by the Noble Prophet (ṣawa), he replied: "The Noble Prophet was granted the knowledge of all prophets and messengers, as well as the knowledge of all past and future occurrences." Amīr al-Mu’minīn (‘as) then affirmed: "By the One in whose hand is my soul, all the knowledge of the Prophet (ṣawa), along with everything that has

²³⁸ Sūrah al-Anbiyā’, Verse 24.

²³⁹ Sūrah al-Hāqqah, Verse 12.

occurred and will take place until the Day of Resurrection, has reached me.”²⁴⁰

7. The author of *Baṣā'ir al-Darajāt* has documented four narrations on this subject, including the following report from Imam al-Ṣādiq (‘as):

عن الإمام الصادق (عليه السلام):
"والله لأعلمنَّ ما في السماوات وما في الأرض، وما في الجنة والنار، وكل ما قد كان وسيكون حتى تقوم الساعة"

“By Allah (swt), I surely know what exists in the heavens and the earth, what is in Paradise and Hell, and everything that has happened and will happen until the final Hour...”²⁴¹

8. Narration from *Baṣā'ir al-Darajāt*.
9. Narration from *Baṣā'ir al-Darajāt*.
10. Narration from *Baṣā'ir al-Darajāt*.

11. Abū Maryam reports that Imam al-Bāqir (‘as) said:

عن أبي مريم قال: قال الإمام الباقر (عليه السلام)
"عندنا الجامع... والجعفر عندنا أيضاً... فيه علم ما كان وما يكون وما هو كائن حتى تقوم الساعة"

²⁴⁰ al-Ṣadūq, Shaykh Muḥammad b. Ali, *al-Khiṣāl*, Vol. 2, p. 576; al-Khū‘ī, Mīrza Ḥabībullah, *Minhāj al-Barā‘ah fī Sharḥ Nahj al-Balāghah*, Vol. 12, p. 262; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 31, p. 439.

²⁴¹ The narrators of these four narrations are ‘Abd al-A‘lā ibn A‘yan, ‘Ubaydah ibn Bashīr, ‘Abdullāh ibn Bashīr al-Khanāfa‘ī, Ḥārith ibn al-Mughīrah, and Ḥammād al-Laḥḥām. In all four reports, the phrase attributed to the Imam is: “The Imam possesses knowledge of what has passed and what is to come.” (al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 128); A similar meaning was previously mentioned in the interpretation of verse 189 of Sūrah al-Naḥl: “And We have revealed to you the Book as an explanation for everything.”

“With us is the *Jāmi‘ah* (the comprehensive book) ... and the *Jafr* (parchment)²⁴² is also in our possession... Within it is the knowledge of what has transpired, what is unfolding now, and what will occur until the Day of Resurrection.”²⁴³

12. In a comprehensive narration where Imam al-Ṣādiq (‘as) discussed the period of the occultation of Imam al-Mahdi (‘aj),

قال الإمام الصادق (عليه السلام)
 "إني اليوم كنت أطلع على كتاب الجفر، وهو سجلٌ فيه علمُ الموتى والفتن والابتلاءات والأحداث المتتابعة من الماضي إلى يوم القيامة. هذا الكتاب خاصٌّ بالنبيِّ وأهل بيته (عليهم السلام). وقد كنت أراجعه فيما يخصُّ مولد الإمام المهديّ (عجل الله فرجه)، وغيبته، ومدة غيبته، وفساد كثير من الناس، والفتن التي تصيبهم..."

He stated: “Today, I was examining the Book of *Jafr*, which is a record that contains knowledge of deaths, calamities, trials, and the unfolding of events from the past until the Day of Resurrection. This book is exclusive to the Prophet and his successors. Indeed, I was reviewing it concerning the birth of Imam al-Mahdi (‘aj), his occultation, its duration, the apostasy of many people, and the tribulations that will befall them...”²⁴⁴

²⁴² In Islamic traditions, the *Jafr* is said to be a special collection of knowledge inherited by the A‘immah (‘ams).

²⁴³ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 160; Additionally, scholars of *Rijāl* unanimously agree that Abū Maryam ‘Abd al-Ghaffār ibn Qāsim is a reliable and highly esteemed narrator (al-Najāshī, Ahmad b. Ali, *Rijāl Najāshī*, p. 266; Abī Dawūd al-Hillī, Ḥasan b. Ali, *Rijāl Abī Dāwūd*, p. 22).

²⁴⁴ al-Ṣadūq, Shaykh Muḥammad b. Ali, *Kamāl al-Dīn wa Tamām al-Ni‘mah*, Vol. 2, p. 352; al-Ṭūsī, Shaykh Muḥammad b. Ḥasan, *Kitāb al-Ghaybah*, p. 168; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 51, p. h.9 Chapter 13 from the chapter on divine texts from the Book of history of the Twelfth Imam; Additionally, in *Ḥayāt al-Ḥayawān*, page (unknown), under the entry ‘*Jafrāh*,’ it is mentioned: “In the *Jafr* is all the knowledge that people require and all that will occur until the Day of

13. Amīr al-Mu'minīn ('as) stated:

قال أمير المؤمنين عليه السلام
"عَلَّمَنِي رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلْفَ بَابٍ مِنَ الْعِلْمِ فِي الْحَلَالِ
وَالْحَرَامِ، وَكُلِّ مَا وَقَعَ إِلَى يَوْمِ الْقِيَامَةِ. وَكُلِّ بَابٍ مِنْ هَذِهِ الْأَبْوَابِ يَفْتَحُ أَلْفَ
بَابٍ، فَصَارَ الْمَجْمُوعُ أَلْفَ أَلْفِ بَابٍ، تَعَلَّمْتُ مِنْهَا عِلْماً بِالْمَوْتِ وَالْفَتَنِ
وَالْحُكْمِ الْقَاطِعِ".

وفي نسخة أخرى عن طريق سند آخر ورد فيها:
"وكل ما سيقع إلى يوم القيامة".

وقد ورد هذا الحديث في كتاب بحار الأنوار، ج 22، ص 461، حديث 10، في الفصل الأول من قسم وفاة الإمام (عليه السلام)، وكذلك في ج 40، ص 128 و130، حديث 6، الفصل 93، في قسم فضائل الإمام، وهو منقول من تاريخ أمير المؤمنين (عليه السلام).

"Indeed, the Messenger of Allah (ṣawa) taught me a thousand gateways of knowledge concerning the lawful and the unlawful, and everything that has occurred until the Day of Resurrection. Each of these gateways opens to another thousand, amounting to a total of a thousand thousand (million), through which I attained knowledge of deaths, trials, and decisive matters."²⁴⁵

This narration has also been recorded through another chain of transmission, where the wording states:

"And everything that will occur until the Day of Resurrection."²⁴⁶

As can be observed, in this version, after the phrase 'and the unlawful,' an additional 'and' has been included. This narration is cited in Bihār al-Anwār, vol. 22, p. 461, ḥadīth 10,

Resurrection..." That is, this book contains all the knowledge necessary for human needs, as well as all future events and occurrences. (Author)

²⁴⁵ al-Ṣadūq, Shaykh Muḥammad b. Ali, *al-Khiṣāl*, Vol. 2, p. 643.

²⁴⁶ al-Ṣadūq, Shaykh Muḥammad b. Ali, *al-Khiṣāl*, Vol. 2, p. 646.

in the first chapter of the section concerning his passing, from The History of Our Prophet (ṣawa). It is also recorded in Bihār al-Anwār, vol. 40, pp. 128 and 130, ḥadīth 6, chapter 93, in the section on his noble virtues, sourced from The History of Amīr al-Mu'minīn ('as), where the same addition of 'and' is found.²⁴⁷

Additionally, this narration appears in al-Ikhtiṣāṣ by Shaykh al-Mufīd (ra) and Baṣā'ir al-Darajāt with an extra statement at the beginning. At the end of this version, it is mentioned that the Imam ('as) revealed details about a woman who had concealed her condition from everyone. When asked how he knew this, he responded:

قال أمير المؤمنين (عليهم السلام):
"عَلَّمَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلْفَ بَابٍ مِنَ الْحَلَالِ وَالْحَرَامِ،
وَمَا كَانَ وَمَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ، كُلِّ بَابٍ مِنْهَا يَنْفَتِحُ أَلْفَ بَابٍ، فَذَلِكَ
أَلْفَ أَلْفِ بَابٍ، حَتَّى عَلِمْتُ الْمَوْتَ وَالْبَلَاءَ وَالْأَمْرَ الْحَتْمَ وَالْقَضَايَا وَفَصَلَ
الْخُطَابِ وَحَتَّى عَلِمْتُ الْمَذَكَّرَاتِ مِنَ النِّسَاءِ وَالْمُؤَنَّثِينَ مِنَ الرِّجَالِ.

"The Messenger of Allah taught me a thousand gateways concerning the lawful and the unlawful, [from each gateway, a thousand more opened,] through which I gained knowledge of deaths, trials, cases, and decisive matters [knowledge of all languages]. Thus, I am aware of those who were [born] female but are male, and those who were male but are female."²⁴⁸

²⁴⁷ 'Allāmah Namāzī's statement may have been based on a version that was available to him and did not contain the conjunctive "و" (wa). However, what we encountered in al-Khiṣāl at both referenced locations includes the "wa." Of course, in Baṣā'ir al-Darajāt and al-Ikhtiṣāṣ, where the same ḥadīth is narrated with additional details, it appears without the "wa." Therefore, the point made by 'Allāmah Namāzī is entirely valid.

²⁴⁸ al-Mufīd, Shaykh Muḥammad, al-Ikhtiṣāṣ, p. 305; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, Baṣā'ir al-Darajāt, p. 358.

Numerous narrations exist with this same meaning. Among them, al-Khiṣāl records thirty narrations, and Baṣā'ir al-Darajāt contains more than thirty reports on this subject.²⁴⁹

Thus, the notion that these ‘gateways of knowledge’ were exclusively confined to rulings on what is lawful and unlawful—merely because some narrations do not include the conjunction ‘and’—is completely baseless. Such an assumption contradicts the explicit wording of these narrations, as the Imam clearly stated that among these ‘branches of knowledge’ are details regarding deaths, trials, and decisive matters.

Further supporting this is what the distinguished scholar ‘Allāmah Mar‘ashī Najafī (ra) recorded in his commentary on Iḥqāq al-Ḥaqq, referencing Yanābī‘ al-Mawaddah in page 77, where Aṣḥab b. Nubātah reported:

سمعتُ أمير المؤمنين (عليه السلام) يقول:
عَلَّمَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلْفَ بَابٍ مِنَ الْعِلْمِ، يُفْتَحُ لِي مِنْ
كُلِّ بَابٍ أَلْفُ بَابٍ، فَذَلِكَ أَلْفُ أَلْفِ بَابٍ، عَلِمْتُ مَا كَانَ وَمَا يَكُونُ إِلَى يَوْمِ
الْقِيَامَةِ، وَعَلِمْتُ الْمَوْتَ، وَالْبَلَاءَ، وَالْأَمْرَ الْحَتْمَ.

“I heard Amīr al-Mu‘minīn say: The Messenger of Allah taught me a thousand gateways, and from each gateway, a thousand more opened, making it a thousand thousand (million). Through this, I gained knowledge of what has occurred and what will occur until the Day of Resurrection, as well as knowledge of deaths, trials, and decisive matters.”²⁵⁰

14. In a detailed narration, Imam Mūsā ibn Ja‘far (‘as) said:

²⁴⁹ al-Ṣadūq, Shaykh Muḥammad b. Ali, *al-Khiṣāl*, Vol. 2, p. 642-652; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 302-313 and p. 313-315.

²⁵⁰ Shahīd al-Thālith, al-Shūshṭarī, Qāḍī Nūrullāh, *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*, Vol. 7, p. 597.

كان الوحي إذا نزل على النبي (صلى الله عليه وآله) دعا أمير المؤمنين (عليه السلام)، وكتب ما نزل، ويعلمه تأويله وتفسيره، وما كان وما يكون إلى يوم القيامة، وكان يعلم ما يكون في كل سنة من الفتن والملاحم، وما يصيب أهل بيته من بعده، وكان ذلك في كتاب عنده.

“Revelation would descend upon the Prophet (ṣawa), and he would dictate it to Amīr al-Mu’minīn (‘as), who would then record details regarding future events and what would transpire in later times. The Prophet taught him both the outer and inner aspects of knowledge, including what had occurred in the past and what would unfold until the Day of Resurrection. He explained matters whose true interpretation is known only to Allah (swt) and those firmly grounded in knowledge—among them his believing descendants until the end of time. He informed him of the affairs of his adversaries and the tribulations and injustices they would bring upon his righteous descendants in every era. Every account of *malāḥim* (wars and apocalyptic events), meaning reports of the end times, originates from this book.”²⁵¹

15. Imam al-Ṣādiq (‘as) stated:

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ مُحَمَّدًا ص بِمَا كَانَ مِنْذُ كَانَتِ الدُّنْيَا وَبِمَا يَكُونُ إِلَى انْقِضَاءِ الدُّنْيَا وَ أَخْبَرَهُ بِالْمَحْثُومِ مِنْ ذَلِكَ وَ اسْتَنْتَى عَلَيْهِ فِيمَا سِوَاهُ²⁵².

“Indeed, Allah the Exalted conveyed to the Seal of the Prophets knowledge of everything that transpired from the beginning of creation and all that will occur until the world reaches its end. He also made him

²⁵¹ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 506; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 27 h 27 Chapter One from the chapters of their Knowledge from the *Book of Imāmah*.

²⁵² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, P. 149.

aware of the definitive decrees of the future. However, beyond this, Allah (swt) exempted certain matters from it.”²⁵³

16. Amīr al-Mu'minīn ('as) has said:

لولا آية في كتاب الله لأخبرتكم بما كان وما يكون إلى يوم القيامة، وهي هذه الآية: **(يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ).**

“If not for the noble verse: ‘Allah effaces and confirms whatever He wishes and with Him is the Mother Book,’²⁵⁴ I would certainly have informed you of everything that has happened and will happen until the Day of Resurrection.”²⁵⁵

17. Al-‘Ayyāshī, in his Tafsīr, reports from Zurārah that Imam al-Bāqir ('as),

رُوي عن زرارة، قال:

قال أبو جعفر عليه السلام، عن أبيه عليه السلام: **"لولا آية في كتاب الله لأخبرتكم بما كان وما يكون إلى يوم القيامة".**

قلت: **"وأي آية هي؟"**

قال:

يمحو الله ما يشاء ويثبت وعنده أم الكتاب.

²⁵³ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 148.

²⁵⁴ Sūrah al-Ra'd, Verse 39.

²⁵⁵ The text of the ḥadīth is as follows: “If it were not for the verse in the Book of Allah, I would inform you of what has passed, what is happening, and what will occur until the Day of Resurrection...” This narration has been recorded through Shaykh al-Ṣadūq (ra)’s chain of transmission from Aṣḡagh b. Nubātah from the Imam ('as). (al-Ṣadūq, Shaykh Muḥammad b. Ali, *al-Amālī*, p. 280); And through Shaykh al-Mufīd (ra)’s own chain from Aṣḡagh (al-Mufīd, Shaykh Muḥammad, *al-Ikhtisāṣ*, p. 235); In *Bihār al-Anwār* cited from al-Tawḥīd (al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 4, p. 97); And within a detailed narration explaining the knowledge of Amīr al-Mu'minīn (al-Ṭabrisī, Shaykh Aḥmad b. Ali Ṭabrisī, *al-Ihtijāj*, Vol. 1, p. 258); al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 40, p. 136; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 134.

quoting Imam al-Sajjād (‘as), stated: “If it were not for a single verse in the Book of Allah (swt), I would inform you of everything that will happen until the Day of Resurrection.” Zurārah inquired, “Which verse is that?” The Imam (‘as) responded: “*Allah erases what He wills and confirms [what He wills]*.”²⁵⁶

18. Imam al-Riḍā (‘as) narrates from Imam al-Ṣādiq (‘as), who relays from Imam al-Bāqir (‘as), Imam al-Sajjād (‘as), Imam al-Ḥusayn (‘as), Imam al-Ḥasan (‘as), and Imam Ali (‘as):

عن الإمام الرضا (عليه السلام)، عن الإمام الصادق (عليه السلام)، عن الإمام الباقر (عليه السلام)، عن الإمام زين العابدين (عليه السلام)، عن الإمام الحسين (عليه السلام)، عن أمير المؤمنين (عليه السلام):

والله، لولا آية في كتاب الله لأخبرناكم بما كان وبما يكون إلى يوم القيامة".

قيل: وما هي الآية؟
قالوا:

يمحو الله ما يشاء ويثبت وعنده أم الكتاب

“By Allah (swt), if it were not for a single verse in the Book of Allah, we would inform you of all that will unfold until the Day of Resurrection. It was asked “Which verse is that?” The Imam (‘as) replied : “*Allah erases what He wills and confirms [what He wills]*”²⁵⁷

²⁵⁶ al-‘Ayyāshī, Muḥammad b. Mas‘ūd, *Tafsīr al-‘Ayyāshī*, Vol. 2, p. 215;); al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 4, p. 118 h.52 Chapter 3 from the chapters of Attributes from the Book of Tawḥīd.

²⁵⁷ This narration has been transmitted by the trustworthy Ḥimyarī from the trustworthy Aḥmad b. Muḥammad b. ‘Isā, from the trustworthy Bazantī, from Imam al-Riḍā (‘as).

19. During his journey to Baṣrah, as previously detailed in full, Imam al-Riḍā ('as) declared: “We are the inheritors of this Prophethood, granted knowledge by Allah (swt) and entrusted with His unseen matters. We possess awareness of what has taken place and what will transpire until the Day of Resurrection.”²⁵⁸

20. In a conversation between Imam al-Bāqir ('as) and Hishām b. ‘Abd al-Malik,

جاء في محاوراة الإمام الباقر (عليه السلام) مع هشام بن عبد الملك، أن الإمام قال:

"إِنَّ اللَّهَ أَنْزَلَ عَلَى نَبِيِّهِ كِتَابًا بَيِّنَ فِيهِ كُلَّ شَيْءٍ، مَا كَانَ وَمَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ، كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ}، وَقَدْ عَلَّمَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ)، فَعَلَّمَهُ النَّبِيُّ جَمِيعَ مَا فِيهِ مِنَ الْعِلْمِ".

Imam al-Bāqir ('as) says: “Allah (swt) revealed a Book to His Prophet, within which He explained what has occurred and what will happen until the Day of Resurrection. As He says: *‘And We have sent down to you the Book as an explanation for everything...’*²⁵⁹ The Imam ('as)

The text of the ḥadīth is as follows: ‘Abū ‘Abdillāh, Abū Ja‘far, Ali ibn al-Ḥusayn, al-Ḥusayn b. Ali, al-Ḥasan b. Ali, from Ali b. Abī Ṭālib ('as) said: “By Allah, if not for a verse in the Book of Allah, we would have informed you of all that will occur until the Hour is established: *‘Allah effaces and confirms whatever He wishes...’*” (al-Ḥimyarī, ‘Abdallāh b. Ja‘far, *Qurb al-Isnād*, p. 354) Shaykh al-Ṭūsī, with a sound chain, has narrated a similar report from Bazantī from Imam al-Riḍā ('as). This narration is of utmost authenticity and reliability. And for one who is not spiritually ill, this single narration—of the highest level of *sanad*—suffices. (Author)

²⁵⁸ Sa‘īd al-Kāshānī, *al-Kharā‘ij wal-Jarā‘ih*, Vol. 1, p. 343; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 49, p. 75 h.1 Chapter 4 from the chapters of Imam Ali b. Mūsā al-Riḍā from the Book of history of Imam Ali b. Mūsā al-Riḍā ('as).

²⁵⁹ Sūrah al-Naḥl, Verse 89

continued: "The Noble Prophet conveyed this knowledge to Ali b. Abī Tālib, making him fully aware of these sciences."²⁶⁰

21. Amīr al-Mu'minīn ('as) said:

قال أمير المؤمنين (عليه السلام)

سألوني عن كتاب الله، فإن فيه علم ما مضى، وعلم ما يأتي إلى يوم
القيامة... إن تسألوني عنه أعلمكم".

"I will inform you about the Quran, for within it lies knowledge of what has passed and knowledge of what is to come until the Day of Resurrection... If you inquire, I will teach you."²⁶¹

22. Imam al-Ṣādiq ('as) stated:

قال الإمام الصادق عليه السلام

إن علم ما كان وما يكون كله في كتاب الله... وإن أوصياء رسول الله
(صلى الله عليه وآله) يعلمون حقائقه"

The knowledge of all that has happened and all that will occur is contained within the Noble Quran... and the successors of the Prophet recognize its realities."²⁶²

23. After the Battle of Jamal, while addressing the people of Baṣrah and recounting their actions,

²⁶⁰ Sayyid b. Ṭāwūs, *Al-'Amān*, p. 68; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 46, p. 308-309 h.1 Chapter 8 of the chapters on the history of Abī Ja'far Muḥammad ibn Ali from the Book of history of Ali ibn al-Ḥusayn ('as).

²⁶¹ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfi*, Vol. 1, p. 61; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 93, p. 82 h.11 Chapter 8 from the chapters of his excellences and rulings from the Book of Quran.

²⁶² al-'Ayyāshī, Muḥammad b. Mas'ūd, *Tafsīr al-'Ayyāshī*, Vol. 1, p. 12; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 92, p. 95 h 50 Chapter 8 from the chapters of his excellences and rulings from the Book of Quran; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, Vol. 1, p. 195.

قال أمير المؤمنين عليه السلام

والله الذي فلق الحبة وبرأ النسمة، لو شئت أن أخبركم بكل أرض وموضعها، ومن يسكنها إلى يوم القيامة لفعلت، ولأني أعلم بما كان وبما يكون إلى يوم القيامة

Amīr al-Mu'minīn ('as) says: “By the One who causes the seed to split and brings forth life! If I so willed, I could tell you the details of every land and its fate until the Day of Resurrection—when it will flourish and when it will decline... Indeed, the knowledge of past generations and all that will unfold until the Last Day is with me.”²⁶³

24. A narration from Ali ibn Ibrāhīm al-Qummī (ra),

جاء في تفسير قوله تعالى: (وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا):

يعني أمير المؤمنين (عليه السلام)، أحصى علم ما كان وما يكون إلى يوم القيامة، من فتنة وزلزلة وكل شيء يكون، كل ذلك عند أمير المؤمنين عليه السلام.

In the commentary of the noble verse: “*And He has enumerated everything in number*”²⁶⁴: “[That is, Ali b. Abī Ṭālib] has recorded and counted everything that has occurred and will occur. [That is] from the beginning of the creation of Ādam until the Day of Judgement,

²⁶³ It has been narrated in Du‘ā’ al-Nudbah: “And You entrusted him (the Prophet (ṣawa)) with the knowledge of what was and what will be until the end of Your creation.” (al-Bahrānī, Ibn Mitham, *Sharḥ Nahj al-Balāghah*, Vol. 3, p. 16, sermon 99; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 32, p. 255 h.199 Chapter Fourth from the chapter of what occurred after the death of ‘Uthmān from the Book of calamities and hardships.

²⁶⁴ Sūrah al-Jinn, Verse 28.

including tribulations, earthquakes, and all events—all of which are known to the Commander of the Faithful.”²⁶⁵

25. Regarding the interpretation of the noble verse: “*And it is retained by attentive ears*,”²⁶⁶

قال الإمام الصادق عليه السلام

«الأذن الواعية»: أذن أمير المؤمنين (عليه السلام) ، وَعَتَّ كُلَّ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

Imam al-Ṣādiq (‘as) said: “The ear of Amīr al-Mu’minīn (‘as) has preserved everything that has happened and everything that will happen.”²⁶⁷

26. In the *Ziyārah* of Amīr al-Mu’minīn on the birthday of the Prophet (ṣawa)²⁶⁸, it is narrated from Imam Ja‘far al-Ṣādiq (‘as) that he said:

السَّلَامُ عَلَيْكَ يَا مُخْبِرَ مَا كَانَ وَمَا يَكُونُ

“Peace be upon you, O you who inform of the past and the future.”²⁶⁹

27. Shaykh al-Ṣadūq (ra) narrated with an authentic chain from ‘Abdullāh b. Muḥammad al-Hāshimī.

عن عبد الله بن محمد الهاشمي قال:

دخلت على المأمون، فجلسني عنده وطرح غيري، ثم أكلنا، فطينني، ثم قرئ عليه مراثي الإمام الرضا (عليه السلام) ، فبكيت، فقال:

²⁶⁵ al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 390.

²⁶⁶ Sūrah al-Ḥāqqah, Verse 12.

²⁶⁷ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 35, p. 326 h,3 Chapter on verses revealed regarding him from the book of history of Amīr al-Mu’minīn (‘as).

²⁶⁸ 17th of Rabī‘ al-Awwal.

²⁶⁹ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 100, p. 373 h.9 Chapter Fifth from the chapters about the *Ziyārah* of Amīr al-Mu’minīn Ali ibn Abī Ṭālib; al-Qummī, Shaykh ‘Abbās, *Mafātīḥ al-Jinān*, 17th Rabī‘ al-Awwal.

«يلومني بني هاشم على أنني وليت علي بن موسى الرضا (عليه السلام)
من بعدي. أما إنني أحدثك حديثاً يذهلك:

دخلت عليه يوماً فقلت له:

أدفع نفسي إليك، إنَّ أباك موسى بن جعفر، وجعفر بن محمد، ومحمد بن
علي، وعلي بن الحسين (عليهم السلام) كانوا يعلمون ما مضى وما هو
كانن إلى يوم القيامة، وأنت خلفهم ووارثهم، وعلمهم معك. فإني جئت
إليك بحاجة.

قال: قل حاجتك.

فقلت: لي جارية أحبها، قد حملت، فهلك أولادي في رحمها، فأمرني أن
أعمل شيئاً فلا يهلك هذا الحمل.

قال: هذا الحمل يكون بخير، ولا يهلك، ويكون غلاماً، يشبه أمه، وأصابعه
اليمنى بها إصبع صغير زائد، وأصابعه اليسرى بها إصبع زائد، ولا هو
مرتخ ولا متدلّ

فوقع كما قال الإمام (عليه السلام)

He (‘Abdullāh) said: “One day I went to Ma’mūn. He seated me close to himself and dismissed others. After the meal, he perfumed me and had someone recite elegies for the tragedy of Imam al-Riḍā (‘as)... After hearing the elegies and weeping, he said: ‘The Banū Hāshim blame me for appointing Ali b. Mūsā al-Riḍā as my heir apparent. Now I will narrate to you a ḥadīth that will astonish you:

One day, I went to him and said: ‘May I be sacrificed for you; your father Mūsā b. Ja‘far, Ja‘far b. Muḥammad, Muḥammad b. Ali, and Ali b. al-Ḥusayn had knowledge of what has passed and what will happen until the Day of Judgement. You are their executor and inheritor, and I also know that their knowledge is with you. Now, I have come to you for a need.’ Imam al-Riḍā (‘as) said: ‘State your need.’

I said: 'I have a slave girl whom I love, and she has conceived several times, but each time she has miscarried. Please give me an instruction to follow so that this time she does not miscarry.' He said: 'This time, her child will remain safe and will not be miscarried. The child will be a boy and will resemble his mother the most. His right hand will have an extra small finger, and his left foot will also have an extra toe, but neither will be loose or dangling.' Ma'mūn further stated: 'It happened exactly as the Imam ('as) had said.'²⁷⁰

28. In the book *Iḥqāq al-Haqq*, quoting from Manāqib b. Mardawayh from A'lām al-Āmmah with their chain from Umm Salāmah,

عَنْ أُمِّ سَلَامَةَ، عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ):
 "أَمَرَنِي جِبْرِيلُ أَنْ أُعَلِّمَ عَلِيًّا مَا سَيَحْدُثُ إِلَى يَوْمِ الْقِيَامَةِ"...

From the Prophet (ṣawa): "Jibrā'il commanded me to instruct Ali about what will happen until the Day of Judgement..."

29. From al-Shahrishūb, he said:

عن الشهرشوب قال.
 أخبرني الإمام الباقر (عليه السلام) جابر الأنصاري بقرب وفاته وقال:
 "والله يا جابر، قد آتاني الله علماً بما كان وبما سيكون إلى يوم القيامة".
 وهذا الحديث مذكور أيضاً في منتهى الآمال.

²⁷⁰ al-Ṣadūq, Shaykh Muḥammad b. Ali, 'Uyūn Akhbār al-Riḍā, Vol 2, p. 223; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 49, p. 29 h 2 Chapter Three from chapters of Imam Ali b. Mūsā al-Riḍā ('as) from the Book of history of Imam Ali b. Mūsā al-Riḍā ('as); Sa'īd al-Kāshānī, *al-Kharā'ij wal-Jarā'ih*, Vol. 2, p. 660.

Imam al-Bāqir (‘as) informed Jābir al-Anṣārī of his impending death and said: “By Allah, O Jābir, Allah has granted me knowledge of what has been and what will be until the Day of Judgement.”²⁷¹

This ḥadīth is also mentioned in Muntahī al-Āmāl.²⁷²

30. ‘Abdullāh b. Ja‘far al-Ṭayyār narrated from Amīr al-Mu‘minīn (‘as) that he said:

عن عبد الله بن جعفر الطيار قال:
قال أمير المؤمنين (عليه السلام):
"أمرني النبي (صلى الله عليه وآله وسلم): "إذا غسلتني وكفنتني، فاجعل
فمك على فمي." ففعلت ذلك، ثم أخبرني النبي بما سيكون إلى يوم
القيامة".

“The Prophet (ṣawa) instructed me: ‘After you wash and shroud me, place your mouth on my mouth.’” Amīr al-Mu‘minīn (‘as) said: “I followed the instruction, then the Prophet informed me of what will happen until the Day of Judgement.”²⁷³

31. In another narration, the Prophet (ṣawa) said:

حديث النبي (صلى الله عليه وآله وسلم) إلى الإمام علي (عليه السلام)
قال النبي صلى الله عليه وآله وسلم
"اسألني، فإني أخبرك بما يكون حتى تقوم الساعة"

²⁷¹ Shahīd al-Thālith, al-Shūshṭarī, Qāḍi Nūr Allāh, *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*, Vol. 4, p. 76.

²⁷² al-Qummī, Shaykh ‘Abbās, *Muntahī al-Āmāl*, Vol. 2, p. 137.

²⁷³ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 284; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, vol. 40, p. 213 h.1 and p.152 chapter 93 from the Chapter on excellences of his attributes, elevated morality and deeds from the book of history of Amir al-Muminin, and vol. 22, p. 517 h.25 Chapter Second from the chapters concerning the migration from the book of the history of our Prophet,; Sa’īd al-Kāshānī, *al-Kharā’ij wal-Jarā’ih*, vol. 2, p. 802; Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Ṭālib*, vol. 2, p. 37.

“[O Ali] Ask me, and I will inform you of what will happen until the Day of Judgement.”²⁷⁴

And in the sixth category of narrations, ten reports related to this subject—confirming that the Imam knows both the past and the future—will be mentioned. Also, in the seventh category, three narrations affirming this, and in the nineteenth category, another three explicitly emphasize this meaning.

Indeed, the belief that the Prophet (ṣawa) and the divinely guided A’immah (‘ams) possess knowledge of what has passed and what is yet to come until the Day of Judgement is supported by successive narrations. This reality is undeniable and beyond dispute. There exists neither a verse nor a narration contrary to this belief; rather, it is as clear as the sun to those who seek truth and reality with research and precision, rather than being among the biased or those afflicted with intellectual ailments.

Sayyid Fāṭih said “May Allah (swt) reward you well. I did not anticipate encountering such a vast number of narrations proving the Prophet (ṣawa) and the A’immah (‘ams)’s knowledge of past and future events. It is truly astonishing that some claim we have no more than two weak aḥādīth on this subject. Such individuals believe that by making such assertions, they can secure a position for themselves. However, they fail to realize that in doing so, they lose credibility among scholars and researchers, for they strive to lower the rank of the Prophet (ṣawa) and the A’immah (‘ams), yet it is they themselves who are ultimately diminished.”

²⁷⁴ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, vol. 40, p. 215 h.8 from the Chapter on excellences of his attributes, elevated morality and deeds from the book of history of Amīr al-Mu’minīn (‘as).

4. The Understanding of Future Events by the A'imma (‘as) Through the Muṣḥaf Fāṭimah (sa)

Here, I present narrations that illustrate the awareness of the Prophet (ṣawa) and the A'imma (‘as) regarding unseen matters and forthcoming events, along with an explanation of the Muṣḥaf Fāṭimah al-Zahrā’ (sa). Numerous reports on this topic exist in authentic sources, but we will limit ourselves to a selection and direct you to the rest for further study.

1. Imam al-Ṣādiq (‘as) said:

قال الإمام الصادق (عليه السلام):
"عندما توفي النبي (صلى الله عليه وآله وسلم) أغرقت السيدة فاطمة (سلام الله عليها) في حزن لا يُقاس، فأنزل الله (سبحانه وتعالى) عليها ملكاً يعزيها ويواسيها ويخبرها بالأحداث المستقبلية. فأخبرت ذلك أمير المؤمنين (عليه السلام)، فقال لها: "إذا جاء الملك وسمعت صوته، فأخبريني." ففعلت ذلك، فقام أمير المؤمنين (عليه السلام) بتدوين كل ما نقل الملك حتى جُمع في مصحف كامل، عُرف بمصحف فاطمة". قَالَ ثُمَّ قَالَ أَمَّا إِنَّهُ لَيْسَ فِيهِ شَيْءٌ مِنَ الْحَلَالِ وَالْحَرَامِ وَ لَكِنْ فِيهِ عِلْمٌ مَا يَكُونُ

“When the Prophet departed from this world, Sayyidah Fāṭimah (sa) was engulfed in sorrow beyond measure. To console her and lighten her distress, Allah (swt) sent an angel to provide her comfort and inform her of future occurrences. She mentioned this to Amīr al-Mu‘minīn (‘as), who instructed her: ‘When the angel comes and you hear his voice, let me know.’ She did so, and Amīr al-Mu‘minīn (‘as) recorded everything conveyed by the angel until a complete book was compiled, which became known as the Muṣḥaf Fāṭimah.”

Then, Imam al-Ṣādiq (‘as) said: “Understand that this Muṣḥaf contains no rulings of permissibility or prohibition, but rather, it holds knowledge of what is to come—every event destined to unfold is recorded in it.”²⁷⁵

2. Another authentic narration from Imam al-Ṣādiq (‘as) states:

قال الإمام الصادق (عليه السلام):
"كان جبريل يزور السيدة فاطمة (سلام الله عليها) يعزيها ويخبرها بحال النبي (صلى الله عليه وآله وسلم)، ويُخبرها بالابتلاءات التي ستصيب أولادها بعد وفاتها، وكان أمير المؤمنين (عليه السلام) يدون كل ذلك. فجمع هذا كله في مصحف فاطمة".

“Jibrā’īl would visit Sayyidah Fāṭimah (sa), offering his condolences and describing the Prophet (ṣawa)’s state to her. He would also inform her of the trials her children would face after her passing, and Amīr al-Mu’minīn (‘as) would document everything. This collection became known as the Muṣḥaf Fāṭimah.”²⁷⁶

3. Imam al-Ṣādiq (‘as) said:

قال الإمام الصادق (عليه السلام):
"يا فضيل، لقد نظرت في مصحف فاطمة فوجدت فيه أسماء الحكام الذين سيولون الأرض، مع أسماء آياتهم، ولم أجد فيه ذكراً لأبناء الحسن المجتبي

²⁷⁵ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 240; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 157; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, vol. 22, p. 545 h.62 Chapter Second from the chapters concerning the migration from the book of the history of our Prophet (ṣawa).

²⁷⁶ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 241; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 154.

“O Fuḍayl, I examined the Muṣḥaf Fāṭimah and found within it the names of the rulers who will govern the earth, along with their fathers’ names. However, I did not find any mention of the descendants of Imam Ḥasan al-Mujtabā.”²⁷⁷

4. Imam al-Ṣādiq (‘as) also said:

قال الإمام الصادق (عليه السلام):
 "إن مصحف فاطمة يحتوي على أخبار ما سيكون في المستقبل، وأسماء
 الذين سيملكون الأرض إلى آخر الزمان".

“The Muṣḥaf Fāṭimah contains accounts of future events and the names of those who will hold dominion over the earth until the end of time.”²⁷⁸

These narrations align without contradiction. They do not conflict with earlier reports stating that all knowledge—past, present, and future—is contained within the Quran. There is no issue with a portion of Quranic knowledge, aside from legal rulings, being transmitted through this process—where an angel descends to dictate knowledge, and Amīr al-Mu’minīn (‘as) records it in a separate compilation known as the Muṣḥaf Fāṭimah. Just as there is no contradiction between the different sources of the A’immah (‘ams)’s knowledge, there is no inconsistency between what is in the ‘Jafr,’ what

²⁷⁷ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 242; Similar narrations can also be found in: Ibid, p. 242-238; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 169; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, vol. 26, p. 155; Vol. 43, p. 195 h.22 Chapter 7 from the chapters on the Lady of the women of the Worlds from the Book of history of Fāṭimah and al-Ḥasan (‘ams) (Author).

²⁷⁸ al-Mufid, Shaykh Muḥammad, *Kitāb al-Irshād*, Vol. 2, p. 186; al-Ṭabrisī, Shaykh Aḥmad b. Ali Ṭabrisī, *al-Ihtijāj*, Vol. 2, p. 372; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 18 h.1 Chapter One from the chapters regarding their knowledge from the Book of Imāmāh.

is in the ‘*Jāmi‘ah*,’ and what is in the Quran. Additionally, some content may be found in multiple books.

5. The A‘immah (‘ams)’s Knowledge of the Science of ‘*Jafr*’

The reports in which the A‘immah (‘ams) said, “‘*Jafr*’ is with us, and the knowledge of the past, present, and future until the Day of Judgement is contained within it,” have already been mentioned earlier.

Other narrations concerning ‘*Jafr*’ are recorded in al-Kāfī under the chapter on ‘*Jafr*’ and ‘*Jāmi‘ah*,’²⁷⁹ as well as in Baṣā’ir al-Darajāt²⁸⁰. The books Safīnat al-Bihār²⁸¹ and Mustadrak Safīnat al-Bihār have also cited various instances of these narrations under the entry for ‘*Jafr*,’ and I have mentioned them in other places.

The subject of the science of ‘*Jafr*’, as attributed to Imam al-Ṣādiq (‘as), is well known and widely recognized. Damīrī, in his book Ḥayāt al-Ḥayawān, under the entry for ‘*Jafr*,’²⁸² writes: “All knowledge that people need is contained within ‘*Jafr*,’ and everything that will occur until the Day of Judgement is recorded in it.”²⁸³

Similarly, in al-Arba‘īn of Shaykh al-Bahā’ī, it is mentioned that Mīr Sayyid Sharīf, in his commentary on al-Mawāqif, in the discussion on the attachment of a single knowledge to two known entities, states that ‘*Jafr*’ and ‘*Jāmi‘ah*’ are two books attributed to Ali (‘as), in which all the events of time until the end of the world are inscribed according to the science of letters. The well-known A‘immah

²⁷⁹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 238.

²⁸⁰ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 150.

²⁸¹ al-Qummī, Shaykh ‘Abbās, *Safīnat al-Bihār*, Vol. 1, p. 409.

²⁸² al-Damīrī, Kamāl al-Dīn Muḥammad b. Mūsā, *Ḥayāt al-Ḥayawān al-Kubrā*, Vol. 1, p. 179.

²⁸³ Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Safīnat al-Bihār*, Vol. 2, p. 69.

from his descendants all possessed this knowledge, ruled by it, and foretold future occurrences based on it. In the letter accepting designation of successorship, that Imam al-Riḍā wrote to Ma'mūn, he stated: “You have acknowledged our rights in a manner that your forefathers did not, and thus I have accepted your pledge. However, ‘Jafr’ and ‘Jāmi‘ah’ indicate that this matter will remain incomplete and fruitless.”²⁸⁴

Even Abū al-‘Alā’ al-Ma‘arrī referenced this ‘Jafr’ in his poetry.²⁸⁵

6. The Imam (‘as)’s Awareness of Tribulations, Mortality, Judgement, and Lineages

Many well-documented reports mention the A‘immah affirming:

قال الأئمة (عليهم السلام)
نحن نملك علم البلاء والمنايا والفصل في الخطاب والأنساب
“We hold the knowledge of tribulations (*balāyā*), mortality (*manāyā*),
final judgement (*faṣl al-khiṭāb*), and genealogies (*ansāb*).”²⁸⁶

The reports on this matter are so many that listing them all would be an immense task. Therefore, we will highlight a few in addition to those already referenced.

روى الإمام الصادق (عليه السلام) عن أمير المؤمنين (عليه السلام)
قوله:

²⁸⁴ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Kitāb al-Arba‘īn*, p. 297; Jurjānī, Sayyid Sharīf Ali, *Sharḥ al-mawāqif*, Vol. 6, p. 22.

²⁸⁵ al-Ma‘arrī, Abū al-‘Alā, *al-Lazūmiyāt*,

²⁸⁶ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 146 Chapter Ninth from the chapter about their knowledge from the Book of Imāmah; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 266.

"لقد منحت علماً فريداً لم ينله أحد قبلي إلا النبي، وقد انفتحت لي طرق البصيرة، وأمتلك علماً بالموت، والبلايا، والأنساب، والفصل الحاسم. وبإذن ربي، فقد شاهدت العوالم الغيبية (الملكوت)، ولا يخفى عليّ ما مضى وما سيأتي من أحداث. ومن خلال موقعي، أكمل الله (سبحانه وتعالى) هداية هذه الأمة"

Imam al-Ṣādiq (‘as) reports from Amīr al-Mu’minīn (‘as), who stated: “I have been granted unique knowledge that no one before me, except the Prophet, has received. The pathways of insight have been unveiled before me, and I possess knowledge regarding mortality, tribulations, genealogies, and decisive judgement. By the permission of my Lord, I have witnessed the unseen realms (*malakūt*), and neither past occurrences nor future events are concealed from me. Through my position, Allah (swt) has completed the guidance of this nation...”²⁸⁷

‘Allāmah Majlisī (ra), in discussing this narration, clarifies: “The pathways have been unveiled for me” refers to the opening of divine knowledge concerning spiritual truths and unseen realities, or the access to nearness with Allah (swt), or even the unveiling of heavenly and earthly pathways, as noted in other reports. ‘*Manāyā*’ pertains to an awareness of people's destined life spans. ‘*Balāyā*’ encompasses the various tests set by Allah (swt) for His servants, including hardships, illnesses, and calamities. It also extends to favourable circumstances, as all experiences serve as divine assessments. ‘*Ansāb*’ indicates

²⁸⁷ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 141; Tūsī, Shaykh Muḥammad b. Ḥasan, *al-Amālī*, p. 205; It has been narrated with a reliable chain from Muḥammad b. Abī ‘Umayr (a very trustworthy companion), from Mufaḍḍal who is another very trustworthy companion, as I have written in *Rijāl*, and as has been transmitted from a number of researchers (See: Shāhrūdī, Shaykh Ali Namāzī, *Mustadrakāt ‘Ilm al-Rijāl al-Ḥadīth*, Vol. 6, p. 388, and Vol. 7, p. 477); al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 201. (Author)

knowledge of people's paternal origins, enabling one to distinguish between legitimate and illegitimate offspring.²⁸⁸

قال أمير المؤمنين (عليه السلام):

«أنا إمام من بعدي ووارث علم من قبلي، لا يسبقني إلا أحمد (النبي). جميع الملائكة والأرواح والرسل خلفنا، فالترتيب: أولاً أحمد ثم أنا ثم غيرنا. يوم القيامة يدعى النبي للحديث، وأنا أيضاً سأدعى وأتحدث كما تحدث هو. وَلَقَدْ أُعْطِيتُ السَّبْعَ الَّتِي لَمْ يَسْبِقْ إِلَيْهَا أَحَدٌ قَبْلِي بَصُرْتُ سُبُلَ الْكِتَابِ وَفُتِحَتْ لِي الْأَسْبَابُ وَ عَلِمْتُ الْأَنْسَابَ وَ مَجَرَى الْحِسَابِ وَ عَلِمْتُ الْمَنَایَا وَ النَّبَلَايَا وَ الْوَصَايَا وَ فَصَّلَ الْخُطَابَ وَ نَظَرْتُ فِي الْمَمْلُوكَاتِ فَلَمْ يَعْزُبْ عَنِّي شَيْءٌ غَابَ عَنِّي وَ لَمْ يَفْتَنِي مَا سَبَقَنِي وَ لَمْ يَشْرِكْنِي أَحَدٌ

Amīr al-Mu'minīn ('as) states: "I serve as the leader for those after me and the inheritor of the knowledge of those before me. None precedes me except Aḥmad (the Prophet). All angels, spirits, and messengers stand behind us. The sequence is: first Aḥmad, then myself, followed by others. On the Last Day, the Prophet will be called forth to speak, and I too will be summoned, and I shall speak just as he did. Seven matters have been exclusively bestowed upon me, which no one else has received: Insight into the pathways of divine knowledge in the Book; Access to the causes (*asbāb*) and genealogies (*ansāb*); Awareness of the process of reckoning (*majrā al-ḥisāb*); Knowledge of mortality, tribulations, and bequests (*waṣāyā*); Mastery over final judgement (*faṣl al-khiṭāb*); A vision of the unseen realms (*malakūt*), making the concealed manifest before me; Understanding of all prior knowledge, which remains intact within me and is not shared with any other..."²⁸⁹

²⁸⁸ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 142 h.14 Chapter Ninth from the chapter about their knowledge from the Book of Imāmāh.

²⁸⁹ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 153 h.42 Chapter Ninth from the chapter about their knowledge from the Book of Imāmāh; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 199.

In accounts detailing the sermons of Amīr al-Mu'minīn ('as), he is reported to have said:

“Seek knowledge from me before I am no longer among you. By Allah (swt), I am aware of every group that will emerge until the Last Day—whether they will guide people or lead them astray. I know their individuals, their spokespeople, and their leaders. If you ask me, I will respond.”

In some versions, he is also recorded to have said:

سلوا من عنده علم المنايا والبلايا وفصل الخطاب

“Question the one who possesses knowledge of mortality (*manāyā*), tribulations (*balāyā*), and final judgement (*faṣl al-khiṭāb*).”²⁹⁰

²⁹⁰ Many such reports can be found in *Baṣā'ir al-Darajāt* (al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 296-299, p. 118, p. 199, p. 266). In one such narration, it is reported that Salmān said: Amīr al-Mu'minīn ('as) stated: “Ask me about what will happen until the Day of Judgement, and about every matter—where it will end up and who will inherit it, as well as its leader, guide, and driving force until the Day of Judgement.” (al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 298). Following this, we examine various versions of this statement recorded in both Sunni and Shia sources, all attributed to the Amīr al-Mu'minīn ('as). A Sunni scholar, who reports with his chain from Ali b. Abī Ṭālib that he said: “Ask me before you lose me, for I will answer regarding anything below the Throne.” In another narration, he said: “Ask me, for by Allah (swt), you will not inquire about anything that will happen until the Day of Judgement except that I will inform you of it.” (Fayrūzābādī, Sayyid Murtaḍā, *Faḍā'il al-Khamsah*, Vol. 2, p. 232, from al-Hindī, 'Alī al-Muttaqī, *Kanz al-'Ummāl fī Sunan al-Aqwāl wal-Af'āl*, Vol. 13, p. 165); A similar version of this narration appears in *Kanz al-'Ummāl*, vol. 2, p. 565. Furthermore, on p. 253, there are reports from Sunni sources confirming that Ali b. Abī Ṭālib had knowledge of future events. 'Allāmah Mar'ashī Najafī narrates this ḥadīth with his chain from Abū al-Ṭufayl, who was among the companions of the Commander of the Faithful. (Mar'ashī Najafī, Sayyid Shahāb al-Dīn, *Sharḥ iḥqāq al-Haqq*, Vol. 7, p. 587; Jūwaynī, Ibrāhīm b. Muḥammad, *Farā'id al-Simtayn*, Vol. 1, p. 394). He also records a similar narration with another chain on p. 591, mentioning that this ḥadīth has been transmitted by more than ten Sunni scholars in their works. Another narration is transmitted from 'Abāyah b. Rib'ī, who reported from Amīr al-Mu'minīn ('as) that he said: “Ask me before you lose me. By Allah (swt), there is no fertile land or barren desert, nor any group that will lead a hundred people astray or guide them until the Day of Judgement, except that I know its leader, its guide, and its driving

Similarly, in *Baṣā'ir al-Darajāt*, this subject appears in five narrations in which Amīr al-Mu'minīn ('as) said:

إِنِّ عِنْدِي عِلْمُ الْمَنَایَا وَالْبَلَايَا وَالْأَنْسَابِ وَفَصْلُ الْخُطَابِ

“The knowledge of afflictions and deaths, genealogies, and decisive speech is with me.”²⁹¹

force.” (Mar'ashī Najafī, Sayyid Shahāb al-Dīn, *Sharḥ Ihqāq al-Haqq*, Vol. 7, p. 591). Another chain records his statement: “Ask me about anything below the Throne.” (Ibid, p. 618) In another narration: “Ask me before you lose me, for I have more knowledge of the pathways of the heavens than of the pathways of the earth.” A man stood up and asked, “O Ali, where is Jibrā'īl right now?” The Commander of the Faithful turned toward the sky, the earth, the east, and the west, and upon not seeing Jibrā'īl, he said: “You yourself are Jibrā'īl.” (Ibid, p. 621-622); 'Allāmah al-Amīnī (ra) cites the statement of Amīr al-Mu'minīn ('as): “Ask me!” He documents this from various Sunni scholars, among them: “Ask me, for by Allah (swt), you will not inquire about anything that will happen until the Day of Judgement except that I will inform you of it. And ask me about the Book of Allah (swt). By Allah (swt), there is no verse except that I know when it was revealed—by night or by day.” (al-Amīnī, Shaykh 'Abdul Husayn, *al-Ghadir fī al-Kitāb wal-Sunna wal-Adab*, Vol. 8, p. 269). 'Allāmah al-Amīnī (r) further states that this narration is reported by Abū 'Umar in *Jāmi' Bayān al-'Ilm*, p. 137, no. 273, and by Muḥibb al-Ṭabarī in *al-Riyāḍ al-Naḍrah fī Manāqib al-'Asharah*, vol. 3, p. 147. Additionally, it appears in *Tārīkh al-Khulafā'*, p. 173, authored by al-Suyūṭī, and in *al-Itqān*, vol. 4, p. 204, as well as *Tahdhīb al-Tahdhīb*, vol. 7, p. 297, *Faḥ al-Bārī*, vol. 8, p. 599, *Umdat al-Qārī*, vol. 19, p. 190, and *Miftāḥ al-Sa'ādah*, vol. 2, p. 55. Among them is the statement: “Ask me before you lose me. Ask me about the Book of Allah (swt), for there is no verse except that I know where it was revealed. And ask me about the upcoming tribulations and turmoil, for there is no tribulation except that I know who will stir it and who will be killed in it.” Aḥmad b. Ḥanbal, the founder of the Ḥanbalī school, has also narrated this and stated that such sayings from Amīr al-Mu'minīn ('as) have been transmitted extensively. 'Allāmah al-Amīnī (ra) then enumerates six individuals who claimed to possess such knowledge but were exposed as fraudulent. I have also referenced other locations where these narrations appear in *Mustadrak Safīnat al-Bihār* (vol. 3, p. 99), under the entry '*al-Khuṭab*', where they are discussed in detail. Among them are: *Bihār al-Anwār* (vol. 40, p. 131, 139, 152, 153); *al-Irshād* (p. 17); *al-Ikhtisās* by al-Mufīd (p. 279); *Bihār al-Anwār* (vol. 66, p. 258). (Author)

²⁹¹ The first and second narrations are recorded in *al-Kāfī* (al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfī*, Vol. 1, p. 197) and *Baṣā'ir al-Darajāt* and this topic appears in five narrations (al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 199) Furthermore, in a letter of Imam al-Riḍā ('as), as transmitted in *al-Kāfī* (vol. 1, p. 223) with a sound chain, the Imam states: “We are the trustees of Allah (swt) on His earth, and the knowledge of tribulations (*balāyā*), mortality (*manāyā*), and the

Many narrations have been transmitted from Amīr al-Mu'minīn ('as), Imam al-Sajjād ('as), Imam al-Bāqir ('as), Imam al-Šādiq ('as), and Imam al-Riḍā ('as) in which those noble figures said:

“We know afflictions and deaths, genealogies, decisive speech, and other matters.”²⁹²

These narrations are in accordance with the Quran, as they elaborate and explain the verses:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

“Everything We have enumerated in a manifest Imam”²⁹³

And

genealogies of the Arabs is with us.” This narration has also been transmitted in *Bihār al-Anwār*, vol. 26, p. 142 and p. 147, from *Kitāb al-Imāmāh*. Additionally, it is narrated in Vol. 26, p. 261 also from *Kitāb al-Imāmāh*, with other sound chains. This narration has also been transmitted through Sunni sources (Fayrūzābādī, Sayyid Murtaḍā, *Faḍā'il al-Khamsah*, vol. 2, p. 236). Moreover, in *al-Kāfi*, vol. 1, p. 197, from *Kitāb al-Hujjah*, a musnad narration from Sa'īd al-A'raj and Sulaymān b. Khālid from Imam al-Šādiq ('as) narrates a statement from Amīr al-Mu'minīn ('as): “I have been granted qualities that no one before me has been given. I possess the knowledge of mortality (*manāyā*), tribulations (*balāyā*), and...” (Author)

²⁹² *Bihār al-Anwār*, vol. 26, p. 137 from *Kitāb al-Imāmāh*, and *Baṣā'ir al-Darajāt*, p. 118 discuss the fact that nothing is hidden from the A'imma of guidance, that they are aware of the tribulations that will befall them and endure them with patience, and that if they were to earnestly supplicate for their removal, Allah (swt) would indeed grant their request. They are also aware of people's thoughts and possess knowledge of mortality, tribulations, decisive judgement, and birth records. 'Allāmah al-Majlisī has narrated 43 reports on this subject. In *Mustadrak Saḥīḥ al-Bihār*, (Vol. 1, p. 293), under the entry *Badā'*, there are narrations indicating that the Imam has knowledge of people's lifespans. Additionally, in the esteemed work *Maḍīnat Ma'ājjiz al-A'imma al-Ithnā 'Ashar*, 650 narrations affirming the Imam's knowledge of the *ghayb* are documented. Likewise, *Thiqatul-Islam wal Muslimīn*, al-Kulaynī has narrated hundreds of reports regarding the Prophet (ṣawa)'s and the A'imma ('ams)'s knowledge of the *ghayb* in the chapters regarding divine designation of the A'imma in succession and the chapters of birth of the Prophet (ṣawa) and the A'imma (as), etc. These types of narrations are abundant in those works. (Author)

²⁹³ *Sūrah Yāsīn*, Verse 12.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ

“We have brought you the knowledge of everything,”²⁹⁴

and the like.

7. The A'imma (‘ams)’s Awareness of Lifespans, Causes of Events, and Illnesses

Reports from the A'imma (‘ams) clearly indicate their knowledge of people’s lifespans. They are aware of the reasons behind occurrences and the nature of diseases, as well as the condition of the sick and their ultimate fate. If their followers maintained discretion and safeguarded secrets from those unworthy of them, the A'imma (‘ams) would inform them—according to what serves their best interest—about upcoming events, afflictions, and the span of their lives.

In Baṣā'ir al-Darajāt, sixteen narrations affirm that the A'imma (‘ams) possess knowledge of their followers’ lifespans and the causes of what befalls them.²⁹⁵

One such report comes from Sa'd b. Ṭarīf, who relates from Aṣbagh ibn Nubātah:

كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا وَقَفَ الرَّجُلُ بَيْنَ يَدَيْهِ قَالَ يَا فُلَانُ اسْتَعِدَّ وَ أَعِدَّ
لِنَفْسِكَ مَا تُرِيدُ فَإِنَّكَ تَمْرُضُ فِي يَوْمٍ كَذَا وَ كَذَا فِي سَاعَةٍ كَذَا وَ كَذَا وَ سَبَبُ
مَرَضِكَ كَذَا وَ كَذَا وَ تَمُوتُ فِي شَهْرٍ كَذَا وَ كَذَا فِي يَوْمٍ كَذَا وَ كَذَا فِي سَاعَةٍ
كَذَا وَ كَذَا قَالَ سَعِدٌ فَقُلْتُ هَذَا الْكَلَامَ لِأَبِي جَعْفَرٍ ع فَقَالَ كَانَ ذَاكَ

²⁹⁴ Sūrah al-Naḥl, Verse 89.

²⁹⁵ Sa'īd al-Kāshānī, *al-Kharā'ij wal-Jarā'ih*, Vol. 2, p. 707; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 262; Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Ṭālib*, Vol. 2, p. 269; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 41, p. 302 h.34 Chapter 114 from the chapters of the miracles of his speech from the book of history of Amīr al-Mu'minīn (‘as).

“When someone stood before Amīr al-Mu‘minīn (‘as), he would say: “O so-and-so, prepare yourself and arrange your affairs, for on such-and-such a day at such-and-such an hour, you will fall ill, and in such-and-such a month, on such-and-such a day and time, you will pass away.”

Sa‘īd narrates: “I presented this statement to Abū Ja‘far, and he affirmed: ‘It was indeed so...’”²⁹⁶

Another narration records that Imam al-Ṣādiq (‘as) instructed Abū Baṣīr to inform Abū Ḥamzah al-Thumālī of the exact day and month in which he would pass away. Abū Baṣīr says: “I conveyed the message to him, and it occurred precisely as the Imam had stated.”²⁹⁷

عن إسحاق بن عمار قال

«سمعت العبد الصالح (عليه السلام) ينعى إلى رجل نفسه، فقلت في نفسي: وإنه ليعلم متى يموت الرجل من شيعة؟ فالتفت إليّ شبه المغضب فقال: يا إسحاق، قد كان رشيد الهجري يعلم علم المنايا والبلايا، فالإمام أولى بعلم ذلك.»

Similarly, two reports from Iṣḥāq b. ‘Ammār describe his amazement when Imam Mūsā al-Kāẓim (‘as) informs a man of the time of his death. Iṣḥāq reflects to himself: “He knows the lifespans of his followers,” The

Imam frowned and said: “Why do you reject this reality? While Rushayd al-Hajarī possessed knowledge of lifespans and tribulations, and the Imam is even more entitled to such knowledge than him.”²⁹⁸

²⁹⁶ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 262

²⁹⁷ Ibid, p. 263; Sa‘īd al-Kāshānī, *al-Kharā‘ij wal-Jarā‘ih*, Vol. 2, p. 717; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 47, p. 78 h 52. Chapter Fifth from the chapters on the history of Imam Ja‘far bin Muḥammad al-Ṣādiq (‘as)

²⁹⁸ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 484; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 42, p. 123 h.4 Chapter 122 from the

In *Baṣā'ir al-Darajāt*, a section affirms that the A'imma are aware of the illnesses affecting their followers.²⁹⁹

Additionally, in the fifth volume, five narrations mention that if the followers of the A'imma ('ams) safeguarded their speech, they would be informed of everything that would occur in their lives, including their lifespan, afflictions, and other matters.³⁰⁰

In the ninth volume, the second chapter, there is a narration from Imam al-Bāqir ('as) explicitly stating that if the followers of the A'imma exercised caution in their words, each individual would be informed of what is destined for him.³⁰¹

In the tenth part, the sixth chapter, five narrations are recorded, three of which are from Imam al-Bāqir ('as) and Imam al-Ṣādiq ('as). These noble figures said:

"لو وجدنا لحفظ حديثنا من يقوم به، لكتبنا كتاباً لا يحتاج الناس إلى شيء، حلاله وحرامه، وعلم به ما يكون إلى يوم القيامة".

"If we had suitable people, and if this knowledge did not reach those who are unworthy of it, we would grant our followers a book that would make them self-sufficient regarding lawful and unlawful matters. And within it would be recorded everything that will transpire until the Day of Resurrection."³⁰²

نَحْنُ نُعْطِي الْعِلْمَ، فَإِذَا شِئْنَا شِئْنَا، وَإِذَا لَمْ نَشَأْ لَمْ نَشَأْ، وَفِي جِيبِ نُخَيْرِ الشَّيْعَةِ بِمَا يُصْلِحُهُمْ وَمَا يُفْسِدُهُمْ

chapters concerning him... book of history of Amīr al-Mu'minīn ('as); al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 264.

²⁹⁹ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 259.

³⁰⁰ Ibid, p. 260.

³⁰¹ Ibid, p. 422.

³⁰² Ibid, p. 478-479.

In al-Kāfi, a section affirms that when the A'imma ('ams) conceal a matter, they reveal to individuals what benefits or harms them. Two narrations support this.³⁰³

بَابُ أَنَّ الْأَئِمَّةَ (ع) يَعْلَمُونَ مَتَى يَمُوتُونَ، وَأَنَّهُمْ لَا يَمُوتُونَ إِلَّا بِاخْتِيَارٍ مِنْهُمْ

Furthermore, al-Kāfi contains a chapter stating that the A'imma ('ams) are aware of the time of their passing and transition to the Hereafter by their own choice. Eight narrations discuss this, including one in which Imam al-Ṣādiq ('as) conveys to Abū Baṣīr:

“Any Imam who does not know what awaits him and is unaware of his final outcome is not Allah (swt)’s proof upon His creation.”³⁰⁴

‘Allāmah Kāmil Mar‘ashī Najafī (ra) has referenced, in the supplements of Iḥqāq al-Ḥaqq, a sermon of Amīr al-Mu'minīn ('as) transmitted through Sunni sources regarding this matter.³⁰⁵

Additionally, Bihār al-Anwār cites Nahj al-Balāghah, where Amīr al-Mu'minīn states:

وَاللَّهِ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلَجِهِ وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ وَلَكِنْ أَخَافُ أَنْ تَكْفُرُوا فِي رَسُولِ اللَّهِ صَ أَلَا وَ إِنِّي مُفْضِيهِ إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمِنُ ذَلِكَ مِنْهُ. وَالَّذِي بَعَثَهُ بِالْحَقِّ وَاصْطَفَاهُ عَلَى الْخَلْقِ مَا أَنْطَقُ إِلَّا صَادِقًا وَ لَقَدْ عَهَدَ إِلَيَّ بِذَلِكَ كُلِّهِ وَ بِمَهْلِكِ مَنْ يَهْلِكُ وَ مَنْجَى ... مَنْ يَنْجُو وَ مَالِ هَذَا الْأَمْرِ وَ مَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَعُهُ فِي أَذْنِي وَ أَفْضَى بِهِ إِلَيَّ

³⁰³ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfi*, Vol. 1, p. 264.

³⁰⁴ Ibid, p. 258.

³⁰⁵ Shūstārī, Qāḍī Nūrullāh Ḥusaynī, *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*, Vol. 7, p. 597 and 619.

“By the Lord, if I wished, I could inform each of you of his future and everything he will say or do. If I disclosed it, I fear that you would deny this favour and become ungrateful for the blessing of the Prophet’s presence. Therefore, I only share it with those whom I trust to safeguard it. By the One who sent the Prophet and chose him above creation, I speak nothing but the truth. The Noble Prophet conveyed all this to me, revealing to me the fate of the doomed and the salvation of the righteous, clarifying for me the outcome of every matter and all that will reach me...”³⁰⁶

The knowledge of the *ghayb* possessed by the A’immah (‘ams) regarding their companions, future events, lifespans, and afflictions is beyond our ability to fully document and count.

A portion of these reports is compiled in Maqām al-Qur’ān wa ‘Itrat in the order of the A’immah (‘ams).³⁰⁷ For a person of insight, even a single narration from this book is sufficient—specifically, the narration of Shaykh al-Ṭūsī from Qāsim b. ‘Alā’ al-Hamadānī, the agent of Imam al-Mahdi (‘aj). This narration is of the highest authenticity and reliability, supported by a Quranic verse.

In al-Kāfī, in the chapters detailing the births of the Twelve A’immah, numerous narrations of this nature are recorded.³⁰⁸

Belief in ‘Ilm al-Ghayb of the Prophet (saw) and the A’immah (‘ams) is not Exaggeration

It is clear that belief in these matters is not exaggeration. Our explanation is that, on one hand, the sacred beings; the A’immah (‘ams),

³⁰⁶ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 40, p. 190 h.75 Chapter 93 from the Chapter on excellences of his attributes, elevated morality and deeds from the book of history of Amīr al-Mu’minīn (‘as); Sharīf al-Raḍī, Muḥammad b. al-Ḥusayn, *Nahj al-Balāghah*, Sermon 175.

³⁰⁷ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 94-139.

³⁰⁸ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 385.

according to the explicit statement of the Noble Quran in the verse of purification,³⁰⁹

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

are purified and are not deficient in capability and skill; rather, they are the most honoured and superior among all creation. On the other hand, there is no deficiency in the Grace of the infinitely exalted and noble Originator.

In simpler terms, neither is Allah (swt) miserly nor are the A'imma ('ams) unworthy. Thus, these verses and narrations establish the rational possibility of this belief. Exaggeration is when something that reason and transmitted evidence do not permit is stated, or when something is attributed to someone who is unworthy of it.

Reason does not prevent the generosity of Allah (swt); therefore, there is no obstacle for that infinitely noble being to bestow complete worthiness upon those sacred beings to such an extent that the intellects of creation become astounded by its comprehension. Thus, there is no improbability in their knowledge of the *ghayb*.

The knowledge of the *ghayb* that is claimed for them is not exclusive to Allah (swt), because Allah (swt)'s *'ilm al-ghayb* is intrinsic, whereas for the A'imma ('ams), it is not intrinsic. It is necessary to mention that knowledge of the *ghayb* is of two kinds:

1. The knowledge of the *ghayb* that is exclusive to the sacred essence of Allah (swt), which He has not acquired from anyone. It is identical with His sacred essence and is eternal and everlasting.
2. The knowledge of the *ghayb* that is acquired. It is a divine gift that Allah (swt) bestows upon whomever He wills, to whatever

³⁰⁹ Sūrah al-Aḥzāb, Verse 33.

extent He wills. For this purpose, He has chosen the Noble Prophet (ṣawa) and the A'imma (‘ams). The intent of the verses that negate knowledge is the negation of this intrinsic knowledge, meaning:

“O Prophet, you do not inherently possess knowledge of the unseen.” An intelligent person who recites the noble verse:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

*"[He is] the Knower of the ghayb, and He does not disclose His ghayb to anyone, except to a messenger whom He approves..."*³¹⁰

will never doubt that our Prophet (ṣawa) is approved by Allah (swt) for the knowledge of the *ghayb*, for he is the Seal and Master of all the prophets (‘as) and has attained the station of “until he was within two bows’ length or even nearer.”³¹¹

The A'imma (‘ams) have explicitly stated in their own words:

“By Allah, Muḥammad is approved by Allah (swt) for the knowledge of the unseen.”³¹²

The A'imma (‘ams) themselves possess this station, for they were created from the nature of the Prophet.³¹³ Those who deny this matter are ignorant of the sacred law and the religion, such as Shaykhzādah Ḥanafī, who has narrated: “Qāsim Ṣaffār issued a *fatwā*

³¹⁰ Sūrah al-Jinn, Verses 26-27.

³¹¹ Sūrah al-Najm, Verse 9.

³¹² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 256.

³¹³ “Indeed, Allah (swt) created the light of Muḥammad fourteen thousand years before the creatures, and He created with him twelve veils. What is meant by the veils are the A'imma.” (al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 21 h. 36 Chapter One from the chapter on their creation and their *ṭīnah* (their physical form). From the Book of Imāmah; Also refer to: *Risālat Nūr al-Anwār* by the author and *Kitāb al-Nabī wa Ālih Kulluhum Nūr Wāḥid*, p. 5-45.

(ruling) declaring anyone who affirms knowledge of the *ghayb* for the Noble Prophet to be a disbeliever.”

However, the author of Tatārkhāniyyah has stated: “This person is not a disbeliever, for it is possible that some matters of the *ghayb* are presented to the sacred soul of the Prophet, and he knows them.” Then he recited the verse ‘*Ālim al-ghayb*’ and cited it as his evidence. This statement has been quoted from the book Majma‘ al-Anhur, which belongs to Ḥanafī jurisprudence.³¹⁴

Thus, the outcome of the divine verses and the repeated narrations, numbering in the hundreds, is that Allah (swt) has granted the luminous knowledge and power to His honoured caliphs, who are the most honoured and superior of all creation, such that they are knowledgeable, perceptive, and capable concerning the conditions of all creatures.

8. The A’immah (‘ams) Recognize the Believers, The Hypocrites, The Good, and The Wicked.

It has been narrated that the A’immah (‘ams) have explicitly stated:

”نحن نعرف من يأتينا، ونعرف من يستأذننا قبل أن يأتينا، ونعرف المؤمن من المنافق، والبار من الفاجر، ووليّنا من عدونا، وإن شئنا أخبرناهم”

“We are aware of those who intend to approach us, knowing their whereabouts and condition even before they arrive and seek permission to enter. When they come before us, we discern the believers from the hypocrites, the righteous from the corrupt, and our allies from our enemies. If we choose, we can disclose this knowledge.”

³¹⁴ al-Muqarram, ‘Abd al-Razzāq, *Maqṭal al-Muqarram*, p. 33-34.

The compiler of *Baṣā'ir al-Darajāt* has recorded three narrations on this subject.³¹⁵ Additionally, he has transmitted further reports reinforcing this claim.³¹⁶

In the section concerning the Imam (‘as)’s insight into the faith and hypocrisy of those who visit them,³¹⁷ as well as in the section discussing their knowledge of goodness and wickedness, along with their recognition of loyalty and hostility among those who approach them,³¹⁸ and relevant narrations have also been documented.³¹⁹

Moreover, discussions linked to the interpretation of the verse regarding the *Mutawassimīn* have also been referenced in this book.

9. The Imam (‘as)’s Awareness of Inner Thoughts, Actions, and States of Creation

There are numerous reports indicating that the A‘immah (‘ams) possess knowledge of people’s inner thoughts—what crosses their hearts and minds—and that none of their actions or conditions remain hidden from them.

The compiler of *Baṣā'ir al-Darajāt*, in the tenth chapter, has recorded twenty-seven reliable and authentic narrations affirming that even before people articulate their inner thoughts, the allies of Allah (swt) are already aware of them. The collective meaning of these reports establishes that the A‘immah (‘ams) are informed of the concealed intentions and secrets of creation.³²⁰ In the eleventh chapter, he has

³¹⁵ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 257.

³¹⁶ Ibid, p. 396.

³¹⁷ Ibid, p. 288.

³¹⁸ Ibid, p. 289.

³¹⁹ Ibid, p. 261.

³²⁰ Ibid, p. 235.

documented sixteen trustworthy narrations confirming that if the A'imma (‘ams) so will, they can disclose their followers’ inner secrets to them.³²¹ The sermon of Imam al-Jawād (‘as), transmitted as evidence of *wilāyah*, also serves as proof of this reality.³²²

In another section, he narrates seven reports concerning individuals who had intended to ask the A'imma (‘ams) about certain matters through letters but either forgot or had not yet sent them, yet the A'imma (‘ams) provided them with answers beforehand.³²³

One might question: If the A'imma (‘ams) have knowledge of people’s thoughts, why did they at times inquire about specific details? This question has two answers:

1. First, the questioners lacked the ability and preparedness to grasp the lofty rank of the A'imma (‘ams). Thus, the A'imma (‘ams) would speak to them in a conventional manner suited to their understanding. Even now, despite the advancement of knowledge and the expansion of Quranic sciences, there are those who are astonished by the Imam (‘as)’s station—some even deny it. How much more difficult would it have been for the people of that time who had yet to comprehend their rank?

At times, when weaker-minded followers were bewildered by certain matters, the Imam (‘as) would adjust his discourse, lowering it from the true reality to a level that would dispel their doubts. For example, he might say: **“Have you not heard that the Noble Prophet (ṣawa) said:**

اتقوا فِرَاسَةَ الْمُؤْمِنِ، فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

³²¹ Ibid, p. 242.

³²² Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 118.

³²³ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 250.

‘Beware of the insight of the believer, for he sees by the light of Allah (swt).’³²⁴

Just as faith has degrees, the believer’s perception through this divine light also varies in degree. The more complete one’s faith, the more refined and perfect this insight becomes.

2. The second answer is that asking about something does not necessarily indicate ignorance of it. A person may have full knowledge of a matter and still pose a question. This is similar to how Allah (swt) will ask Prophet ‘Īsā (‘as) on the Day of Judgement:

أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ

“O ‘Īsā, did you say to the people: Take me and my mother as two gods besides Allah?”³²⁵

This comes even though Allah (swt) is fully aware that Prophet ‘Īsā (‘as) never made such a claim. Similarly, in another verse:

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى قَالَ هِيَ عَصَايَ

“And what is that in your right hand, O Mūsā?” He said: “It is my staff.”³²⁶

Here, Allah (swt) also asks a question despite already knowing the answer.

³²⁴ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 218; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 67, p. 75 h.5 Chapter Second from the chapters of belief and Islam from the Book of Belief and Disbelief.

³²⁵ Sūrah al-Mā‘idah, Verse 116.

³²⁶ Sūrah Ṭāhā, Verses 17-18.

10. The Knowledge of the Prophets (‘as) Passed to the Final Prophet (ṣawa) and Then to the A’immah (‘ams)

Authentic reports confirm that all the signs of past prophets—including their miracles, relics of prophethood, apostleship, and divine scriptures—were gathered with the Seal of the Prophets, Prophet Muḥammad b. ‘Abdullāh (ṣawa). Additionally, many more teachings were added to this knowledge. Everything the Prophet (ṣawa) knew was entrusted to Amīr al-Mu’minīn (‘as), as he was commanded by Allah (swt) to pass it on without withholding anything. The responsibility then continued, with Amīr al-Mu’minīn (‘as) passing this knowledge to Imam al-Mujtabā (‘as) and so on. While the Commander of the Faithful shared in the Prophet (ṣawa)’s knowledge, he did not share in prophethood or apostleship, as both ended with Prophet Muḥammad (ṣawa).

Numerous sources confirm these transmissions, particularly in al-Kāfī, Baṣā’ir al-Darajāt, and other reliable works. A few key references include:

Al-Kāfī records five narrations in the chapter stating that the signs of the prophets (‘as) are with the A’immah (‘ams).³²⁷

In another chapter on the A’immah (‘ams) being heirs to the knowledge of the Final Prophet (ṣawa) and all other prophets, seven narrations are recorded, including a report from Ibrāhīm b. ‘Abd al-Ḥamīd.³²⁸

Another section states that all divine scriptures are with the A’immah (‘ams), and although they were revealed in different

³²⁷ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 231-232.

³²⁸ Ibid, p. 223-226.

languages, the A'imma (‘ams) have knowledge of them all.³²⁹ Three narrations confirm that Allah (swt) did not teach anything to the Prophet (ṣawa) without instructing him to pass it to Amīr al-Mu'minīn (‘as), making him a partner in this knowledge.³³⁰

In Baṣā'ir al-Darajāt, more than thirty authentic narrations provide clear evidence on this topic.³³¹ Additional references include: Three narrations in the seventh volume, chapter 13;³³² Over eighty narrations in the fourth volume, chapters one and four;³³³ Four narrations in the fourth volume, chapter eight;³³⁴ Nine narrations in the seventh volume, chapter eight;³³⁵ A narration in the tenth volume, chapter 18.³³⁶

These reports, recorded under different chapter headings, confirm the matter. Other works, including Ithbāt Wilāyat,³³⁷ Maqām Qur'ān wa 'Itrat,³³⁸ and Mustadrak Safīnat al-Bihār under the entry Athar,³³⁹ contain additional references. Further discussions appear in Aṭā'³⁴⁰ and Ilm³⁴¹ and other sources, which are sufficient for this discussion.

³²⁹ Ibid, p. 227.

³³⁰ Ibid, p. 263.

³³¹ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 132-142.

³³² Ibid, p. 340.

³³³ Ibid, p. 162-184.

³³⁴ Ibid, p. 6.

³³⁵ Ibid, p. 326.

³³⁶ Ibid, p. 511.

³³⁷ Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 101-109.

³³⁸ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur'ān wa 'Itrat*, p. 65-69.

³³⁹ Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Safīnat al-Bihār*, Vol. 1, p. 46.

³⁴⁰ Ibid, Vol. 7, p. 279.

³⁴¹ Ibid, p. 334.

11. They Possess a Book Containing the Names of All Kings

The A'immaḥ (‘ams) have stated:

عَنِ الْإِمَامِ (عَلَيْهِ السَّلَامُ): "عِنْدَنَا كِتَابٌ مَذْكُورٌ فِيهِ أَسْمَاءُ جَمِيعِ مُلُوكِ
الْأَرْضِ"

“A book is with us in which the names of all the kings of the earth are mentioned.”³⁴²

It is possible that this refers to the Muṣḥaf Fāṭimah, as previously noted.

Some of these narrations can be found in al-Kāfī and Baṣā'ir al-Darajāt.³⁴³

12. The A'immaḥ (‘ams) Possess a Record of Their Shia and Their Fathers

Numerous narrations confirm that the A'immaḥ (‘ams) have stated:

قَالَ الْإِمَامُ (عَلَيْهِ السَّلَامُ):
"عِنْدَنَا صَحِيفَةٌ مَكْتُوبٌ فِيهَا أَسْمَاءُ أَتْبَاعِنَا وَأَبَائِهِمْ."

“We have a scroll in which the names of our followers and their fathers are recorded.”

³⁴² al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 155 Chapter Tenth from the chapter about their knowledge from the Book of Imāmāh.

³⁴³ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 239; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 168; Refer to: Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur‘ān wa ‘Itrat*, p. 73.

In Baṣā'ir al-Darajāt, ten narrations support this claim.³⁴⁴ Additionally, similar reports are found in Bihār al-Anwār.³⁴⁵

13. The A'immaḥ (‘ams) Possess a Record of the People of Paradise and Hell

عَنْ الْإِمَامِ (عَلَيْهِ السَّلَام):
"عِنْدَنَا كِتَابٌ مَكْتُوبٌ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ، وَنَعْرِفُهُمْ جَمِيعًا."

It has been narrated that the A'immaḥ (‘ams) have said: “We have a book in which the names of the people of Paradise and the people of Hell are written, and we know them all.”

In Bihār al-Anwār, within the section discussing how the A'immaḥ (‘ams) recognize believers and hypocrites, and how they possess a record containing the names of those destined for Paradise, their followers, and their adversaries, forty authentic narrations establish this matter.³⁴⁶

14. The A'immaḥ (‘ams) Possess Greater Knowledge Than the Past Prophets (‘as)

Reports indicate that the A'immaḥ (‘ams) have more knowledge than the previous prophets (‘as) who came before them. This has already been proven, as all the knowledge and perfections of the closest angels, prophets, and messengers—along with even more—have

³⁴⁴ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 170.

³⁴⁵ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 117-132 Chapter 7 from the chapter about their knowledge from the Book of Imāmāh.

³⁴⁶ Ibid, p. 188 and 132-133.

been gathered with the A'imma (‘ams). However, additional narrations further confirm this matter.

In Baṣā'ir al-Darajāt, more than ten reports are recorded.³⁴⁷ Among them is a narration from Imam al-Ṣādiq (‘as), who explained: “Allah (swt) says about the Torah of Prophet Mūsā (‘as): ‘We wrote for him in the tablets something of everything.’³⁴⁸—It does not say that we wrote everything.”

Regarding Prophet ‘Īsā (‘as), Allah (swt) says: “*I will clarify for you some of that which you differ about.*”³⁴⁹ But regarding the Holy Prophet (ṣawa): “*And We sent down to you the Book as an explanation of everything.*”^{350 351} See how great the difference is.

As previously mentioned, all the knowledge of the Book is with the A'imma (‘ams).³⁵²

³⁴⁷ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 227-231.

³⁴⁸ Sūrah al-A'rāf, Verse 145.

³⁴⁹ Sūrah al-Zukhruf, Verse 63.

³⁵⁰ Sūrah al-Naḥl, Verse 89.

³⁵¹ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 227; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 35, p. 432.

³⁵² In *Bihār al-Anwār*, vol. 26, p. 194: “They Are More Knowledgeable Than the Prophets,” from the chapters on their knowledge in the book *al-Imāmāh*, more than ten narrations have been cited from *al-Kharā'ij wal Jarā'ih*, vol. 2, p. 796, vol. 6 as well as from *Baṣā'ir al-Darajāt* and other sources. Additionally, many narrations are recorded in *Bihār al-Anwār*, vol. 40, p. 208, from the chapters on noble virtues, taken from the book *Tārīkh Amīr al-Mu'minīn*; Refer to that source. In short, just as past Prophets (‘ams) had knowledge of the *ghayb*, the most knowledgeable among them also possesses such knowledge. (Author)

15. The A'imma (‘ams) Are the Treasurers of Divine Knowledge and Keepers of Divine Secrets and Revelation

قال الأئمة (عليهم السلام)
"نحن خزائن علم ربنا، وحفظة الأسرار والوحي، ومناجم حكمة الله،
ومصادر بركاته، وشجرة النبوة، وموضع الرحمة الإلهية، ومفاتيح
الحكمة والكمال، والمكان الذي تنزل فيه الملائكة"

The A'imma (‘ams) have said: "We are the treasuries of our Lord's knowledge, the keepers of divine secrets and revelation, the mines of Allah (swt)'s Wisdom, the sources of His blessings, the tree of prophethood, the place of divine mercy, the keys to wisdom and perfection, and the site where angels descend."

Numerous narrations confirm this, including reports from Amīr al-Mu'minīn (‘as), Imam al-Sajjād (‘as), and Imam al-Šādiq (‘as).

‘Allāmah al-Majlisī (ra) has recorded fourteen narrations from Baṣā'ir al-Darajāt and other sources in Bihār al-Anwār.³⁵³

In al-Kāfi: Three narrations appear in the section stating that the A'imma are the mines of knowledge and the tree of prophethood;³⁵⁴ Six narrations appear in the section describing the A'imma (‘ams) as guardians of divine authority, treasurers of Allah (swt)'s Knowledge, and keepers of revelation.³⁵⁵

Among them is an authentic narration from Imam al-Šādiq (‘as), who told ‘Abdullāh b. Abī Ya'fūr:

³⁵³ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 105 Chapter Five from the chapter of ‘They are the treasurers of the knowledge of Allah and the bearers of His throne... from the chapter about their knowledge from the Book of Imāmah.

³⁵⁴ al-Kulaynī, Shaykh Muḥammad b. Ya'qūb, *al-Kāfi*, Vol. 1, p. 221.

³⁵⁵ Ibid, p. 192.

إِنَّ اللَّهَ وَاحِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مَتَّفِرِدٌ بِأَمْرِهِ، فَخَلَقَ خَلْقًا فَقَدَّرَهُمْ لِذَلِكَ الْأَمْرِ؛ فَفَنَحْنُ هُمْ يَا بَنَ أَبَى يَعْفُور، فَفَنَحْنُ حُجَجُ اللَّهِ عَلَى عِبَادِهِ وَخَزَائِنُهُ عَلَى عِلْمِهِ وَالْقَائِمُونَ بِذَلِكَ.

“Allah (swt) is One, singular in His oneness, unique in His command. He created a people and appointed them for His decree. We are those people, O Ibn Abī Ya‘fūr! We are Allah’s proofs upon His servants, the treasurers of His knowledge, and those who uphold it.”³⁵⁶

قال الإمام عليه السلام
"جعلنا خزائنه في السماوات والأرض. بنا تتكلم الأشجار، وبنا يُعبد الله،
وبدوننا لا يُعبد الله"

In another narration, he said: “He made us His treasurers in the heavens and the earth. By us, the trees speak. By our worship, Allah (swt) is worshipped. And without us, Allah (swt) would not be worshipped.”³⁵⁷

Further narrations on this topic are recorded in Baṣā’ir al-Darajāt³⁵⁸ and al-Kāfi.³⁵⁹ More details can be found in these sources.

³⁵⁶ “Indeed, Allah (swt) is One, His oneness is absolute, and He is unique in His command. He created beings and measured them according to His decree.” (al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 193); (al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 106 h.8 Chapter Five from the chapter of ‘They are the treasurers of the knowledge of Allah and the bearers of His throne... from the chapter about their knowledge from the Book of Imāmah).

³⁵⁷ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 193.

³⁵⁸ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 161.

³⁵⁹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 145.

16. The Imam (‘as)’s Knowledge of All Creation Through the Holy Spirit

قال النبي (صلى الله عليه وآله) عن رُوح القدس
"هو من عند خالق الأكوان، به نعلم ما لا يعلمه غيرنا، ونرى ما لا يراه
غيرنا، وندخل ما نريد من أبواب العلم"

Numerous reports confirm that the Noble Prophet (ṣawa) and the A’immah (‘ams) are supported by the Holy Spirit (*Rūḥ al-Qudus*), which comes from the Creator of the universe. Through this divine assistance, they possess knowledge of all things, perceive everything, and can access whatever they wish from wherever they desire.³⁶⁰

Extensive narrations on the nature of spirits can be found in al-Kāfi, Baṣā’ir al-Darajāt, and other sources.³⁶¹

عَنْ جَابِرِ الْجُعْفِيِّ، عَنِ الْإِمَامِ الصَّادِقِ (عليه السلام) قَالَ:
"وَأَيَّدَهُم بِالرُّوحِ الْقُدُسِ، فَتَدَرَّكُوا بِهِ الْأُمُورَ..."

In al-Kāfi, a narration recorded with an authentic chain—as confirmed in Mir’āt al-‘Uqūl³⁶²—mentions that Jābir al-Ju‘fī reported from Imam al-Ṣādiq (‘as), who said:

³⁶⁰ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 47 Chapter Three from the chapters about their creation and their *ḥīnah* from the Book of Imāmah; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 446.

³⁶¹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 133 and 271; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 445.

³⁶² al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir’āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 3, p. 165.

“And He supported them (the A’immah) with the Holy Spirit, so they perceived things through it...”³⁶³

عَنْ جَابِرٍ، عَنِ الْإِمَامِ الْبَاقِرِ (عَلَيْهِ السَّلَامُ)، قَالَ:
"بِالرُّوحِ الْقُدُسِ، يَا جَابِرُ، عَلِمُوا مَا تَحْتَ الْعَرْشِ إِلَى أَدْنَى الْأَرْضِ"

In another narration, Jābir reported from Imam al-Bāqir (‘as), who said:
“Through the Holy Spirit, O Jābir, they knew whatever is beneath the Throne down to the lowest earth...”³⁶⁴

Baṣā’ir al-Darajāt also records this narration from Jābir.³⁶⁵

عن جابر، عن أبي جعفر (عليه السلام)، قال:
"يَا جَابِرُ، إِنَّهُمْ يَعْلَمُونَ الْعِلْمَ كُلَّهُ، مَا كَانَ وَمَا يَكُونُ، وَمَا تَحْتَ الْعَرْشِ إِلَى
تَحْتَ الثَّرَى، بِرُوحِ الْقُدُسِ"

Additionally, in Baṣā’ir al-Darajāt, Jābir narrates a detailed report from Imam al-Bāqir (‘as), in which he says: “And they knew all things through the Holy Spirit, O Jābir, from beneath the Throne to the lowest earth.”³⁶⁶

عن الْمُفَضَّلِ بْنِ عَمْرِو، قَالَ:
سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ):
"كَيْفَ يَعْلَمُ الْإِمَامُ مَا يَكُونُ فِي أَقْطَارِ الْأَرْضِ وَهُوَ فِي بَيْتِهِ وَرَاءَ السِّتَارِ؟"

³⁶³ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 271; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 52 Chapter Three from the chapters about their creation and their *ṭinah* from the Book of Imāmah.

³⁶⁴ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 272; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 55 Chapter Three from the chapters about their creation and their *ṭinah* from the Book of Imāmah.

³⁶⁵ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 447; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 69, p. 191 h.6 Chapter Two from the chapters of belief and Islam from the Book of Belief and Disbelief.

³⁶⁶ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 454; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 58 h.26 Chapter Three from the chapters about their creation and their teenat from the Book of Imāmah.

فَقَالَ (عَلَيْهِ السَّلَامُ):
 "يَا مُفَضَّلُ، إِنَّ اللَّهَ تَعَالَى أَعْطَى نَبِيَّهٖ خَمْسَةَ أَرْوَاحٍ... وَالرَّوْحَ الْقُدُّسَ لَا
 يَفَارِقُهُ، وَبِهِ يَرَى مَا فِي الْمَشْرِقِ وَالْمَغْرِبِ، وَالْبَرِّ وَالْبَحْرِ"

فَقُلْتُ:
 "جُعِلْتُ فِدَاكَ، أَفَيَقْدِرُ الْإِمَامُ أَنْ يَأْخُذَ مَا فِي بَغْدَادَ بِيَدِهِ وَهُوَ فِي الْمَدِينَةِ؟"

قَالَ (عَلَيْهِ السَّلَامُ):
 "نَعَمْ، وَمَا تَحْتَ الْعَرْشِ أَيْضًا"

A narration from Mufaḍḍal b. ‘Umar states that he asked Imam al-Ṣādiq (‘as) about how the Imam (‘as) could know what happens in different parts of the earth while sitting in his home behind a curtain. The Imam (‘as) replied: “O Mufaḍḍal, Allah (swt) has granted the Prophet five spirits, and the Holy Spirit remains constant. Through it, the Imam sees whatever is in the East and the West of the earth, the sea, and the land.” Mufaḍḍal then asked: “May I be your ransom! Can the Imam take with his hand whatever is in Baghdad?” The Imam replied: “Yes, and whatever is beneath the Throne.”³⁶⁷

17. The Imam (‘as)’s Knowledge of All Languages and the Speech of Animals

Reports indicate that the Noble Prophet (ṣawa) and the A’immah (‘ams) possess knowledge of all languages spoken by creation and can communicate in any tongue they choose. No speech is hidden

³⁶⁷ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 454; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 17 p.106 h.16 Chapter 16 from the Book of the history of our Prophet, Vol25, p. 58 h.25 Chapter Three from the chapters about their creation and their teenat from the Book of Imāmāh.

from them, and like Prophet Sulaymān (‘as), they understand the language of animals.

عن أبي بصير، قال:

قُلْتُ لأبي الحسن موسى بن جعفر (عليه السلام): "جُعِلْتُ فداك، ما علامات الإمام؟"

فقال: "علامات الإمام: أن يكون منصوباً عليه من قبل الإمام الذي قبله، ويجب عن كل ما يُسأل عنه، ويُخبر عما في غد، ويُكَلِّم الناس بكل لسان"

ثم قال: "يا أبا بصير، قبل أن تقوم، أريك من ذلك شيئاً"

فدخل عليه رجل من خراسان، فتكلّم مع الإمام بالفارسية، فأجابه الإمام كذلك.

فقال الرجل: "ظننتُ أنك لا تحسن الفارسية، فتكلّمتُ معك بالعربية"

فقال الإمام: "إذا لم أحسن، فما فضلي عليك؟ إنما أُوتينا العلم من الله، ولا يخفى علينا شيء من كلام الناس"

ثم قال: "يا أبا بصير، لا يخفى علينا شيء من كلام الناس، ولا من كلام الطير، ولا من كلام البهائم، ولا من كلام الوحوش، ولا من كلام السباع. فمن لم يكن كذلك، فليس بحجة الله على خلقه"

Abū Baṣīr once asked Imam Mūsā al-Kāzīm (‘as): “May I be your ransom! What are the signs of an Imam?” The Imam (‘as) replied:

“There are several signs: [First,] the previous Imam explicitly designates the next Imam. [Second,] he provides the correct answer to any question. [Third,] if someone forgets their question or does not ask it, the Imam himself provides the answer. [Fourth,] he informs of future events. [Fifth,] he speaks all languages.” Then the Imam (‘as) said:

“Before you leave, I will show you a sign.”

Soon after, a man from Khurāsān entered and spoke in Arabic. The Imam (‘as) responded to him in Persian. The man said, “I assumed you did not know Persian, so I spoke in Arabic.” The Imam (‘as) replied: “If I did not know this, then what would make me superior to you? Part of my distinction is that I have knowledge of all things and all languages.”

The Imam (‘as) continued: “No speech—whether of a human, an animal, a bird, or a beast—is hidden from the Imam. If someone does not have these qualities, he is not an Imam.”³⁶⁸

Naṣīr, the servant of Imam Ḥasan al-‘Askarī (‘as), said: “I often heard the Imam (‘as) speaking to his servants in their own languages—Turkish with a Turkish servant, Roman with a Roman servant, and so on. I was amazed. One day, I thought to myself: ‘The Imam was born in Madinah and has not traveled elsewhere, so how does he know so many languages?’

At that moment, the Imam (‘as) turned to me and said: ‘Allah (swt) has set apart His Proof (*Hujjah*) from the rest of creation by granting him knowledge of all things—including languages, genealogy, life spans, and future events. If this were not the case, there would be no difference between the Proof and ordinary people.’”³⁶⁹

[In another Ḥadīth] Abū al-Jārūd once asked Imam al-Bāqir (‘as) about the signs of an Imam. The Imam (‘as) replied: “Every Imam is explicitly

³⁶⁸ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 285; al-Ḥimyarī, ‘Abdallāh b. Ja‘far, *Qurb al-Isnād*, p. 339; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 48, p. 47 h.33 Chapter Four from the chapter of history of Imam Mūsā ibn Ja‘far al-Kāzīm from the book of history of Ali ibn al-Ḥusayn (‘as).

³⁶⁹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 509; Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Ṭālib*, Vol. 4, p. 428; al-Mufīd, Shaykh Muḥammad, *Kitāb al-Irshād*, Vol. 2, p. 330; Sa‘īd al-Kāshānī, *al-Kharā‘ij wal-Jarā‘ih*, Vol. 1, p. 435; al-Ṭabrisī, Faḍl b. al-Ḥasan, *I‘lām al-warā bi i‘lām al-hudā*, p. 375; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 50, p. 268 h.28 Chapter Three from the history of Imam Abī Muḥammad al-‘Askarī (‘as).

designated by Allah (swt), His Messenger, and the previous Imam. If asked a question, he must provide the correct answer, and if not asked, he must still reveal the truth. He must foretell future events and be able to speak in all languages.”³⁷⁰

‘Allāmah al-Majlisī states: “The knowledge of the A’immah regarding all languages is clearly established through numerous reports. Additionally, their mastery of all crafts and sciences is supported by authentic narrations, which frequently state that the Imam knows everything, that nothing is hidden from him, and that he has knowledge of all that has happened and all that will come.”

In Bihār al-Anwār, an entire chapter is dedicated to proving that the A’immah (‘ams) possess knowledge of all languages and can speak in any tongue. Seven narrations are cited, including an authentic report from Shaykh al-Ṣadūq (ra) through Abū al-Ṣalt al-Harawī, who said:

عن أبي الصلت الهروي، قال:

قلتُ للرضا (عليه السلام): "يا ابن رسول الله، إني لأعجب من معرفتك بهذه اللغات المختلفة!" فقال: "يا أبا الصلت، أنا حجة الله على خلقه، وما كان الله ليتخذ حجة على قوم وهو لا يعرف لغاتهم. أو ما بلغك قول أمير

³⁷⁰ Shaykh al-Ṣadūq (ra), with his chain of transmission, has narrated it from Abū al-Jārūd. Shaykh al-Ṣadūq (ra) says that the fact that the Imam informs about the future is due to the writings and traces that have reached him from the Messenger of Allah (ṣawa) from the Exalted Truth (Allah (swt)). The statement that the Imam is aware of future events and happenings until the Day of Resurrection is derived from these very traces. (Ma’ānī al-Akḥbār, p. 101, vol. 3, chapter ‘The Meaning of the Manifest Imam.’)

‘Allāmah al-Majlisī (ra), after narrating this ḥadīth and the statement of Shaykh al-Ṣadūq (ra), says: “Although the statement of Shaykh al-Ṣadūq (ra) is valid, there is no need for us to go through such an effort of interpretation; for the reports indicating that the Imam is a *muḥaddath* (one who converses with angels), is supported by the Holy Spirit, and that on the Night of Decree the angels and the Spirit descend upon him, have reached the level of *tawātur* (mass transmission).” (Bihār al-Anwār, vol. 25, p. 141, ḥadīth 14, from the book al-Imāmah) (Author).

المؤمنين (عليه السلام): "أوتينا فصل الخطاب؟ وهل هو إلا معرفة اللغات؟"

“By Allah (swt), Imam al-Riḍā (‘as) was more knowledgeable in all languages than anyone. One day, I said to him, ‘I am amazed at your knowledge of so many languages!’ The Imam replied: ‘I am Allah (swt)’s Proof upon His creation, and Allah (swt) does not appoint a Proof who does not know the languages of His creation. Have you not heard the statement of Amīr al-Mu’minīn (‘as): ‘We have been granted the decisive word (*Faṣl al-Khiṭāb*)? Is *Faṣl al-Khiṭāb* anything other than knowledge of languages?’”³⁷¹

Additionally, Bihār al-Anwār includes a chapter titled

"باب علمه (عليه السلام) بجميع اللغات وكلام الطير والبهائم"

‘The Knowledge of Imam al-Riḍā (‘as) of All Languages and the Speech of Birds and Beasts,’ in which ten narrations are recorded³⁷² Baṣā’ir al-Darajāt contains twenty-five narrations about the A’immah (‘ams)’s knowledge of the speech of birds.³⁷³ Chapter 15 includes sixteen narrations confirming that the A’immah understand the speech of animals.³⁷⁴ Chapter 16 contains two additional narrations on this subject.³⁷⁵

Multiple reports establish that all the sciences and perfections granted to past prophets (‘as) exist within the A’immah (‘ams). This

³⁷¹ al-Ṣadūq, Shaykh Muḥammad b. Ali, ‘*Uyūn Akhbār al-Riḍā*, Vol. 2, p. 228; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 190 h.1 from the chapters of their knowledge from the Book of Imāmāh, and Vol. 49, p. 87, h. 3 Chapter Six from the chapters of the history of Sayyid Murtaḍā from the Book of history of Imam Ali b. Mūsā al-Riḍā (‘as).

³⁷² al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 49, p. 86.

³⁷³ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 341.

³⁷⁴ Ibid, p. 347.

³⁷⁵ Ibid, p. 353.

also serves as proof of their knowledge of all languages and their ability to understand the speech of animals.

Moreover, Bihār al-Anwār records narrations stating that the Noble Prophet (ṣawa) himself knew all languages and dialects.³⁷⁶ Similarly, reports confirm that Imam Ja‘far al-Šādiq (‘as) possessed knowledge of all languages.³⁷⁷

18. The A‘immah (‘ams) Are Recipients of Divine Communication

Numerous widely reported accounts affirm that the esteemed A‘immah (‘ams) receive divine communication. This signifies that an angel—possibly *Rūḥ al-Qudus*—delivers messages to them regarding significant matters, concealed knowledge, and whatever is divinely ordained. Such narrations are extensively documented in authoritative sources like al-Kāfi and Baṣā’ir al-Darajāt, while Bihār al-Anwār provides a selection of forty-five such reports.³⁷⁸

19. The Transfer of Knowledge from the Prophet (ṣawa) to His Successors (‘as)

Historical accounts describe how Jibrā’īl descended and conveyed the following message:

³⁷⁶ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 16, p. 317 Chapter Eleven of Book of history of our Prophet (ṣawa).

³⁷⁷ Ibid, Vol. 47, p. 63 Chapter Five from the chapter of history of Imam al-Šādiq (‘as) from the Book of history of Ali ibn al-Ḥusayn (‘as).

³⁷⁸ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 270; al-Šaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 319; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 66 h.1 Chapter Two from the chapter about their knowledge from the Book of Imāmāh.

في الروايات التاريخية أن جبريل عليه السلام نزل وقال:
 "يا رسول الله، قد اقترب وقتك في هذه الدار، وحان موعد الانتقال إلى
 رحمة الله. فانقل كل ما أوتيت من الحكمة الإلهية، ومعرفة الغيب، والدين
 الحقّ المستقيم، والأمانة النبوية إلى علي بن أبي طالب. فهو وحده
 المستحق لوراثة العلم والفضائل والأمانة المتعلقة برسالتك السماوية"

"O Messenger, your time in this worldly existence is reaching its conclusion, and the moment of transition to divine mercy is near. Thus, impart all that has been bestowed upon you—divine wisdom, knowledge of the unseen, the true and righteous religion, and the sacred trust of prophethood—to Ali b. Abī Ṭālib. He alone is worthy of inheriting the knowledge, virtues, and sacred trust associated with your divine mission."

When Amīr al-Mu'minīn ('as) neared the end of his earthly journey, he, under divine instruction, transferred these teachings and entrusted responsibilities to Imam al-Ḥasan ('as). Subsequently, this trust was passed to Imam al-Ḥusayn ('as), and in succession, each guide transmitted it to the next until it reached the final appointed figure.

For instance, in al-Kāfi, an authenticated narration from Maṣṣūr b. Yūnus, transmitted via Abū al-Jārūd from Imam al-Bāqir ('as), records the following statement regarding authority:

كَانَ وَاللّٰهُ عَلَيَّ عَامِينَ اللَّهُ عَلَى خَلْقِهِ وَ غَيْبِهِ وَ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ
 ثُمَّ إِنَّ رَسُولَ اللَّهِ ص حَضَرَهُ الَّذِي حَضَرَ قَدْعَا عَلِيًّا فَقَالَ يَا عَلِيُّ إِنِّي أُرِيدُ
 أَنْ أُنْتَمِنَكَ عَلَى مَا ائْتَمَنْتَنِي اللَّهُ عَلَيْهِ مِنْ غَيْبِهِ وَ عِلْمِهِ وَ مِنْ خَلْقِهِ وَ مِنْ
 دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ فَلَمْ يُشْرِكْ وَاللّٰهُ فِيهَا أَحَدًا مِنَ الْخَلْقِ ثُمَّ إِنَّ عَلِيًّا
 ع حَضَرَهُ الَّذِي حَضَرَهُ قَدْعَا وَلَدَهُ إِلَّا إِنَّ هَذَيْنِ ابْنَا رَسُولِ اللَّهِ ص- الْحَسَنَ
 وَ الْحُسَيْنَ ع فَاسْمَعُوا لَهُمَا وَ أَطِيعُوا وَ وَاذَرُوهُمَا فَإِنِّي قَدْ ائْتَمَنْتُهُمَا عَلَى
 مَا ائْتَمَنْتَنِي عَلَيْهِ رَسُولُ اللَّهِ ص.

“Ali (‘as), by Allah, was entrusted by the Divine with oversight over creation, knowledge of the unseen, and the approved religion. When the Messenger’s time came, he summoned Ali and informed him: ‘O Ali, I intend to entrust you with the responsibility that was divinely placed upon me—knowledge of the unseen, divine wisdom, and governance over creation and religion, which has been exclusively approved by Allah (swt) without association with any other being among all creation.’ Later, as Ali approached his passing, he gathered his sons and instructed: ‘These two are the grandsons of the Prophet (ṣawa)—Ḥasan and Ḥusayn (‘ams). Listen to them, obey them, and support them, for I have entrusted them with the same trust that was given to me by the Messenger, which he had received directly from the Divine—knowledge of creation, the unseen, and the true religion. This duty upon them is the same as what was once placed upon me from the Prophet.’”³⁷⁹

A similar sentiment is found in another narration recorded in the ninth report of the same section, as transmitted by Abū Ḥamzah al-Thumālī from Imam al-Bāqir (‘as), and in the tenth narration from ‘Abd al-Ḥamīd b. Abī al-Daylam from Imam al-Ṣādiq (‘as). The translation of these three narrations is recorded in the book Maqām al-Qur’ān wa ‘Itrat.³⁸⁰

Furthermore, Bihār al-Anwār presents thirteen narrations, including a report in which Imam Ali (‘as) states:

أخبرني بكل ما سيحدث حتى نهاية الزمان

³⁷⁹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 290; Fayḍ al-Kāshānī, Mullā Muḥammad b. Murtaḍā, *al-Wāfī*, Vol. 2, p. 274; Four similar narrations have been quoted in Baṣā’ir al-Darajāt (al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 468).

³⁸⁰ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur’ān wa ‘Itrat*, p. 88-89.

“He (the Prophet (ṣawa)) informed me of all that will transpire until the end of time.”

في رواية أخرى، قال النبي (صلى الله عليه وآله)
"اسألني فأخبرك بكل ما سيقع حتى الساعة"

In another narration, the Prophet (ṣawa) said to Imam Ali (‘as): “Ask me, and I shall reveal to you everything that will come to pass until the Final Hour.”³⁸¹

Additionally, Biḥār al-Anwār recounts an incident where Imam Ali (‘as) presented a manuscript to Ibn ‘Abbās in Dhīqār,³⁸² containing details of past occurrences and future events leading up to the Day of Judgement.³⁸³ Similarly, al-Kāfī, in the chapter on the textual designation of Imam al-Ḥasan (‘as),³⁸⁴ mentions narrations concerning this topic. Ultimately, the extensive records preserved in Biḥār al-Anwār stand as clear proof of this claim.³⁸⁵

³⁸¹ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 40, p. 213 h.1 Chapter 96 from the Chapter on excellences of his attributes, elevated morality and deeds from the book of history of Amīr al-Mu‘minīn (‘as).

³⁸² A populated place between Kūfah and Wāsiṭ, near Baṣrah, where Amīr al-Mu‘minīn (‘as) delivered a sermon. It is also the location where a battle took place between the Arabs and the Persians. (See: Majma‘ al-Baḥrayn, Vol. 3, p. 464 and Minhāj al-Barā‘ah, Vol. 4, p. 61).

³⁸³ Sa‘īd al-Kāshānī, *al-Kharā‘ij wa al-Jarā‘ih*, Vol. 2, p. 802; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 40, p. 215 h.8 Chapter 96 from the Chapter on excellences of his attributes, elevated morality and deeds from the book of history of Amīr al-Mu‘minīn (‘as).

³⁸⁴ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 297.

³⁸⁵ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 30, p. 37 Chapter 16 from the Book of calamities and hardships.

20. The 'Arsh as Knowledge and Power, and the A'imma (‘ams) as Its Bearers

The reports discuss the essence of the 'Arsh (Throne) and its association with knowledge and authority. Since the Throne is linked to these attributes, those who bear it must also possess them. This combination of knowledge and authority represents the sovereignty granted by Allah (swt) to the bearers of the Throne. As a result, the Throne serves as the highest reflection of the Divine, making it appropriate to describe its bearer in similar terms.

وَلِلَّهِ الْمَثَلُ الْأَعْلَى

*“To Allah belongs the supreme likeness”*³⁸⁶ refers to this reality.

This concept is supported by multiple narrations in which the A'imma (‘ams) have affirmed: “We are the supreme likeness of Allah (swt), and we are the bearers of the Throne of the Lord.”³⁸⁷

يقول الإمام السجاد (عليه السلام):
"صورة جميع المخلوقات في العرش"
فمن يحمل العرش يمتلك المعرفة والسلطان، مما يمكنه من السيطرة
والرعاية على كل الخلق.

³⁸⁶ Sūrah al-Nahl, Verse 60.

³⁸⁷ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 16, p. 299 Chapter Eleven from the book of the history of our Prophet.

Imam al-Sajjād (‘as) states: “The form of all creatures is within the Throne.”³⁸⁸ Thus, the one who bears the Throne possesses knowledge and authority, enabling mastery and oversight over all creation.³⁸⁹

21. The Expansion of Knowledge in the Prophet (ṣawa) and the A’immah (‘ams)

Reports affirm that the knowledge of the Prophet (ṣawa) and the A’immah (‘ams) continues to expand, increasing with each passing day and hour. This divine knowledge, granted by Allah (swt), is first bestowed upon the Prophet (ṣawa), then entrusted to Amīr al-Mu’minīn (‘as), followed by Imam al-Ḥasan (‘as), and subsequently passed from one designated successor to the next until it reaches the final Imam (‘aj).

³⁸⁸ al-Nayshābūrī, Muḥammad b. Ḥasan al-Fattāl, *Rawḍat al-Wā’iẓīn wa Baṣīrat al-Mutta’iẓīn*, Vol. 1, p. 47; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 58, p. 36 h.58 Chapter Four from the chapters of the conditions of the world from the Book of the Heavens and the world.

³⁸⁹ The implication of ‘*Arsh* to knowledge and power has been mentioned in several narrations. Refer to *al-Kāfi*, vol. 1, p. 129, *Kitāb al-Tawḥīd*, chapter *al-‘Arsh wa al-Kursī*, ḥadīth 1, 2, and 6. The first narration of this chapter, which has many indications of its authenticity, is discussed in detail in *Bihār al-Anwār*, vol. 30, p. 53-82. According to the narration in *Tafsīr al-Qummī*, vol. 1, p. 85, and other sources, Jābir reports from Imam al-Bāqir (‘as). Likewise, Imam al-Ṣādiq’s (‘as) statement to ‘Abdullāh b. Sinān is found in a sound narration recorded in *al-Tawḥīd* by al-Ṣadūq, vol. 2, p. 327. Additionally, Imam al-Ṣādiq (‘as)’s words to al-Mufaḍḍal are documented in *Ma’ānī al-Akḥbār*, p. 29. This ‘*Arsh*, which is knowledge, is the same as *Nūr al-Anwār* (Light of Lights), as stated by Imam al-Sajjād (‘as) in a sound narration reported in *Tafsīr al-Qummī*, vol. 2, p. 23 (commentary on *Sūrah al-Isrā’*). *Nūr al-Anwār* is the light of Prophet Muḥammad (ṣawa) and his purified and noble family (‘as), as supported by narrations cited in *Mustadrak Saḥīḥat al-Bihār*, under the entry *Tawrah*, vol. 10, p. 163; ‘*Arsh*, vol. 7, p. 153; and “*Abī*”, vol. 1, p. 41. As for the fact that they are the bearers of the ‘*Arsh*, numerous narrations, in addition to the aforementioned ones, indicate this. Among them are reports found in *Bihār al-Anwār*, vol. 26, p. 105, in the chapter stating that they are the treasurers of divine knowledge and the bearers of His ‘*Arsh*, as well as in vol. 24, p. 87 Chapter 33 that they are the bearers of the Throne of the Beneficent from the chapters of the verses revealed about them. (Author).

Therefore, the later Imam is not more knowledgeable than the preceding Imam.

The proof that the knowledge of the Prophet (ṣawa) and the Imam (‘as) is in continuous growth is the statement of the Lord, who says to the Prophet say: “*O my Lord! Increase me in knowledge.*”³⁹⁰

Additionally, Imam al-Šādiq (‘as) describes the vast scope of this knowledge—including explanations of *al-Jāmi‘ah*, *Jafr*, *Muṣḥaf Fāṭimah* (sa), and insights into past and future events until the Day of Judgement—saying:

"العلم هو ما ينمو ليلاً ونهاراً ويُمنح لنا من الله"

"Knowledge is that which grows night and day and is bestowed upon us by Allah."³⁹¹

In *al-Kāfi*, under the chapter discussing the increase in knowledge granted to the A‘immah (‘ams) on Friday nights, three narrations confirm this. Another section states that if this knowledge were not to increase, it would become depleted, with three reports emphasizing the phrase:

"لو لم نكن نزيد لما فُنى"

"Were we not to increase, it would be exhausted."³⁹²

**في رواية صحيحة، سأل الزرارة الإمام الباقر (عليه السلام):
"هل يأتيكم علمٌ لم يكن معروفاً للنبي؟"**

³⁹⁰ Sūrah Tāhā, Verse 114.

³⁹¹ This narration has been transmitted with *ṣaḥīḥ* chains of narrations; al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 238; al-Šaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 151; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 38 h. 70 from the chapter about their knowledge from the *Book of Imāmah*; Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur‘ān wa ‘Itrat*, p. 74-78.

³⁹² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 253.

**فأجاب الإمام (عليه السلام):
"كل علم يُعطى أولاً للنبي، ثم للأئمة المهديين حتى يصل إلي"**

In an authentic narration, Zurārah asked Imam al-Bāqir (‘as): “Does knowledge come to you that was not known to the Prophet?” The Imam replied: “Every knowledge is first given to the Prophet, then to the Guided Imams, until it reaches me.”³⁹³

**وكذلك قال الإمام الصادق عليه السلام
"لا يصلنا فضل ولا نعمة إلهية إلا وقد أوليت أولاً للنبي، ثم لأمير
المؤمنين، ثم للخلفاء الحقين، فلا يتقدم أحد على سابقه"**

Similarly, Imam al-Šādiq (‘as) stated: “No favour or divine grace reaches us except that it is first granted to the Prophet, then to Amīr al-Mu’minīn, and then to the rightful successors, ensuring that the later one does not surpass the earlier.”³⁹⁴

**عن الإمام الصادق (عليه السلام):
"يزداد علمنا في ليلة الجمعة"**

Baṣā’ir al-Darajāt records seven reports affirming that the knowledge of these figures increases on Friday nights.³⁹⁵ Another set of seven narrations attests that their knowledge expands continuously, both by the hour and by the day.³⁹⁶ Furthermore, eleven reports confirm that divine knowledge and blessings are first granted to the Prophet (ṣawa) before being transferred through the designated line of successors.³⁹⁷

³⁹³ Ibid, p. 255.

³⁹⁴ Ibid.

³⁹⁵ al-Šaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 130.

³⁹⁶ Ibid, p. 324.

³⁹⁷ Ibid, p. 392.

عن الإمام الصادق (عليه السلام)
"لو لم تكن نزيد في العلم لما بقي لنا شيء"

In another section, eight narrations affirm that if their knowledge were not to increase day and night, it would reach a limit.³⁹⁸ The same text contains extensive reports on this subject in the third chapter of its ninth section.³⁹⁹

Bihār al-Anwār cites thirty-seven narrations supporting the idea that the Prophet (ṣawa) and his successors receive continuous divine knowledge and blessings, particularly on Friday nights.⁴⁰⁰

The authenticity of these accounts is beyond question, as divine grace, wisdom, and knowledge have no bounds. This is reflected in the divine declaration:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَاداً لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ
لَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

*"Say: If the sea were ink for the words of my Lord, the sea would run out before the words of my Lord would be exhausted."*⁴⁰¹

From every word taught by the Prophet (ṣawa) to Amīr al-Mu'minīn ('as), a thousand avenues of knowledge emerged. So, what then of the words of the Divine Himself?

³⁹⁸ Ibid, p. 395.

³⁹⁹ Ibid, p. 423.

⁴⁰⁰ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 86 from the chapter about their knowledge from the Book of Imāmāh.

⁴⁰¹ Sūrah Kahf, Verse 109.

22. Aspects of the Imam (‘as)’s Knowledges

The reports that explain the aspects of the Imam (‘as)’s knowledges, such as the reports concerning *Jafr*, *Jāmi‘ah*, and Muṣḥaf Fāṭimah al-Zahrā’ are a portion of which I have presented to you in the fourth and fifth sections.

In al-Kāfī, in the chapter on the mention of the Ṣaḥīfah, *Jafr*, and Muṣḥaf Fāṭimah al-Zahrā’ (sa), there are eight narrations.⁴⁰² In Baṣā’ir al-Darajāt, twenty-four narrations are transmitted stating that the Ṣaḥīfah and *Jāmi‘ah* are with the A’immah (‘ams), written by the dictation of the Prophet (ṣawa) and in the handwriting of Amīr al-Mu’minīn (‘as).⁴⁰³ In chapter 13, eighteen narrations are reported on this subject, and in chapter 14, thirty-four narrations are transmitted proving that the *Jafr*, *Jāmi‘ah*, and Muṣḥaf Fāṭimah are with the A’immah (‘ams).

In Bihār al-Anwār, in the chapter on the aspects of the Imam (‘as)’s knowledges, many narrations are transmitted.⁴⁰⁴ May Allah (swt) increase him in the elevation of his lofty ranks.

23. The A’immah (‘ams) Are Equal in Knowledge and Power

There are reports that indicate that the A’immah (‘ams) are equal in knowledge and power.⁴⁰⁵

⁴⁰² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 238.

⁴⁰³ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 142.

⁴⁰⁴ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 18 h.66 Chapter One from the chapter about their knowledge in which there are 169 traditions.

⁴⁰⁵ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 25, p. 352 Chapter 12 that whatever excellence and obedience is due to them is equal to what is due to the Prophet of Allah (ṣawa) and twenty-three traditions have been narrated on this topic.

In Baṣā'ir al-Darajāt, numerous narrations are mentioned regarding this subject.⁴⁰⁶

And in al-Kāfī, in the chapter stating that the A'imma (‘as) are equal in knowledge, courage, and obedience, a narration is reported on this matter, among which is the statement of Imam Mūsā b. Ja‘far (‘as), who said:

نحن سواء في العلم والشجاعة، ولكن في الكرم نعطي بحسب حقنا وما يليق بنا

“We are equal in knowledge and courage, but in generosity, we give according to the extent of our duty and what is appropriate.”⁴⁰⁷

Thus, based on these narrations, whatever knowledge, power, courage, and perfection we establish for Amīr al-Mu‘minīn (‘as), we can assert the same for each of the A'imma (‘as). And if the narrations that indicate that the later Imam (‘as) inherits from the earlier one are combined with these narrations, the equality of the A'imma (‘as) in knowledge and power is established. Likewise, the narrations from the twenty-first section serve as evidence for this subject.

24. The Earth's Hidden Treasures and Their Keys Belong to the A'imma (‘as)

Some narrations convey the following message:

“The Earth’s hidden treasures and the keys to unlock them reside with the A'imma (‘as); should they command the Earth to reveal its secrets, it would unquestionably comply.”⁴⁰⁸

⁴⁰⁶ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 470-538.

⁴⁰⁷ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 275.

⁴⁰⁸ These narrations have been mentioned in *Baṣā'ir al-Darajāt*, p. 374 (Author).

25. The Passing of Divine Secrets from the Prophet (ṣawa) to Amīr al-Mu'minīn (‘as) and A'imma (‘ams)

Certain reports remind us that the divine secrets once held by the Noble Prophet (ṣawa) were passed on to Amīr al-Mu'minīn (‘as), then to Imam al-Muṭabā (‘as), and subsequently through each successive Imam until they reached the Imam of the Time (‘aj).⁴⁰⁹

26. The Imam (‘as)’s Perception of Deeds and Conditions of Others Through a Radiant Pillar

Numerous widely transmitted reports affirm that even while still in the womb, the Imam perceives and understands speech. Upon birth, as his light graces the world, a divine connection is established between him and the Throne by the command of Allah (swt). Through this radiant pillar of light, he perceives the actions and conditions of all beings and observes the affairs of those across the entire expanse of creation, from east to west. Nothing remains concealed from his awareness.

These narrations surpass the threshold of *tawātur*. Baṣā'ir al-Darajāt records multiple reports across various sections affirming this reality.⁴¹⁰

In Bihār al-Anwār, within the chapter titled,

⁴⁰⁹ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 377; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 2, p. 172-175.

⁴¹⁰ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 434, 431, 435, 437, 438, and 439.

باب أن الله تعالى يرفع للإمام عموداً ينظر به إلى أعمال العباد

‘Indeed, Allah (swt) Establishes for the Imam a Radiant Pillar Through Which He Observes the Deeds of the Servants,’

sixteen narrations are documented. Another section presents detailed accounts regarding the states of the A’immah (‘ams) during development and at birth.⁴¹¹

The esteemed Sayyid ‘Abd al-Razzāq al-Mūsawī al-Muqarram (ra), in his Maqṭal al-Ḥusayn, discusses related matters, summarizing as follows: Widely transmitted narrations indicate that Allah (swt) has endowed the Imam—His proof upon creation and the means by which the lost find guidance—with a luminous, sacred faculty. Through this divine bestowal, he remains aware of occurrences throughout existence. As conveyed in an authenticated narration, from the moment of his birth, a radiant pillar is established for him, enabling him to perceive the deeds of creation and observe what transpires in the cities. This reference to divine illumination alludes to a sacred faculty (*quwwah qudsiyyah*) bestowed upon the Imam, through which all realities—whether speech, actions, or elements of both the physical and spiritual realms—are unveiled before him. Imam al-Ṣādiq (‘as) describes how Allah (swt) has distinguished them with knowledge of past and future events, of all that exists in the heavens and the earth. Such knowledge is so complete that it is as if all matters are laid bare before them—just as clearly as one gazes upon the palm of their hand.⁴¹²

⁴¹¹ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 132-136 Chapter 8 from the chapter about their knowledge from the Book of Imāmāh, and Vol. 25, p. 36 from the chapters about their creation and their *ḥīnah* from the Book of Imāmāh.

⁴¹² Maqṭal al-Ḥusayn (‘Abd al-Razzāq al-Mūsawī al-Muqarram, pp. 27–28, citing Mukhtaṣar Baṣā’ir al-Darajāt, vol. 9, p. 284). The narration in Mukhtaṣar Baṣā’ir al-Darajāt is as follows: “And the affair of the heaven, and the affair of the earth, and the affair of the first ones, and the affair of the last ones, and what has been and what will be—verily, I see that as if it is before my very eyes.”

27. The Unveiling of the Realms of the Heavens and the Earth to the A'imma (‘ams)

A multitude of consistent reports exist concerning the interpretation of the following verse:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ

“Thus, did We show Abraham the dominion of the heavens and the earth”⁴¹³

The A'imma (‘ams) have stated:

“The Almighty, Most Blessed and Exalted, granted us insight into the dominion of the heavens and the earth, just as He had unveiled it to Prophet Ibrāhīm (‘as). We beheld it clearly, perceiving the seven heavens along with their inhabitants and even what lies beyond the Throne. Likewise, we were shown the layers of the earth and everything contained within the atmosphere and the vast expanse above.”⁴¹⁴

Since they are supported by the Holy Spirit, they do not forget what they have seen; rather, they continuously behold it, and there is no veil before them—just as was discussed in the preceding topics.

⁴¹³ Sūrah al-An‘ām, Verse 75.

⁴¹⁴ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 108; al-Baḥrānī, Ḥāshim al-Tūbilī, *Tafsīr al-Burhān*, Vol. 2, p. 433; al-Huwayzī, al-‘Arūsī, *Tafsīr Nūr al-Thaqalayn*, Vol. 1, p. 734; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 116 h.21 Chapter Six from the chapter about their knowledge from the Book of Imāmah; Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur‘ān wa ‘Itrat*, p. 69; Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 99.

28. The A'imma (‘ams) as Divine Proofs Over Creation and the Realm of Possibilities

Many reports affirm that the Infallible A'imma (‘ams) have been appointed by the Lord of the worlds as proofs over all realms of existence, encompassing the creation of the heavens and the earth. This divine proof and the essence of their vicegerency necessitates that they hold authority over all things, possessing knowledge, perception, and mastery over them.

In Bihār al-Anwār, ten noble narrations have been transmitted to verify this matter. Among these, ‘Allāmah al-Majlisī (ra) states: “I have cited many of these traditions in the book al-Samā’ wal ‘Ālam within Bihār al-Anwār (vol. 57, p. 316) under the chapter explaining the worlds (*Bāb fī Bayān al-‘Awālim*).”⁴¹⁵

Likewise, in Tafsīr al-Burhān and Tafsīr al-Jāmi’, under the noble verse:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

“*All praise belongs to Allah, Lord of all the worlds,*”⁴¹⁶

Several of these narrations are also mentioned.⁴¹⁷

Previously cited successive reports further reinforce this concept. The very requirement of being a divine proof is possessing comprehensive knowledge and perception over all creation. If this were

⁴¹⁵ al-Majlisī, ‘Allāmah Muhammad Bāqir, *Bihār al-Anwār*, Vol. 27, p. 46 Chapter Fifteenth That they are the Proofs upon all creatures of the worlds and all creatures from the chapters of their excellences and virtues from the Book of Imāmāh.

⁴¹⁶ Sūrah al-Fāṭihah, Verse 1.

⁴¹⁷ al-Bahrānī, Hāshim al-Tūbilī, *al-Burhān fī Tafsīr al-Qur’ān*, Vol. 1, p. 106; al-Ṭabrisī, *Tafsīr Jawāmi’ al-Jāmi’*, Vol. 1, p. 87. For more information, refer to: Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 112 and 134.

not the case, then what would be the purpose of their divinely bestowed knowledge and perfection? Who, then, would serve as proof over them?

Moreover, narrations found in *Ithbāt al-Wilāyat* establish that their role as divine proofs necessitates awareness of the conditions and actions of creation, as well as knowledge of all languages.⁴¹⁸ Many traditions attest to this. Among them, in *al-Kāfi*, four authentic reports state: “Allah (swt) does not impose obedience upon His servants to one whom He keeps ignorant of the matters of the heavens and the earth. Rather, He grants him complete knowledge of all matters concerning the heavens and the earth, concealing nothing from him.”⁴¹⁹

Additionally, in *Bihār al-Anwār*, ten narrations have been transmitted. Their implication is clear: “It is inconceivable that one could be a divine proof over creation while being unaware of the people’s conditions, actions, and speech.”⁴²⁰

At this point in the discussion, Mr. Fātiḥ remarked: “It is almost noon, and the provisions—meat, milk, and other essentials—are ready.”

I responded: “Cooking meat with syrup—by placing minced meat into a pot with milk, stirring it, and allowing it to boil briefly—offers great benefits in strengthening the body and alleviating nervous and cardiac weakness. As Imam al-Ṣādiq (‘as) states:

‘Whoever experiences weakness in the heart and body, let him cook lamb meat with milk and consume it; his ailments will dissipate, and his lost strength will be restored.’”⁴²¹

⁴¹⁸ Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 127.

⁴¹⁹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 261.

⁴²⁰ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 138 h.6 Chapter Nine from the chapter about their knowledge from the *Book of Imāmah*.

⁴²¹ al-Nayshābūrī, Ibn Bastām, *Tibb al-A‘immah*, p. 64; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad b. al-Ḥasan, *Wasā’il al-Shia*, Vol. 25, p. 60; Dahsurkhī, Sayyid Maḥmūd, *Ramz al-siḥat fī ṭibb al-nabī wal a‘immah*, p. 257.

A prophet once complained to his Lord about bodily weakness and was instructed: “Cook meat with milk and eat it; it will restore strength and fortify the body.”⁴²²

As for the preparation of eggs, oil, and honey, the process is as follows: First, the oil and honey are heated thoroughly over a flame. Separately, the eggs are cracked into a container, then poured into the boiling mixture while stirring rapidly to prevent solidification. After three to five minutes, the dish is ready. This remedy is also effective in alleviating weakness.

However, with the consent of our companions, we shall first prepare for prayer. After fulfilling this obligation, we will proceed with preparing the meal. Following a brief refreshment with fruit, we rose, made the necessary preparations, and performed the congregational prayer. Upon completing it, along with its recommended supplications, we cooked and partook of the meal as described. Thereafter, we rested briefly, and at the request of my companions, I resumed the discussion.

Section 3: The Authority of the Ahl al-Bayt (‘ams) in the Quran and Traditions

It is well understood that a single verse from the Quran is sufficient for believers to recognize the truth of a matter—let alone multiple verses and an abundance of narrations confirming it.

⁴²² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 6, p. 316; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad b. al-Ḥasan, *Wasā’il al-Shīa*, Vol. 25, p. 59.

At the same time, it is evident that certain individuals, driven by hatred and hardened hearts, have long harboured deep animosity toward the faithful. Regardless of how many divine verses or prophetic narrations are presented to them, their hearts—more rigid than stone—remain unaffected. Concerning such individuals, Allah (swt) declares in His Noble Quran:

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

“But neither signs nor warnings avail a people who have no faith.”⁴²³

For such transgressors, the only remedy the sword of the Imam of the Time (‘aj), for their enmity is not merely directed at believers but at the very essence of the Quran itself.

Those oppressors have met a bitter end,
While the people of devotion have found delight.
Now, due to the tyranny of that vile group,
O Imam of the Time, from your absence,
The world’s morning has turned to night.
Rise, O noble Imam,
So that tyranny may be demolished!

Now, dear companions, let us turn our attention to an examination of the extent of the Imam’s authority and compare the divine power granted to past prophets (‘as) with that of the A’immah (‘ams).

In Baṣā’ir al-Darajāt, narrations affirm that the *Ism al-A‘ẓam* is in the possession of the Imam (‘as), and whenever he invokes Allah (swt) by it, his supplication is granted.⁴²⁴

⁴²³ Sūrah Yūnus, Verse 101.

⁴²⁴ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 212.

In Chapter 13, eleven narrations highlight the authority of the Prophet (ṣawa) and the Imam (‘as), testifying that even the trees obey them.⁴²⁵

In the sixth section, Chapters 3 and 4, thirteen narrations confirm that the A’immah (‘ams) bring the dead back to life and heal those born blind and afflicted with leprosy.⁴²⁶

In the eighth section, Chapter 12, fifteen narrations establish that the A’immah (‘ams) can traverse vast distances in an instant.⁴²⁷ In Chapter 13, eleven narrations affirm that the A’immah have the ability to instantly transport whomever they wish to any location.⁴²⁸

Similarly, in the tenth section, Chapter 15, narrations indicate that the Imam can render himself unseen to whomever he wills.⁴²⁹

In Bihār al-Anwār, ten narrations affirm that the A’immah (‘ams) possess the *Ism al-A‘ẓam*.⁴³⁰

In the noble book Madīnat al-Ma‘ājiz, over fifty instances are documented where the A’immah (‘ams) revived the dead.⁴³¹

In Mustadrak Saḥīnat al-Bihār, detailed accounts of how the Prophet (ṣawa) and the A’immah (‘ams) restored life to the deceased are recorded.⁴³²

In Baṣā’ir al-Darajāt, ten narrations are collected under the title: “Concerning What Was Bestowed Upon the A’immah (‘ams) from the *Ism al-A‘ẓam*.”⁴³³

⁴²⁵ Ibid, p. 253.

⁴²⁶ Ibid, p. 269 and 274.

⁴²⁷ Ibid, p. 397.

⁴²⁸ Ibid, p. 402.

⁴²⁹ Ibid, p. 492.

⁴³⁰ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 27, p. 25 Chapter Twelve from the chapters of their excellences and virtues from the Book of Imāmāh.

⁴³¹ al-Bahrānī, Sayyid Hāshim al-Tūbilī, *Madīnat al-Ma‘ājiz*, Vol. 5, p. 364-417.

⁴³² Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Saḥīnat al-Bihār*, Vol. 2, p. 492.

⁴³³ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 208.

In al-Kāfī, three narrations also address this subject.⁴³⁴

In Baṣā'ir al-Darajāt, twenty-one narrations have been recorded, summarizing that Āṣif b. Barkhiyā, who is mentioned in the Quran, possessed one letter of the *Ism al-A'ẓam*.

Through this knowledge, he said to Prophet Sulaymān (‘as): “*I will bring the throne of Bilqīs here before you blink your eye.*”⁴³⁵

Despite this extraordinary ability, Āṣif only had a portion of the knowledge of the Book of Allah (swt). If this was the extent of power granted to one who had only a fraction of divine knowledge, then what can be said about one who possesses the entirety of the Book’s knowledge?⁴³⁶ That is, Imam Ali b. Abī Ṭālib (‘as). The knowledge of Āṣif compared to that of the A’immah (‘ams) is as a single drop to the vast Green Sea.⁴³⁷

If Prophet ‘Īsā (‘as) revived the dead, if Prophet Mūsā (‘as) restored his brother Hārūn (‘as) to life, if Prophet Ilyās (‘as) revived Yūnus (‘as), and if Prophet Dāwūd (‘as) brought Uriyyā back from death—as documented in Mustadrak Saḥīḥ al-Biḥār under the entry ‘Revival’⁴³⁸—then, in accordance with the widely transmitted narrations recorded by both Shia and Sunni sources, whatever occurred among past nations must also occur within this one.⁴³⁹

This matter is well known among those knowledgeable in the traditions. The accounts of reviving the dead by the Noble Prophet (ṣawa), Amīr al-Mu’minīn (‘as), and the Infallible A’immah (‘ams)—as

⁴³⁴ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 230.

⁴³⁵ Sūrah al-Naml, Verse 40.

⁴³⁶ “*he who possesses the knowledge of the Book.*” (Sūrah al-Ra’d, Verse 43); Compare this verse with the previous verse. (Author).

⁴³⁷ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā'ir al-Darajāt*, p. 212.

⁴³⁸ Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Saḥīḥ al-Biḥār*, Vol. 2, p. 490.

⁴³⁹ al-Ṣadūq, Shaykh Muḥammad b. Ali, *‘Uyūn Akhbār al-Riḍā*, Vol. 2, p. 200; al-Ṣadūq, Shaykh Muḥammad b. Ali, *Man Lā Yaḥḍuruhū al-Faqīh*, Vol. 1, p. 203; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 134, and Vol. 53, p. 59.

found in the most reliable Shia sources—attest to this reality. Many of these reports are compiled in *Bihār al-Anwār*⁴⁴⁰ as well as in the works *Maqām Qur‘ān wa ‘Itrat* and *Ithbāt Wilāyat*.⁴⁴¹

To illustrate this, a few narrations demonstrating the authority of the A‘immah (‘ams) and their influence over creation will be mentioned.

In *al-Kāfī* six narrations affirm that the A‘immah (‘ams) are entrusted with divine knowledge concerning the heavens and the earth. Among them, a report with an authentic chain narrates that ‘Abdullāh b. Abī Ya‘fūr heard Imam Ja‘far al-Ṣādiq (‘as) say:

قال عبد الله بن أبي يعفور: سمعت أبا عبد الله عليه السلام يقول: "يا ابن أبي يعفور! إنَّ الله تبارك وتعالى واحد متفرد بالوحدانية، متفرد بالأمر، خلق الأشياء بقدرته، واستعبد العباد لإرادته، ونحن حجج الله على خلقه، وخزّان علمه، والدعاة إلى سبيله، والقائمون بذلك"

“O Ibn Abī Ya‘fūr! Indeed, Allah (swt) is One, with no partner in His Oneness, and He alone commands all affairs. He created His creation and decreed their existence according to His will. And we are those, O Ibn Abī Ya‘fūr! We are the proofs of Allah (swt) over His servants, the keepers of His knowledge, callers towards His path and the upholders of His command.”⁴⁴²

Furthermore, in the sermon of Amīr al-Mu‘minīn (‘as) delivered on the day of Ghadīr, which coincided with Friday, it is recorded:

وأشهد أن محمداً عبده ورسوله، استخلصه في القدم على سائر الأمم على علم منه، انفرد عن التماثل من أبناء الجنس، وانتجبه أمراً

⁴⁴⁰ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 41, p. 191-229.

⁴⁴¹ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur‘ān wa ‘Itrat*, p. 153.

⁴⁴² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 193.

وناهياً عنه، أقامه في سائر عالمه في الأداء مقامه، إذ كان لا تدركه
 الأبصار... وَ إِنَّ اللَّهَ تَعَالَى اخْتَصَّ لِنَفْسِهِ بَعْدَ نَبِيِّهِ ص مِنْ بَرِيَّتِهِ خَاصَّةً
 عَلَاهُمْ بِتَعْلِيَّتِهِ وَ سَمَا بِهِمْ إِلَى رُثْبَتِهِ وَ جَعَلَهُمُ الدَّعَاةَ بِالْحَقِّ إِلَيْهِ... وَ
 أَشْهَدُهُمْ خُلُقَهُ وَ وَلَاهُمْ مَا شَاءَ مِنْ أَمْرِهِ جَعَلَهُمُ تَرَاجِمَةَ مَشِيَّتِهِ وَ أَلْسُنَ
 إِرَادَتِهِ

“I bear witness that Muḥammad is His servant and Messenger, whom He selected from the beginning above all nations, endowing him with knowledge from Himself. He was unparalleled among his peers and was chosen to lead, convey the divine message, and establish guidance. Allah (swt) placed him in all realms of creation to fulfill His command, for He is beyond the reach of sight... And after His Prophet, Allah (swt) selected a distinguished group from His creation, elevating them by His decree and raising them to His rank. He made them the callers to truth, witnesses over His servants, and the bearers of His command, entrusting them with His decrees and making them the interpreters of His will.”⁴⁴³

From these widely transmitted narrations, it becomes evident that all the knowledge and perfections bestowed upon the prophets, messengers, chosen successors, and noble angels—indeed, everything granted to any being—was inherited by the Noble Prophet (ṣawa), and from him, it was passed down to his purified progeny.⁴⁴⁴

Is it not affirmed in their Ziyārah that the A’immah (‘ams) are the heirs of Nūḥ (‘as), Ibrāhīm (‘as), Mūsā (‘as), ‘Īsā (‘as), and Prophet Muḥammad (ṣawa)?

⁴⁴³ Sayyid b. Tāwūs, *Iqbāl al-A‘māl*, Vol. 1, p. 461; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 97, p. 112 h.8 Chapter 60 from the chapters on the fasting in the month of Ramaḍān from the Book of Fasting.

⁴⁴⁴ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 208-212; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 4, p. 211 H 5 Chapter Three from the chapter of Divine Names... from the Book of Tawḥīd; Vol. 11, p. 68 h.25 Chapter Two from the chapter on general prophethood and the Book of Prophethood.

Thus, if it was Āṣif who brought the throne of Bilqīs to Prophet Sulaymān (‘as) in the blink of an eye, as previously mentioned, and if Prophet ‘Īsā (‘as) revived the dead, restored sight to the blind, healed lepers, informed people of what they ate and stored in their homes, and spoke from the cradle—then the Infallible A’immah (‘ams) also performed these acts, and there is no doubt about it. Numerous narrations confirm that the A’immah (‘ams) have said:

اسْمُ اللَّهِ الْأَعْظَمُ ثَلَاثَةٌ وَ سَبْعُونَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ آصَفَ مِنْهُ حَرْفٌ وَاحِدٌ فَتَكَلَّمَ فَأَنْخَرَتْ لَهُ الْأَرْضُ فِيمَا بَيْنَهُ وَ بَيْنَ سَبَا فَتَنَاولَ عَرْشَ بَلْقِيسَ حَتَّى صَيَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الْأَرْضُ فِي أَقَلِّ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا مِنْهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرَفَ عِنْدَ اللَّهِ اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ.

“The name of Allah, the Greatest, consists of seventy-three letters. And indeed, there was only one letter with Āṣif from it; when he spoke, the earth split for him between him and Shība, and he took the throne of Bilqīs until he brought it to Sulaymān. Then the earth expanded in less than the blink of an eye. And we have from it seventy-two letters and one letter that Allah has exclusive knowledge of in the knowledge of the unseen.”⁴⁴⁵

Think carefully about someone who possesses a single letter of the *Ism al-A‘ẓam* and has such power that, before the blink of an eye, he splits the earth and brings the throne of Bilqīs before Sulaymān (‘as). Then consider what power one who possesses seventy-two letters of the *Ism al-A‘ẓam* and is the heir to the complete perfections of the prophets and the chosen ones must have! Indeed, what is the state of those whose knowledge reduces Āṣif’s knowledge like a drop in comparison to an ocean, as has been mentioned?

The judgement of this is left to the dear readers.

⁴⁴⁵ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p.211.

The sources of narrations related to the *Ism al-A‘zam* are mentioned in Mustadrak Safīnat al-Bihār under the entries ‘Āṣif,⁴⁴⁶ ‘Ḥarf,⁴⁴⁷ and in Maqām Qur‘ān wa ‘Itrat⁴⁴⁸ and Ithbāt Wilāyat.⁴⁴⁹

Section 4: Addressing Certain Questions

Chapter 1: Analyzing the Verses Used to Discuss Ahl al-Bayt (‘ams)’s *‘Ilm al-Ghayb*

1. Does Anyone Other Than Allah (swt) Have Knowledge of the Unseen?

Allah (swt) states:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

“Say, ‘No one in the heavens or the earth knows the Unseen except Allah, and they are not aware when they will be resurrected.’”⁴⁵⁰

The author states: This verse does not contradict other verses that affirm the knowledge of the Unseen for the Prophet (ṣawa) and the A‘immah (‘ams) for the following reasons:

1. The specific knowledge of the Unseen that is denied in this verse is the exact timing of the Resurrection. As Amīr al-

⁴⁴⁶ Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Safīnat al-Bihār*, Vol. 1, p. 142.

⁴⁴⁷ Ibid, Vol. 2, p. 256.

⁴⁴⁸ Shāhrūdī, Shaykh Ali Namāzī, *Maqām Qur‘ān wa ‘Itrat*, p. 149.

⁴⁴⁹ Shāhrūdī, Shaykh Ali Namāzī, *Ithbāt Wilāyat*, p. 132.

⁴⁵⁰ Sūrah al-Naml, Verse 65.

Mu'minīn ('as) clarified in Nahj al-Balāghah, the latter part of the verse supports this interpretation.⁴⁵¹

2. This verse negates independent and intrinsic knowledge of the Unseen—meaning that no being possesses knowledge of the Unseen inherently or by their own essence except Allah (swt), Who is absolute in knowledge and power. The Prophet (ṣawa) and the A'imma ('ams) do not have inherent knowledge but rather receive their knowledge through divine instruction and bestowal.
3. It is also possible that this verse negates the knowledge of created beings in contrast to the knowledge of the Creator. That is, the knowledge of Allah (swt) is absolute, boundless, and intrinsic, whereas the knowledge of created beings is finite and granted by Him. This is similar to how, in everyday language, when comparing the knowledge of two individuals—one vastly superior in knowledge and skill—the knowledge of the lesser is considered insignificant by comparison. If this is true for human comparisons, how much greater is the distinction between the knowledge of the Creator—Whose essence is unlike anything—and that of created beings?

Shaykh al-Ṭabrisī (ra), in his Tafsīr of this verse, explains: “No one possesses knowledge of the Unseen except Allah (swt), and whomever He chooses to teach.”⁴⁵²

⁴⁵¹ Nahj al-Balāghah, Sermon 128, from his words in which he speaks about the battles in Baṣrah: “O people! These are writings; he does not possess knowledge of the Unseen. Rather, he has learned from the knowledge available. The knowledge of the Unseen refers specifically to the knowledge of the Hour and the divine matters that Allah (swt) has clarified in His words: ‘Indeed, Allah has knowledge of the Hour, sends down the rain, and knows what is in the wombs.’”

⁴⁵² al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma' al-Bayān fī Tafsīr al-Quran*, Vol. 7, p. 359.

Fakhr al-Dīn al-Rāzī, a well-known Sunni scholar, states: “There is no contradiction between the noble verse ‘*Say, no one in the heavens and the earth knows the Unseen except Allah*’ and the verse ‘*He does not disclose His Unseen to anyone, except to a Messenger whom He approves*.’⁴⁵³ Likewise, there is no contradiction with the knowledge of the prophets and saints concerning certain aspects of the Unseen. This is because the knowledge they possess is granted by Allah (swt), differing from Allah (swt)’s intrinsic and absolute knowledge, which is eternal. Thus, no one shares with Allah (swt) in His eternal, intrinsic knowledge. However, created beings do not possess knowledge that is independent, eternal, and boundless. Whatever knowledge they receive is granted and originated by Allah (swt). The fact that Allah (swt) discloses certain aspects of the Unseen to prophets and saints is neither impossible nor contradictory to His exclusive divine knowledge. The knowledge of created beings is acquired, finite, and dependent, while the knowledge of the Creator is eternal, limitless, and inherent. No one shares in Allah (swt)’s intrinsic knowledge.”⁴⁵⁴

It has also been reported from al-Nawawī in his *Fatāwā*⁴⁵⁵: “Even those who believe that certain individuals—whom they regard as saints—possess some knowledge of the *ghayb*, acknowledge that this knowledge comes from Allah (swt). Their belief, though not in full agreement with the Shia view regarding the A’immah (‘ams), is based on the assumption that complete and unrestricted knowledge of events until the Day of Resurrection belongs exclusively to Allah (swt).”

However, our response to them is: The very principle by which you accept that *awliyā*’ may be granted a portion of knowledge through divine favour should likewise apply to the A’immah (‘ams). If you

⁴⁵³ Sūrah al-Jinn, Verses 26-27.

⁴⁵⁴ al-‘Asqalānī, Ibn Hajar, *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 13, p. 306-310; al-Muqarram, ‘Abd al-Razzāq, *Maqtal al-Muqarram*, p. 30.

⁴⁵⁵ al-Haythamī, Ibn Hajar, *Al-Fatāwā al-ḥadīthīyyah*, p. 312.

accept that certain individuals may receive some knowledge, then the possibility of a greater portion being granted to the A'imma ('ams) must also be acknowledged. There is no limitation on Allah (swt)'s ability to bestow His blessings upon whomever He wills, especially those He has chosen and elevated above all others.

Al-Naysābūrī, a renowned tafsīr scholar, follows this same reasoning and states: “Denying the extraordinary abilities (*karāmāt*) of the *awliyā*’ arises from one of two false assumptions: Either one believes that Allah (swt) lacks the power or right to grant His chosen ones whatever He wills, or one assumes that these individuals are incapable or unworthy of receiving divine gifts. Both assumptions are incorrect. The greatest gift Allah (swt) bestows upon a believer is the ability to recognize Him. If He does not withhold this greatest of blessings, then surely He would not withhold lesser favours. There is no limitation or restraint in the generosity of Allah (swt)’s divine grace.”⁴⁵⁶

2. The Prophet’s Lack of Control Over His Own Affairs

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ
لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ

*“Say, ‘I have no control over any benefit for myself, nor (over) any harm except what Allah may wish. Had I known the Unseen, I would have acquired much good, and no ill would have befallen me.’”*⁴⁵⁷

⁴⁵⁶ It has been quoted from the book *Nūr al-Sāfir ‘an Akhbār al-Qarn al-‘Āshir* from page 85, and this book was authored by ‘Abd al-Qādir al-‘Īdarūsī. This statement, along with the words of al-Nawawī and Ibn Hajar, has been cited by the esteemed scholar Sayyid ‘Abd al-Razzāq al-Muqarram in his book *Maqtal al-Husayn*, on page 39.

⁴⁵⁷ *Sūrah al-A‘rāf*, Verse 188.

Shaykh al-Ṭabrisī (ra) explains: As there is an exception at the beginning of the verse, there might be a suggested one at the end as well: “I do not possess the power of benefit or harm except what Allah wills, and I do not know the unseen except what Allah reveals to me.”⁴⁵⁸

Since the noble verse discussed the knowledge of the Resurrection and clarified that only Allah (swt) knows the timing of it, this verse could refer to the unseen knowledge concerning the Resurrection. This means: “Had I known that unseen, such as the precise moment of the Resurrection, I would have surely increased my good deeds and avoided harm.” Thus, the knowledge of the unseen that leads to personal gain and the prevention of harm is not within my control. Like all other humans, I follow the natural course of life. I do not possess unseen knowledge that could allow me to ensure personal benefits, win every battle, avoid losses, or evade all dangers, afflictions, and calamities. Alternatively, the verse could refer to ordinary human knowledge,⁴⁵⁹ meaning: “If I knew the unseen based on ordinary human reasoning, I would predict certain events.”

In conclusion, when we encounter unclear verses, we defer understanding to those who possess knowledge of such matters. We do not reject the clear verses and well-established traditions aligned with them. We affirm our belief in the entire Quran, regardless of our understanding of its deeper meanings. We follow the Quran and the Ahl al-Bayt (‘ams), and may Allah (swt) curse those who closed the door to Aḥmad (ṣawa)’s knowledge.

⁴⁵⁸ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān fī Taḥsīn al-Quran*, Vol. 4, p. 779.

⁴⁵⁹ Since the word ‘*ilm*’ (knowledge) and some of its derivatives have been used in both meanings in the Quran. (Author)

3. Exclusive Ownership of the Unseen Belongs to Allah

Allah (swt) says:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ 460 لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ 461 إِنَّمَا
الْغَيْبُ لِلَّهِ 462

“To Allah belongs the Unseen of the heavens and the earth,” “To Him belongs the Unseen of the heavens and the earth,” “[The knowledge of] the Unseen belongs only to Allah.”

These verses asserts that the knowledge of the *ghayb* belongs to Allah (swt) alone, but it does not mean that no one can be granted knowledge of it. If that were the case, Allah (swt) would not have said:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

*“Knower of the Unseen, He does not disclose His [knowledge of the] Unseen to anyone, except to an apostle He approves of.”*⁴⁶³

Similarly, the verse:

وَيُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

*“And they do not encompass anything of His knowledge except what He wills,”*⁴⁶⁴

implies that some individuals are chosen to receive knowledge of the unseen.

⁴⁶⁰ Sūrah Hūd, Verse 123; Sūrah al-Nahl, Verse 77.

⁴⁶¹ Sūrah al-Kahf, Verse 26.

⁴⁶² Sūrah Yūnus, Verse 20.

⁴⁶³ Sūrah al-Jinn, Verse 26-27.

⁴⁶⁴ Sūrah al-Baqarah, Verse 255.

Additionally, the ‘*lām* — ل’ in ‘*lahū*’ (for Him) indicates ownership, meaning that the unseen of the heavens and the earth belongs to Allah (swt), and no one possesses it unless He grants them such ownership. In essence, these verses are analogous to:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

*“To Allah belongs whatever there is in the heavens and the earth”*⁴⁶⁵

This does not negate the legitimate ownership granted to Allah’s servants under His will.

4. Denial of Innate Knowledge of the *Ghayb* from the Noble Prophet (ṣawa)

Allah (swt) says:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ

*“Say: I do not claim that I possess the treasures of Allah, nor do I know the unseen.”*⁴⁶⁶

The phrase “*nor do I know the unseen*” indicates that the Prophet (ṣawa) does not possess inherent knowledge of the unseen. It is also possible that the phrase “*I do not know the unseen*” is an extension of “*I do not claim,*” meaning: “I do not claim that I have the treasures of Allah, and I do not claim that I know the unseen.”⁴⁶⁷ It is important to note that not claiming something does not necessarily imply ignorance of it.

⁴⁶⁵ Sūrah Āl ‘Imrān, Verse 109 and 129.

⁴⁶⁶ Sūrah al-An‘ām, Verse 50.

⁴⁶⁷ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān fī Tafsīr al-Quran*, Vol. 4, p. 470; al-Ṭabrisī, *Jawāmi‘ al-Jāmi‘*, Vol. 1, p. 379.

Al-Ṭabrisī explains that this verse means: “I do not know the unseen that is exclusive to Allah (swt), but I know what Allah (swt) has revealed to me.” It is also possible that “*the unseen*” here refers specifically to the knowledge of the Resurrection, as mentioned earlier.

5. The Presence of the Keys to the Unseen with Allah

Allah (swt) says:

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

*“And with Him are the keys to the unseen; none knows them except Him.”*⁴⁶⁸

This means that Allah (swt), in His divine essence, holds the knowledge of the keys to the unseen, and no one, by their own nature, has access to this knowledge in the same way. This does not contradict the possibility that Allah (swt) may grant access to the knowledge of the unseen to whom He wills.

Amīr al-Mu’minīn (‘as) states:

“أَنَا صَاحِبُ مَفَاتِيحِ الْغَيْبِ، لَا يَعْلَمُهَا أَحَدٌ مِن بَعْدِ مُحَمَّدٍ إِلَّا أَنَا”

“I am the one who holds the keys to the unseen. No one after Muḥammad has knowledge of them except me.”⁴⁶⁹

It is also possible that “*the unseen*” in this context refers to the knowledge of the Resurrection—specifically when and how it will take place, a knowledge that is exclusive to Allah (swt).

⁴⁶⁸ Sūrah al-An‘ām, Verse 59.

⁴⁶⁹ al-Shūstarī, Qāḍī Nūrallāh Ḥusaynī, *Iḥqāq al-Haqq wa Izhāq al-Bāṭil*, Vol. 7, p. 608.

6. Denial of Innate Knowledge from the Prophet (ṣawa)

Allah (swt) says:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا

“These are accounts of the unseen that We reveal to you. You did not know them by your own knowledge, nor did your people before this.”⁴⁷⁰

This verse denies the Prophet (ṣawa) having innate knowledge. However, when it says, “*your people did not know before this*,” the phrase “*before this*” refers to the Prophet (ṣawa)’s people, not necessarily the Prophet (ṣawa) himself.

According to the established principle among scholars, when a restriction (*qayd*) follows two or more statements, it is definitively linked to the most recent one, while its connection to the previous statements remains uncertain. If we want to extend this restriction to earlier statements, we would need external evidence to support this interpretation.

In this case, external sources, including the verses discussed earlier and widely accepted narrations, suggest that this restriction only applies to the most recent statement.

7. Denial of Knowledge from Anyone Except Allah (swt)

Allah (swt) says:

⁴⁷⁰ Sūrah Hūd, Verse 49.

لَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ

“Did the stories of those who came before you, the people of Nūḥ, ‘Ād, Thamūd, and those after them, not reach you? No one knows them except Allah.”⁴⁷¹

The phrase “*lā ya ‘lamuhum illallāh*” denies the existence of innate knowledge in anyone other than Allah (swt), meaning that no one has knowledge like the intrinsic knowledge of the Lord. Thus, this does not contradict the fact that the Prophet (ṣawa) and the infallible A’immah (‘ams) are granted knowledge of past unseen events by Allah (swt)’s teaching.

The clearest indication that these verses are negating innate knowledge is the use of phrases like “*lā ya ‘lamu*” and “*lā ya ‘lamūn*” which employ the future tense. This implies a continuous negation of knowledge, encompassing the past, present, and future. A comparable example is the phrase:

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ

“In it the angels and the Spirit descend”⁴⁷²

which also suggests continuity, indicating that every year the Night of *Qadr* occurs, and every year the angels and the Spirit (Jibrā’īl) descend.

Therefore, if the intended meaning of “*lā ya ‘lamu*” in these verses is the negation of innate knowledge in the Prophet (ṣawa) and others, then this continuity is appropriate. That is, no servant of Allah (swt) has or will possess innate knowledge. However, if the intended meaning is the negation of all knowledge—whether through personal knowledge, divine gifts, or revelation—then the continuity would not

⁴⁷¹ Sūrah Ibrāhīm, Verse 9.

⁴⁷² Sūrah al-Qadr, Verse 4.

apply, as after receiving divine gifts or revelation, a servant gains knowledge.

Hence, in many verses, certain individuals from creation, including Prophets (‘as), as well as angels, are shown to have been granted significant knowledge from Allah (swt).

8. The Limited Knowledge of Creatures

Allah (swt) says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

“Do not follow that of which you have no knowledge.”⁴⁷³

This is similar to the following verse, where immediately after, Allah (swt) says:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

“And do not walk upon the earth exultantly.”⁴⁷⁴

Also comparable to the previous verses:

وَأَوْفُوا الْكَيْلَ

“And give full measure.”⁴⁷⁵

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ

“And do not approach the orphan’s wealth.”⁴⁷⁶

وَلَا تَقْرَبُوا الزَّيْنَىٰ

⁴⁷³ Sūrah al-Isrā’, Verse 36.

⁴⁷⁴ Ibid, Verse 37.

⁴⁷⁵ Ibid, Verse 35.

⁴⁷⁶ Ibid, Verse 34.

“Do not approach fornication.”⁴⁷⁷

These verses are directed at the people, but the Prophet (ṣawa) is also included in the address.

Similarly, in the verse:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“And you have not been given of knowledge except a little,”⁴⁷⁸

the address is to those who inquired of the Prophet (ṣawa) regarding the soul. The reply was: *“Say: The soul is from the command of my Lord, and you have not been given knowledge except a little.”*

Furthermore, we acknowledge that the knowledge possessed by all creatures is minuscule compared to the knowledge of the Creator, and these two types of knowledge are not comparable.

In this context, Hāj Mishkāt mentioned that someone once said: *“Your Lord suffices as an observer over the hearts of His servants,”⁴⁷⁹* meaning that insight and awareness of the sins of the servants belong exclusively to Allah (swt). Thus, as Allah (swt) is the Concealer of faults, no one besides Him—whether the Prophet (ṣawa) or the A’immah (‘ams)—should be aware of the sins of people. But what is the basis of such claims?

I replied that the one who made this assertion has deviated from the correct understanding and has mistakenly attributed things to Allah (swt) and His Messenger (ṣawa) by misinterpreting the statement. The correct translation is: *“The seeing and awareness of Allah over the sins of His servants suffices,”* and this verse does not negate the special knowledge granted to the Prophet (ṣawa). Nor does it imply that the Prophet (ṣawa) is unaware of the actions of the people.

⁴⁷⁷ Ibid, Verse 32.

⁴⁷⁸ Ibid, Verse 85.

⁴⁷⁹ Ibid, Verse 17.

Is it not true that in Sūrah al-Barā'ah, we read:

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ؕ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ ؕ قَدْ نَبَأَنَا اللَّهُ
مِنْ أَخْبَارِكُمْ ؕ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

*“[O Prophet! When you return from the expedition of Tabūk, those who sought exemption from battle] will offer you excuses when you return to them. Say, ‘Do not make excuses; we will never believe you. Allah has informed us of your state of affairs. Allah and His Apostle will observe your conduct, then you will be returned to the Knower of the Unseen and the seen, and He will inform you concerning what you used to do.”*⁴⁸⁰

And is it not true that in the same Sūrah we read:

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“Say: Act, for Allah, His Messenger, and the believers will see your deeds.”^{481 482}

The phrase “*wa kafā bi rabbika*”⁴⁸³ (*Your Lord suffices as an observer*) is similar to “*wa kafā billāh shahīdan*”⁴⁸⁴ (*Allah suffices as a witness*).

It is clear that Allah (swt)’s testimony is sufficient in all matters, but this does not contradict the fact that He selects individuals

⁴⁸⁰ Sūrah al-Barā'ah, Verse 94.

⁴⁸¹ Ibid, Verse 105.

⁴⁸² In the previous discussions, we have to some extent analyzed these two verses. Additionally, in the book Maqām al-Qur’ān wal ‘Itrat, page 165, we have delved into this topic to some extent. Readers can refer to the following books for further information: al-Kāfi, vol. 1, p. 219; al-Amālī of Shaykh al-Tūsī, p. 409; al-Burhān fī Tafsīr al-Qur’ān, vol. 2, p. 838; Tafsīr Nūr al-Thaqalayn, vol. 2, p. 262; Tafsīr Sharīf Lāhijī, vol. 3, p. 311; Tafsīr Jāmi’, vol. 3, p. 167; Biḥār al-Anwār, vol. 22, p. 333 Chapter 20 from the chapter on the verses revealed about them from the Book of Imāmāh. (Author)

⁴⁸³ Sūrah al-Isrā’, Verse 17 and 65; Sūrah al-Furqān, Verse 31.

⁴⁸⁴ Sūrah al-Nisā’, Verse 79; Sūrah al-Faṭḥ, Verse 28.

from among His servants to act as witnesses, testifiers, and observers, as indicated in the Quranic verses. Thus, the term “*suffices*” in these verses does not imply that only Allah (swt) is aware of the sins of His servants and no one else can be. Rather, Allah (swt) presents the deeds of His servants to His chosen ones, and He informs His Prophet (ṣawa) of the state of all people, not just the hypocrites.

9. The Attribution of Lack of Knowledge to the Prophet (ṣawa)

Hāj Mishkāt mentioned that someone translated the noble verse as:

لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا

*“O Prophet, you do not know; perhaps Allah will bring about a matter thereafter.”*⁴⁸⁵

“Is this translation accurate?”

I humbly responded: This is surprising! The individual who translated this verse in such a way seems to have overlooked basic Arabic grammar. If they had studied it properly, they would have known that ‘*tadrī*’ is a common verb form that can apply to both the singular feminine third-person and the singular masculine second-person. In this case, the verb ‘*tadrī*’ is in the singular feminine third-person form, and its pronoun refers to ‘*naḥs*’ (the soul), which is mentioned earlier in the verse. Therefore, the correct meaning of the verse is:

“That soul does not know the consequences of matters. Therefore, do not expel a woman from her home after a revocable divorce, for perhaps Allah will instill love for her in his heart, leading him to reconcile with her.”

⁴⁸⁵ Sūrah al-Ṭalāq, Verse 1.

However, the person who mistakenly attributed ignorance to the Prophet (ṣawa) misinterpreted the verb ‘*tadri*’ as being in the singular masculine second-person form.

10. Lack of Knowledge of the Unseen in Certain Matters

Allah (swt) says:

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّيٰ

“*And how do you know, maybe he would purify himself,*”⁴⁸⁶

This refers to ‘Uthmān b. ‘Affān, who frowned and turned away when he saw ‘Abdullāh b. Umm Maktūm approaching the Messenger of Allah (ṣawa). The Prophet (ṣawa) gave preference to Ibn Umm Maktūm over him. This verse means: “O ‘Uthmān! What made you aware of the state of the blind man (Ibn Umm Maktūm), that you frowned and turned away from him? Perhaps he will be purified of sins.” It is incorrect to assume that the subject of “‘*abasa*” (he frowned) and “‘*tawallā*” (he turned away) is the Prophet (ṣawa).⁴⁸⁷

As for the question “‘*mā adrāka*”⁴⁸⁸ that appears in several verses addressing the Prophet (ṣawa), it does not suggest that the He—God forbid—was ignorant of the reality of *Laylat al-Qadr*, *Sijjīn*, *‘Ilīyyīn*, *al-‘Aqabah*, or *al-Ḥuṭamah*.

Can it be imagined that Allah (swt) would reveal the Quran to His Prophet (ṣawa) but not inform him of its truths, interpretations, and

⁴⁸⁶ Sūrah ‘Abasa, Verse 3.

⁴⁸⁷ Ibid, Verse 1.

⁴⁸⁸ This question appears 13 times in the Noble Quran, such as: Sūrah al-Muṭaffifīn, Verse 8 and 19; Sūrah al-Qāri‘ah, Verses 1 and 3.

deeper meanings? No rational person would claim that the Prophet (ṣawa) was unaware of the book he himself delivered.

In such cases, we must follow the understanding of the great scholars, who have explained this phrase as: “What, besides the grace of your Lord, has made you aware?”

11. Knowledge of the Hour is Exclusive to Allah (swt)

Allah (swt) states:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“Indeed the knowledge of the Hour is with Allah. He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed Allah is all-knowing, all-aware.”⁴⁸⁹

The discussion is not centered on the knowledge of the Hour or rainfall. Instead, it pertains to the three subsequent statements: “*He knows what is in the wombs*,” “*No soul knows what it will earn tomorrow*,” and “*No soul knows in which land it will die*.”

Regarding the first, it is evident that divine knowledge of the wombs does not exclude awareness granted to specific chosen individuals. Just as divine knowledge of other matters does not preclude others from knowing them, this verse does not establish an exclusive limitation but rather an affirmation of divine knowledge.

This aligns with other verses:

⁴⁸⁹ Sūrah Luqmān, Verse 34.

وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

“Allah knows that they are indeed liars,”⁴⁹⁰

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

“Allah knows those who cause corruption from those who set things right,”⁴⁹¹

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

“Allah knows that you are indeed His Apostle,”⁴⁹²

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ

“Indeed your Lord knows that you stand vigil,”⁴⁹³

and similar statements. These do not negate that others may also identify deceit, differentiate between good and evil, recognize the truth of a messenger’s mission, or be aware of future events.

Similarly, verses such as

يَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُونَ

“He knows what you conceal and what you disclose, and He knows what you earn.”⁴⁹⁴

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَمَا يُمْسِرُونَ

“He knows what is ahead of them, what is behind them, and what they reveal,”⁴⁹⁵

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

⁴⁹⁰ Sūrah al-Tawbah, Verse 42.

⁴⁹¹ Sūrah al-Baqarah, Verse 220.

⁴⁹² Sūrah al-Munāfiqūn, Verse 1.

⁴⁹³ Sūrah al-Muzzammil, Verse 20.

⁴⁹⁴ Sūrah al-An‘ām, Verse 3.

⁴⁹⁵ Sūrah al-Qaṣaṣ, Verse 69.

*“He is aware of the hidden glances and what the hearts conceal,”*⁴⁹⁶

يَعْلَمُ الْغَيْبَ وَمَا أَخْفَى

*“He knows the unseen and what is even more hidden.”*⁴⁹⁷

These affirm divine awareness but do not indicate exclusivity, meaning they do not dismiss the possibility that others, through divine will, may also be granted knowledge of these hidden matters.

Thus, it is a misinterpretation to use these verses to deny the knowledge of the Ahl al-Bayt (‘ams) while overlooking numerous other verses and transmissions that confirm their profound knowledge.

It is also misguided to suggest that Prophet ‘Īsā (‘as) was given knowledge of hidden matters, as stated in scripture, while the final Prophet (ṣawa) and those granted his wisdom—who surpass all previous guides in knowledge—were not.

Regarding the second and third statements, it is understood that *“no soul knows”* refers to an individual’s inability to perceive these matters independently, without divine disclosure. This does not contradict the notion that through divine enlightenment, select individuals could gain insight into their own futures, actions, and eventual departure, as well as those of others.

Furthermore, one may assert that these statements are addressed to ordinary people, excluding those endowed with divine wisdom, who are of a unique spiritual essence, unparalleled in their creation, nature, and birth. They are the highest and most distinguished among all beings.

This parallels verses such as:

لَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ

⁴⁹⁶ Sūrah al-Ghāfir, Verse 19.

⁴⁹⁷ Sūrah Ṭāhā, Verse 7.

“No soul knows what joy is reserved for them as a reward for their deeds,”⁴⁹⁸ and

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

“Be aware of a day when no soul will compensate for another,”⁴⁹⁹

يَوْمَ لَا تَنْفَعُ نَفْسٌ نَفْسًا شَيْئًا

“It is a day when no soul will be of any avail to another soul.”⁵⁰⁰

These statements refer to common individuals.

Indeed, the final messenger (ṣawa) and the A'immaḥ (‘ams) perceive the blessings of the *ghayb*, the inhabitants of paradise, and the dwellings of the righteous. The Prophet (ṣawa) himself witnessed paradise during his celestial journey and will intercede on behalf of believers both at their passing and on the Day of Judgement.⁵⁰¹

Shaykh Mishkāṭ inquired, “Do any reports relate to this verse?”

I responded: Indeed, there are narrations that, at first glance, appear to contradict prior statements. However, since the preceding narrations align with the divine text, and the matter is established through revelation and transmitted knowledge, and as scripture contains no inconsistencies, these narrations require careful examination. Consideration must be given to the wisdom behind such statements,

⁴⁹⁸ Sūrah al-Sajdah, Verse 17.

⁴⁹⁹ Sūrah al-Baqarah, Verse 48.

⁵⁰⁰ Sūrah al-Infīṭār, Verse 19.

⁵⁰¹ Here, we mention a few other verses where the word “*nafs*” is used in the plural form along with the word “*kull*,” which might lead someone to argue that the reference is to ordinary people, while the Prophet (ṣawa) and the A'immaḥ (‘ams) are excluded from the subject. Examples include: Sūrah al-Nisā', verse 128: “*And souls were swayed by greed.*” Sūrah al-An'ām, verse 142: “*No soul will bear except its own burden.*” Sūrah Yūnus, verse 30: “*There every soul will be paid in full for what it earned, and they will be returned to Allah, their true Master, and lost from them will be whatever they used to invent.*” Sūrah an-Naḥl, verse 111: “*On the day when every soul will come pleading for itself, and every soul will be fully compensated for what it did, and they will not be wronged.*” And similar verses. (Author)

including the necessity of caution in certain contexts, protective measures taken by the A'imma ('ams) against enemies, and safeguarding their followers. A deep analysis of these reports is required, factoring in the context of protective speech (*tawriyah*)⁵⁰² and the credibility of the narrators.

Here are some accounts to review:

عَنْ أَبِي أُسَامَةَ عَنِ الْإِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَام):
 "أَخْبِرُكُمْ بِخَمْسٍ خَفَايَا لَمْ يُخْبَرْ بِهَا أَحَدٌ مِنَ النَّاسِ؟"
 فَقُلْتُ: نَعَمْ.
 فَقَالَ: إِنَّ عِنْدَ اللَّهِ عِلْمَ السَّاعَةِ..."

Abū Usāmah reports from Imam al-Ṣādiq ('as): "Shall I inform you of five matters that have not been disclosed to anyone?" I replied, "Yes."

He said, "*Indeed, with the Allah (swt) is the knowledge of the final moment...*"^{503 504}

This narration presents several issues: Firstly, the chain of narration is of uncertain origin (*majhūl*). Secondly, it conflicts with multiple verses that, when understood according to the interpretation Ahl al-Bayt ('ams), suggest otherwise. Lastly, it contradicts well-established reports with reliable transmission.

Beyond this, it is possible that the statement was made by the Imam ('as) as a protective measure, addressing ordinary individuals without negating the granted knowledge of the Ahl al-Bayt ('ams).

⁵⁰² *Tawriyah* refers to the act of concealing the truth of a matter and presenting something other than it. *Taqiyyah* involves hiding one's religion and refraining from expressing one's beliefs or faith in situations where doing so could result in financial, physical, or reputational harm. (Author's son)

⁵⁰³ Sūrah Luqmān, Verse 34.

⁵⁰⁴ al-Ṣādūq, Shaykh Muḥammad b. Ali, *al-Khiṣāl*, Vol. 1, p. 290; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 102 h. 2 Chapter Four from the chapter of their knowledge from the Book of Imāmah.

Al-Qummī cites in his Tafsīr a report from Imam al-Sādiq (‘as) regarding a verse that he said: “*None is aware of these five matters, neither a near angel nor a sent messenger.*”⁵⁰⁵

This may have referred to specific angels, as some remain constantly in a state of prostration, while others are perpetually in a state of bowing.⁵⁰⁶

As for “*sent messengers*,” it is plausible that the statement refers to past envoys rather than the final messenger and those granted his wisdom.

عَنْ أَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام):
 "إِنَّ لِلَّهِ عِلْمًا اثْنَيْنِ: عِلْمًا بَاقِيًا لَهُ لَا يُعْلَمُ لَهُ رَسُولٌ وَلَا مَلَكٌ، كَمَا فِي قَوْلِهِ:
 إِنَّ عِنْدَ اللَّهِ عِلْمَ السَّاعَةِ
 وَعِلْمًا أَعْطَاهُ لِلْمَلَائِكَةِ وَمَا يَدْرِكُهُ الرَّسُولُ الْآخِرُ وَالَّذِينَ مَعَهُ مِنْ عِلْمِهِ"

Aṣḡagh b. Nubātah recounts that Amīr al-Mu‘minīn (‘as) stated: “Allah (swt) has two forms of knowledge: Knowledge that remains exclusively His, undisclosed to any messenger or angel, as evident in His statement: ‘*Indeed, with Allah is the knowledge of the final hour...*’ Knowledge that He has granted to the angels, and whatever they perceive, the final messenger and those who follow in his knowledge also perceive.”⁵⁰⁷

It is possible that when the Imam (‘as) recited the full verse, he was specifically referring to the first statement, indicating the knowledge that Allah (swt) has reserved for Himself, namely the

⁵⁰⁵ al-Qummī, Ali b. Ibrāhīm, *Tafsīr al-Qummī*, Vol. 2, p. 167 h 9 from the chapters of Attributes from the Book of Tawhīd.; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*; Vol. 4, p. 82; Vol. 26, p. 101 h.1 Chapter Fourth from the chapter about their knowledge from the Book of Imāmāh

⁵⁰⁶ Sharīf al-Raḍī, Muḥammad b. al-Ḥusayn, *Nahj al-Balāghah*, Sermon 1

⁵⁰⁷ al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā’ir al-Darajāt*, p. 111; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*; Vol. 26, p. 102 h.3 Chapter Fourth from the chapter about their knowledge from the Book of Imāmāh.

knowledge of the Hour. Therefore, it is uncertain whether the Imam's statement applies to the entire verse.

عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) عِنْدَمَا سُئِلَ: "هَلْ أُوتِيَتْ عِلْمُ الْغَيْبِ؟" فَتَبَسَّمَ وَقَالَ: "لَيْسَ هَذَا عِلْمُ الْغَيْبِ، وَلَكِنَّهُ تَعَلَّمَ مِنْ صَاحِبِ الْحِكْمَةِ. إِنَّ عِلْمَ الْغَيْبِ هُوَ السَّاعَةُ الْأَخِيرَةُ وَمَا ذُكِرَ فِي الْقَوْلِ: 'إِنَّ عِنْدَ اللَّهِ عِلْمَ السَّاعَةِ' فَيَعْلَمُ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أَنْثَى أَوْ قَبِيحٍ أَوْ جَمِيلٍ أَوْ سَخِيٍّ أَوْ بَخِيلٍ أَوْ شَقِيٍّ أَوْ سَعِيدٍ وَمَنْ يَكُونُ فِي النَّارِ حَطْبًا أَوْ فِي الْجَنَّةِ لَنْبَتِينَ مُرَافِقًا فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا اللَّهُ وَمَا سِوَى ذَلِكَ فَعِلْمٌ عَلَّمَهُ اللَّهُ نَبِيَّهُ فَعَلَّمْنِيهِ

A statement from Amīr al-Mu'minīn ('as) clarifies this when someone asked him: "Have you been granted knowledge of the unseen?" He responded with a smile: "This is not the unseen knowledge. Rather, it is learning from the possessor of wisdom. The unseen knowledge pertains to the final hour and what is mentioned in the verse: *Indeed, with Allah is the knowledge of the final moment...*⁵⁰⁸ Thus, Allah (swt) knows what

is in the wombs, including their form, disposition, generosity, miserliness, happiness, and wretchedness, as well as who will be fuel for the Fire and who will be companions of the prophets in Paradise.

This is unseen knowledge that no one but Allah (swt) possesses.

However, Allah (swt) has taught other types of knowledge to His Prophet, who then conveyed it to me..."⁵⁰⁹

The knowledge of the *ghayb* that has been negated here refers to the knowledge that is acquired without learning or being taught by the possessor of knowledge. It is intrinsic knowledge that has not been

⁵⁰⁸ Sūrah Luqmān, Verse 34.

⁵⁰⁹ Sharīf al-Raḍī, Muḥammad b. al-Ḥusayn, *Nahj al-Balāghah*, Sermon 128; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 103 h.6 Chapter Fourth from the chapter about their knowledge from the Book of Imāmāh.

learned from anyone. Such knowledge is exclusive to Allah (swt), and no one shares in it. Therefore, the negated knowledge is intrinsic knowledge and pertains to the knowledge of the Hour of Resurrection.

Explanation of ‘Allāmah al-Majlisī (ra) in Justifying These Narrations:

‘Allāmah Majlisī (ra) stated: “The negation of the knowledge of the *ghayb* from the Prophet and the A’immah (‘ams) means that they do not possess knowledge of the unseen on their own or without being taught by Allah (swt). Whatever knowledge they have has been bestowed upon them by Allah (swt). How could it be otherwise, when the primary miracles of the prophets and their successors are their reports of the unseen? One of the aspects of the Quran's miraculous nature is that it contains reports of future events.”

He further explained that regarding the five things mentioned in the noble verse, there are four possible interpretations:

“First, the knowledge of the occurrence of these matters with absolute certainty and precise determination is exclusive to Allah (swt).

“Second, the definitive knowledge of these matters in a way that is not subject to change, alteration, erasure, or affirmation is exclusive to Allah (swt). However, in the reports given by the A’immah (‘ams), there is the possibility of change, erasure, or affirmation.

“Third, the intended meaning is that no one other than Allah (swt) is aware of these five matters unless Allah (swt) informs them, as is the case with other unseen matters. These specific matters are mentioned because they are widespread and apparent.

“Fourth, Allah (swt) has not informed anyone about these matters in a way that is not subject to erasure, affirmation, or change,

except close to the time of their occurrence, such as during the Night of Decree (*Laylat al-Qadr*) or even closer to it...⁵¹⁰

In my humble opinion, the third interpretation is better than the others, followed by the second interpretation. These narrations, like the noble verse itself, are among the ambiguous (*mutashābihāt*) matters that must be interpreted in light of the clear (*muḥkamat*) verses and narrations. As the A'imma (‘ams) themselves have said:

“In our narrations, there are clear (*muḥkam*) ones like the clear verses of the Quran, and there are ambiguous (*mutashābih*) ones like the ambiguous verses of the Quran. So, take the clear ones and do not take the ambiguous ones. Interpret the ambiguous ones in light of the clear ones, and do not follow the ambiguous ones, lest you go astray.”⁵¹¹

Chapter 2: Analyzing Narrations Used to Challenge ‘*Ilm al-Ghayb* of the Ahl al-Bayt (‘ams)

Note:

Here, we analyze certain narrations that have led to misunderstanding and distortion. Some individuals have used them as evidence to deny the Prophet (ṣawa) and the Imam (‘as) the knowledge of the *ghayb*.

First Narration

A narration is reported from Imam al-Ṣādiq (‘as),

⁵¹⁰ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 103 h.6 Chapter Fourth from the chapter about their knowledge from the Book of Imāmah.

⁵¹¹ al-Ṭabrisī, Shaykh Aḥmad b. Ali, *al-Iḥtijāj*, Vol. 2, p. 410; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 2, p. 185 h.98 Chapter 26 from the chapter of knowledge from the Book of Intellect/Knowledge and Ignorance.

عَنْ الْإِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَام):

دَخَلَ مَجْمَعًا فَقَالَ بِلَا تَمْهِيدٍ:

"عَجَبًا لِبَعْضِ النَّاسِ يَظُنُّ أَنَّنا نَعْلَمُ الْغَيْبَ. إِنَّمَا الْغَيْبُ لِلَّهِ (سُبْحَانَهُ) وَحْدَهُ. أَرَدْتُ أَنْ أُؤَدِّبَ خَادِمَتِي فَهَرَبَتْ، وَلَمْ أَعْلَمْ فِي أَيِّ غُرْفَةٍ هِيَ مُخْتَبِئَةٌ..."

In which he once entered a gathering and, without introduction, stated: "It is astonishing that some people think we possess knowledge of the *ghayb*. Indeed, no one knows the *ghayb* except Allah (swt). I wanted to discipline my maid, but she ran away, and I did not know in which room she was hiding..."⁵¹²

Firstly, this narration, according to the scholars of *ʿIlm al-Rijāl*, is of uncertain origin (*majhūl*). Secondly, its content is flawed. Even if the chain and content of this narration were authentic, it would not stand against the Quranic verses and *mutawātir* narrations that establish the knowledge of the *ghayb* for the Prophet (ṣawa) and the Aʿimmah (ʿams). Nevertheless, we interpret this narration in several ways:

1. It may refer specifically to the knowledge of the time of the Resurrection, as was mentioned in the narration of Amīr al-Muʾminīn (ʿas).
2. It may refer to innate, intrinsic knowledge which belongs exclusively to Allah (swt) and is not shared with anyone. However, the knowledge of the Prophet (ṣawa) and the Aʿimmah (ʿams) is not intrinsic but divinely granted—they possess only what Allah (swt) has bestowed upon them. They own nothing except what Allah (swt) has entrusted to them. The divine grace and favour upon the Aʿimmah (ʿams) far exceed what we can imagine.

⁵¹² al-Kulaynī, Shaykh Muḥammad b. Yaʿqūb, *al-Kāfī*, Vol. 1, p. 257; al-Majlisī, ʿAllāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 170 h 38 from the chapter about their knowledge from the Book of Imāmah.

3. It may have been a case of *taqiyyah* (dissimulation), meaning the Imam (‘as) was faced with two harms against Islam and chose the lesser harm. How can we know? Perhaps government informants of the ruling caliph were present in the gathering. Or perhaps some extremist Shia who had strayed into exaggeration (*ghulūw*) were present. Similarly, it may have been an instance of *tawriyah* (deliberate concealment)—meaning the Imam (‘as) intentionally chose not to know where his maid was. Alternatively, he may have meant: “I did not know in the way that an ordinary human would not know where she is.”

The best evidence for these explanations is what happened afterward.

When Shadīd and Abū Baṣīr later visited the Imam (‘as), they were visibly surprised and asked about his statement. The Imam (‘as) then clarified the vastness of his knowledge, saying: “The knowledge of Āṣif—the one who brought the throne of Bīlqīs to Prophet Sulaymān in the blink of an eye—is like a single drop in comparison to the ocean of the knowledge of the family of Muḥammad (ṣawa).”⁵¹³

It seems that the Imam (‘as)’s intent in saying “I did not know where my maid was” was so that people would spread his statement until it reached the ears of Maṣṣūr al-Dawānīqī, the Abbasid caliph. Indeed, there is an account in which

عَنْ مَنْصُورٍ، سَأَلَ الْإِمَامَ الصَّادِقَ (عَلَيْهِ السَّلَامُ):
 "يَقُولُونَ إِنَّ لَكَ عِلْمَ الْغَيْبِ؟"
 فَقَالَ الْإِمَامُ (عَلَيْهِ السَّلَامُ):
 "لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ".

⁵¹³ Ibid.

Manṣūr once asked Imam al-Ṣādiq (‘as): “They say you have knowledge of the *ghayb*?” The Imam (‘as) responded: “No one knows the unseen except Allah.”⁵¹⁴

It is also possible that Allah (swt), for certain wisdoms, withheld this specific piece of knowledge from the Imam (‘as)—perhaps to protect the Imam or the Shia from persecution. However, we cannot generalize this rare case to claim that the Imam (‘as) lacked knowledge of the *ghayb* altogether. Indeed, how can we deny the knowledge of someone who himself states:

“I see the heavens, the earth, all that is in them, the past and the future, as clearly as I see the palm of my hand.”⁵¹⁵

Is the Imam (‘as) not supported by the *Rūḥ al-Qudus* (the Holy divine spirit)? Is it not true that the Imam (‘as), through the support of *Rūḥ al-Qudus*, can see the earth, what is within it, the heavens, and even beyond the Throne?

عِنْدَمَا كَانَ رَجُلٌ يَقِفُ خَارِجَ بَيْتِ الْإِمَامِ (عَلَيْهِ السَّلَامُ)، وَمَسَّ خَادِمَةَ
الْإِمَامِ، رَفَعَ الْإِمَامُ (عَلَيْهِ السَّلَامُ) صَوْتَهُ مِنْ دَاخِلِ الْبَيْتِ، وَقَالَ لَهُ:
"تَعَالَ إِلَى الدَّخْلِ".

فَدَخَلَ الرَّجُلُ وَاعْتَرَفَ:
"قَصْدِي كَانَ أَنْ أَخْتَبِرَ هَلْ تَرَى مِنْ خِلَالِ الْحَائِطِ".

فَقَالَ الْإِمَامُ (عَلَيْهِ السَّلَامُ):
"لَوْ كَانَتِ الْحِيطَانُ الَّتِي تَحْجُبُ رُؤْيَاكَ تَحْجُبُنَا، لَمْ نَكُنْ بِخَيْرٍ مِنْكَ".

⁵¹⁴ al-Aḥsā'ī, Ibn Abī Jumhūr, 'Awālī al-Lā'ālī al-'Azīzīyyah fī al-Aḥādīth al-Dīnīyyah, Vol. 2, p. 266; al-Ṭabrisī, Mīrzā Ḥusayn al-Nūrī, *Mustadrak al-Was'īl wa-Mustanbaṭ al-Masā'il*, Vol. 15, p. 242.

⁵¹⁵ al-'Ayyāshī, Muḥammad b. Mas'ūd, *Tafsīr al-'Ayyāshī*, Vol. 2, p. 266; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 92, p. 101 h. 76 Chapter Eight from the chapters of his excellences and rulings from the Book of Quran.

Is it not true that Muyassir, when standing outside the Imam ('as)'s house, touched the Imam's maid, and the Imam ('as), from inside the house, immediately raised his voice and told him to come in. He then entered and admitted: "My intention was only to test whether you could see through the wall." The Imam ('as) replied: "If the walls that block your vision also blocked ours, then we would be no different from you."⁵¹⁶

Did the Imam ('as) not inform Muḥammad b. Muslim about the events that had occurred between him and his companion during their journey? Did he not tell him:

"If we were not aware of your conditions and actions, we would have no superiority over others."⁵¹⁷

Given all this, can reason accept the idea that the Imam ('as) truly did not know where his maid was? Certainly not!

Second Narration

The second report comes from:

عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ الصَّادِقَ (عَلَيْهِ السَّلَامُ): هَلْ يَعْلَمُ
الإِمَامُ الْغَيْبُ؟
فَقَالَ: لَا، وَلَكِنْ إِذَا شَاءَ أَنْ يَعْلَمَ شَيْئًا أَعْطَاهُ اللَّهُ ذَلِكَ الْعِلْمَ."

‘Ammār al-Sābāṭī, who asked Imam al-Ṣādiq ('as): "Does the Imam possess knowledge of hidden matters?" The Imam ('as) answered: "No.

⁵¹⁶ Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Ṭālib*, Vol. 4, p. 182; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 258 h.59 chapters on the history of Abī Ja‘far Muḥammad ibn Ali from the Book of history of Ali ibn al-Ḥusayn ('as) .

⁵¹⁷ Sa‘īd al-Kāshānī, *al-Kharā‘ij wal-Jarā‘ih*, Vol. 1, p. 288; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 255 h.56.

However, whenever he desires to know something, Allah (swt) grants him that knowledge.”⁵¹⁸

It is evident that the Imam (‘as) intended to reject inherent knowledge, for if anyone possessed such knowledge inherently, they would be sharing in what belongs solely to Allah (swt). True knowledge, inseparable from the essence of Allah (swt), belongs exclusively to Him. On the other hand, the knowledge of created beings is not intrinsic but rather a bestowed favour.

Third Narration

عَنْ أَبِي مُغِيرَةَ، قَالَ: كُنْتُ مَعَ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عِنْدَ مُوسَى بْنِ جَعْفَرٍ (عليه السلام). سَأَلَهُ يَحْيَى: "يَقُولُ النَّاسُ إِنَّكَ تَمْلِكُ عِلْمَ الْغَيْبِ". فَقَالَ الْإِمَامُ (عليه السلام): "سُبْحَانَ الْعَلِيِّ! ضَعْ يَدَكَ عَلَى رَأْسِي، وَاشْعُرْ بِرَعَشَةِ شَعْرِي وَجَسَدِي مِنَ الْخَشْيَةِ!" ثُمَّ قَالَ: "لَا، وَاللَّهِ! لَيْسَ هُنَاكَ عِلْمٌ إِلَّا مَا وَرِثْنَاهُ عَنْ رَسُولِ اللَّهِ"

Abū Mughīrah narrates: “Yaḥyā b. ‘Abdillāh b. al-Ḥasan and I were in the company of Mūsā b. Ja‘far (‘as). Yaḥyā asked: ‘May I be your ransom! People claim that you possess knowledge of hidden realities.’ The Imam (‘as) responded: ‘Glory be to the Almighty! Place your hand upon my head and feel how my hair and body tremble with awe!’ Then he continued: ‘No, by the Almighty! There is no knowledge except what has been inherited from the Messenger of the Almighty.’”⁵¹⁹

From this statement, it is entirely clear that the Imam (‘as) denied any intrinsic knowledge while affirming the knowledge passed

⁵¹⁸ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 257; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p.57 h.119 Chapter One from the chapter about their knowledge from the Book of Imāmāh.

⁵¹⁹ al-Mufīd, Shaykh Muḥammad, *al-Amālī*, p. 23; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 102 h.5 from the chapter about their knowledge from the Book of Imāmāh.

down from the Prophet (ṣawā) or granted to him by Allah (swt). His exclamation “**Glory be to the Almighty**” was a rejection of the misunderstanding that he shared in the knowledge exclusive to the Creator.

Fourth Narration

عَنْ عُثْبَةَ، قَالَ: كُنْتُ مَعَ الْإِمَامِ الصَّادِقِ (عَلَيْهِ السَّلَامُ)، فَقَالَ لِي: مَا سَمِعْتَ مِنْ أَبِي الْخَطَّابِ؟ قُلْتُ: كَانَ يَقُولُ: إِنَّ الْإِمَامَ الصَّادِقَ وَضَعَ يَدَهُ عَلَى صَدْرِي، وَأَمَرَنِي أَنْ أَحْفَظَ أُمُورَنَا، وَلَا أَنْسَاهَا، وَأَنَّهُ قَالَ: أَبُو الْخَطَّابِ هُوَ خَازِنُ عِلْمِنَا، وَوَكِيلُ أَسْرَارِنَا، وَوَصِيُّ أَحْيَانِنَا وَأَمْوَاتِنَا، وَأَنْتَ تَمْلِكُ عِلْمَ الْغَيْبِ. فَقَالَ الْإِمَامُ (عَلَيْهِ السَّلَامُ): "مَا مَسَسْتُهُ إِلَّا بِيَدِهِ، وَأَمَّا قَوْلُهُ إِنِّي أَعْلَمُ بِالْغَيْبِ، فَبِاللَّهِ الْعَظِيمِ لَا أَعْلَمُ، وَمَا نَسَبَهُ إِلَيَّ لَمْ أَقُلْهُ لَهُ".

‘Utbah narrates: “I had the privilege of being in the presence of Imam al-Ṣādiq. The Imam asked me: ‘What have you heard from Abū al-Khaṭṭāb?’ I replied: ‘He used to say: ‘Imam al-Ṣādiq placed his hand on my chest and instructed me: Keep our matters and do not forget.’ He also claimed that you said: ‘Abū al-Khaṭṭāb is the custodian of our knowledge, the keeper of our secrets, and the trustee of both our living and deceased ones.’ He further asserted that you possess knowledge of hidden matters.’ The Imam responded: ‘I have never touched a part of him except his hand. But as for the claim that I have knowledge of the *ghayb*—by the One Almighty, I do not know! And regarding what he has attributed to me, I never said such a thing to him!’”⁵²⁰

Who Was Abū al-Khaṭṭāb?

He was an individual who falsely claimed prophethood and went so far as to deify Imam al-Ṣādiq (‘as), despite the Imam himself

⁵²⁰ al-Kashshī, Muḥammad b. ‘Umar, *Rijāl al-Kashshī*, p. 291; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 25, p. 321 h.91 Chapter on the signs and attributes of an Imam. From the Book of Imāmāh.

denouncing him. Clearly, in this situation, the Imam (‘as) was practicing discretion to prevent misinterpretations leading to praise. This explains why he firmly swore that he did not possess knowledge of hidden matters.

In other words, he employed an ambiguous expression (or *tawriyah*), possibly to deny knowledge of the precise moment of the Final Hour, or to negate inherent knowledge, or perhaps to mean:

"لَا أَعْلَمُ بِقُدْرَتِي، وَلَا بِحِيلَتِي، وَلَكِنْ بِمَا يَمْنَحُنِي اللَّهُ (سُبْحَانَهُ وَتَعَالَى)"

"I do not know by my own capacity, but only through what Allah (swt) grants me."

Fifth Narration

عَنْ مُعَمَّرٍ، قَالَ: قُلْتُ لِلْإِمَامِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام): "أَوُ كُنْتَ تَمْلِكُ عِلْمَ الْغَيْبِ كَانَ ذَلِكَ عَجِيبًا، فَلِمَ لَا تَمْلِكُهُ؟" فَقَالَ الْإِمَامُ (عَلَيْهِ السَّلَام): "يَمْنَحُنَا اللَّهُ (سُبْحَانَهُ وَتَعَالَى) فَنَعْلَمُ، وَإِلَّا فَلَا نَعْلَمُ".

Mu‘ammar narrates: “I said to Imam Abī Ja‘far (‘as): ‘It would be remarkable if you had knowledge of hidden matters, or why do you not have such knowledge?’ The Imam (‘as) responded: ‘Allah (swt) grants us favour and kindness, so we come to know; and if He does not grant it, then we do not know.’⁵²¹

⁵²¹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfi*, Vol. 1, p. 254; al-Ṣaffār, Shaykh Muḥammad b. al-Ḥasan, *Baṣā‘ir al-Darajāt*, p. 513; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 96, chapter 35 of the third section of The Knowledge of the A‘immah (up to the *Kitāb al-Imāmah*). Research on this narration is extensive. Mu‘ammar b. Khallād was among the companions of Imam Ali b. Mūsā al-Riḍā (‘as), and thus, this narration is from the Eighth Imam, who transmits it from his grandfather, Imam Muḥammad al-Bāqir (‘as). The text of the narration, as cited by the author of *Bihār al-Anwār*, is as follows: “I said: ‘If you knew the unseen?’ Abū Ja‘far (‘as) replied: “It is extended to us, so we know; and it is withheld from us, so we do not know.” However, in *Baṣā‘ir al-Darajāt*, “Or do you know?” (‘*aw ta ‘lamū*’) appears instead of “If you knew” (‘*law ta ‘lamū*’), while in *al-Kāfi*, it is “Do you know?” (‘*ta ‘lamū*’). In some copies of *Baṣā‘ir al-Darajāt* and *Bihār al-Anwār*, the phrase appears as “Or do you not know?”

The word “if” in this narration is conditional, often representing a possibility that does not necessarily occur—similar to its usage in the noble verse: “*Indeed, if you were to incline away, they would almost take away what We have revealed to you.*”⁵²² That is, had We willed, We could have removed from your perception what had been revealed.⁵²³

Reflect on the statement of the Imam (‘as) where he says, “if He does not grant it.” In essence, the distinction between potentiality and actuality is as vast as the distance between the heavens and the earth.

A poet once said: “‘If’ was married with ‘but,’ And from them was born a child called ‘I wish.’”

As for the reports affirming that the Imam (‘as)’s knowledge is by choice—that is, whenever he desires to know something, Allah (swt) grants him awareness⁵²⁴—it is evident that it would be illogical for the

(*‘aw lā ta ‘lamū*). The Imam (‘as)’s response is a declarative statement, yet its meaning returns to a conditional structure. The late ‘Allāmah Namāzī has translated it as: “If it is withheld from us, then we do not know.”

⁵²² Sūrah al-Isrā’, Verse 86.

⁵²³ Apart from the fact that we now know that such an incident never occurred during the lifetime of the Prophet (ṣawa), and that Allah (swt) did not remove from his noble mind what He had revealed to him, perhaps expressions like these in the narrations are meant to acknowledge the absolute power of Allah (swt) over His servants. That is, for example, in the narrations under discussion, the Imam (‘as)’s intention is to make it clear to his audience that their knowledge, like other blessings they enjoy, is within the realm of Allah (swt)’s power, and if Allah (swt) wills, He can take it away from them. (Author’s son).

⁵²⁴ The narrations cited in this matter do not exceed three in number. The first is the narration of Abū ‘Ubaydah al-Madā’inī, who transmits from Imam al-Ṣādiq (‘as), saying: “When the Imam wishes to know something, Allah (swt) grants him that knowledge.” (al-Kāfi, vol. 1, p. 258) In another version, it appears as: “Allah (swt) informs him of it.” (Baṣā’ir al-Darajāt, p. 135) It is also possible to read “*an ya ‘lam*” in the active voice, from the *If‘āl* form, meaning: “If the Imam wishes to inform someone of something, Allah (swt) grants him permission and inspires him to do so.” The second narration is from Abū al-Rabī‘ al-Shāmī, who reports from Abū ‘Abdillāh (‘as): “When the Imam wishes to know something, he is given knowledge of it.” (al-Kāfi, vol. 1, p. 258) In another version found in Baṣā’ir al-Darajāt (p. 315), it is reported as: “Indeed, the scholar, when he wishes to know, is granted knowledge.” A similar meaning appears in

Imam (‘as) to need to will knowledge regarding what he already possesses, such as rulings on permissible and impermissible matters, religious laws, Quranic sciences, and knowledge of past and future events up to the Final Day. These forms of knowledge have already been firmly established for the Prophet (ṣawa) and the Imam (‘as). However, there remain matters unknown to them that require their intention to acquire knowledge about them, as they remain concealed from us.

It is self-evident that no matter how expansive their knowledge is, it remains finite in comparison to the boundless knowledge of Allah (swt). Therefore, there exist things beyond their immediate awareness. Yet, if they seek knowledge about those matters, Allah (swt) grants them insight into them.

another report. Those who have transmitted these three narrations—which in reality reduce to two—are weak and of unknown identity. By analyzing the chain of transmission, it becomes evident that these reports are discussing the process of uncovering unknown matters. This is because it makes no sense for someone to will knowledge about something they already know. What is already known does not require a second act of volition to be known again. Thus, it is clear that these narrations refer to unknown matters, not known ones. Previously, the independent proof from Quranic verses and mass-transmitted narrations (*mutawātir*) has established the vast scope of knowledge possessed by the Prophet (ṣawa) and the A’immah (‘ams). These proofs have no connection to the subject of these narrations, which pertain specifically to unknown matters. Therefore, these two narrations do not serve as evidence to limit the knowledge of these honoured figures to specific times.

Section 5: The Perspective of Shia Scholars on ‘*Ilm al-Ghayb*’

Note:

Sayyid Fātiḥ inquired: “What is the stance of Shia scholars regarding knowledge of the unseen?”

I responded: “Numerous scholars have addressed this subject.”

One of them is Shaykh al-Ṭabrisī (ra), who has made remarks in his commentary on verses that might, at first glance, seem to deny knowledge of the *ghayb*. The summary of his viewpoint is that the denial of such knowledge pertains specifically to independent and intrinsic knowledge, which belongs solely to Allah (swt). However, knowledge bestowed through divine instruction upon the Prophet (ṣawa) and the A’immah (‘ams) is firmly established.⁵²⁵

‘Allāmah al-Majlisī (ra): “In my analysis of traditions, I have clarified that when narrations state that certain individuals do not possess knowledge of the *ghayb*, the intended meaning is that they do not have such knowledge inherently, without divine guidance. Otherwise, how could this be the case when the miracles of prophets and the A’immah (‘ams) prominently involve revealing matters unknown to others? Among the aspects that affirm the miraculous nature of the Quran is its insertion of information about events beyond ordinary human perception.”⁵²⁶

⁵²⁵ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān fī Tafsīr al-Quran*, Vol. 5, p. 313.

⁵²⁶ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 103 Chapter Four from the chapter about their knowledge from the Book of Imāmāh.

He also references Shaykh al-Mufīd (ra), who explains that the A'immah ('ams) acquire their knowledge through the Prophet (ṣawa), rather than having it independently.⁵²⁷

‘Allāmah al-Khū’ī (ra): In his explanation on Nahj al-Balāghah, he repeatedly affirms that the A'immah ('ams) possess knowledge of the *ghayb*. He has also compiled numerous reports from Amīr al-Mu'minīn ('as), as conveyed by Ibn Abil Ḥadīd, while refuting objections raised on the subject.

Among these references, he cites Ibn Abil Ḥadīd's assertion that while Amīr al-Mu'minīn ('as) may not have known the precise details of his martyrdom, he had awareness of the general events that would unfold.⁵²⁸ A comparable statement appears in the Baḥrānī scholar Ibn Mītham's works.⁵²⁹

‘Allāmah al-Khū’ī then remarks: “It is truly perplexing how these two scholars arrived at such flawed interpretations. What makes this even more surprising is that this very Ibn Abil Ḥadīd, in his explanation of Sermon 92, has cited numerous instances where Amīr al-Mu'minīn ('as) provided knowledge of the *ghayb*, yet here he appears to take a different position. More astonishing than Ibn Abil Ḥadīd is the Baḥrānī commentator. How could he disregard the multitude of reports—both from Sunni and Shia sources—that affirm knowledge of the *ghayb*? These reports indicate that the A'immah ('ams) are aware of past, present, and future events. They know the time of their own passing and that of their followers. They possess insight into impending tribulations, genealogies, and significant occurrences. These reports are widely transmitted and nearly reach the status of *mutawātir*. Ultimately, after reviewing several narrations and ‘Allāmah al-Majlisī's remarks, I

⁵²⁷ al-Mufīd, Shaykh Muḥammad, *Awā'il al-Maqālāt*, p. 67.

⁵²⁸ Ibn Abī al-Ḥadīd, *Sharḥ Nahj al-Balāghah*, Vol. 9, p. 117.

⁵²⁹ al-Baḥrānī, Ibn Maytham, *Sharḥ Nahj al-Balāghah*, Vol. 3, p. 209.

drew my conclusion: Based on the evidence presented, the profound knowledge possessed by the A'imma ('ams) has become clear."⁵³⁰

'Allāmah Muḥaqqiq Sayyid 'Abd al-Razzāq al-Muqarram, in his work Maqṭal al-Ḥusayn ('as), has examined this topic in great depth, offering strong proofs in support of *'ilm al-ghayb* while also responding effectively to objections. May Allah (swt) grant him abundant reward.⁵³¹

In his book al-Arba'īn, Shaykh al-Bahā'ī acknowledges the A'imma ('ams)'s knowledge of the *ghayb*, by stating: "Both Sunni and Shia historians and biographers have recorded instances of Amīr al-Mu'minīn ('as) revealing unseen knowledge." He then references several such narrations and comments: "The knowledge of past and future events until the Last Day is preserved within *Jafr* and *Jāmi'ah*."⁵³²

Interpretation from the Author of Majma' al-Bayān: In verse 109 of Sūrah al-Mā'idah, it is stated:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ

"The day Allah will gather the apostles and say, 'What was the response to you?' They will say, 'We have no knowledge. Indeed, You are knower of all that is Unseen.'"

In his commentary on this verse, al-Ṭabrisī references Ḥākim Abū Sa'īd's Tafsīr, where it is stated: "This verse contradicts the assertion made by the Shia Imamīs, who claim that the Imam has knowledge of unseen matters."

⁵³⁰ al-Khū'ī, Mīrzā Ḥabībullah, *Minhāj al-Barā'ah fī Sharḥ Nahj al-Balāghah*, Vol. 9, p. 116-120.

⁵³¹ al-Muqarram, 'Abd al-Razzāq, *Maqṭal al-Muqarram*, p. 27-31.

⁵³² al-Majlisī, 'Allāmah Muḥammad Bāqir, *Kitāb al-Arba'īn*. P. 296-298.

Al-Ṭabrisī then responds: “We are unaware of any scholar among the Shia Imamīs who attributes unseen knowledge to an individual. In fact, we have not come across any Muslim making such a claim. Anyone who asserts this, is outside the fold of the faith, and the Shia Imamīs disassociate from such views.”⁵³³

Here, it is evident that Shaykh al-Ṭabrisī is employing *taqiyyah* and *tawriyah*. When he states, “We do not know anyone who ascribes knowledge of the *ghayb* to another,” his intent is knowledge that is intrinsic or pertains to the Final Hour. Additionally, when he speaks of “individuals among the people,” he refers to ordinary individuals. However, the consensus among Shia scholars affirms that the A’immah (‘ams) possess awareness of past, present, and future events—granted as a divine bestowal from Allah (swt).

It is universally acknowledged that neither the Prophet (ṣawa) nor the A’immah (‘ams) possess anything independently. Al-Ṭabrisī’s intention aligns with this principle, as he has made several statements affirming that the Prophet (ṣawa) and the A’immah (‘ams) are granted knowledge of the *ghayb*. Among these is his commentary on the verse:

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

“Allah will not acquaint you with the Unseen, but Allah chooses whomever He wishes from His apostles.”⁵³⁴

He explains: “The meaning of ‘*acquainting you with the unseen*’ is that He grants an individual the success to acquire such knowledge and teaches him accordingly.”⁵³⁵ Thus, he acknowledges the

⁵³³ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma’ al-Bayān fī Tafsīr al-Quran*, Vol. 3, p. 403.

⁵³⁴ Sūrah Āl ‘Imrān, Verse 179.

⁵³⁵ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma’ al-Bayān fī Tafsīr al-Quran*, Vol. 2, p. 890.

concept of granted knowledge of the *ghayb* and does not reject it in relation to those chosen by Allah (swt).

Similarly, in his commentary on the verse:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ

*“With Him are the keys of the unseen”*⁵³⁶

Al-Ṭabrisī clarifies that the keys to the *ghayb* belong solely to Allah (swt), and access is granted only to those He informs. The knowledge of the *ghayb* remains within His control, and He imparts it to prophets (ṣawa) and A’immah (‘ams) according to His will. No one can access this knowledge except the One who created all existence.⁵³⁷

Further, al-Ṭabrisī, in his commentary on the verse:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ⁵³⁸

says, “O Muḥammad (ṣawa), say: Those in the heavens and the earth—whether angels, jinn, or humans—do not have knowledge of the unseen, except for those whom Allah (swt) chooses to inform and grant insight into it.”⁵³⁹

Some of these statements also appear in his explanations of previously mentioned verses.

The Quranic phrase, “*We have no knowledge except what You have taught us,*” as spoken by the angels, is a clear exception, much like the verse:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

⁵³⁶ Sūrah al-An’ām, Verse 59.

⁵³⁷ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma’ al-Bayān fī Tafsīr al-Quran*, Vol. 4, p. 480.

⁵³⁸ Sūrah al-Naml, Verse 65.

⁵³⁹ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma’ al-Bayān fī Tafsīr al-Quran*, Vol. 7, p. 359.

“They do not encompass anything of His knowledge except what He wills.”⁵⁴⁰

In his interpretation of the final verse of Sūrah Hūd, al-Ṭabrisī presents three perspectives:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

To Allah belongs the Unseen of the heavens and the earth,⁵⁴¹

First: Allah (swt) possesses absolute knowledge of everything concealed in the heavens and the earth.

Second: Everything hidden in the heavens and the earth belongs to Allah (swt) as its sole owner.

Third: The unseen treasures of the heavens and the earth are under Allah (swt)’s dominion.

He then addresses an accusation leveled against the Shia Imamīs, stating: “Some claim that this verse proves the exclusivity of unseen knowledge to Allah (swt), thereby contradicting what the ‘Rāfiḍīs’ (Shia) assert—that the A’immah possess knowledge of the unseen.”

Al-Ṭabrisī refutes this assertion, summarizing his response as follows: “We are unaware of any Shia scholar who attributes knowledge of the unseen, in the sense described by these critics, to any individual. The concept of ‘knowledge of the unseen’ implies possessing complete and independent awareness of all matters without having learned from anyone. This type of knowledge belongs exclusively to Allah (swt).

No created being shares in this divine attribute, and whoever believes that any being possesses inherent and eternal knowledge has strayed from Islam. However, what has been transmitted from both

⁵⁴⁰ Sūrah al-Baqarah, Verse 255.

⁵⁴¹ Sūrah Hūd, Verse 123.

Sunni and Shia sources regarding the unseen knowledge of Amīr al-Mu'minīn ('as)—such as his statements about future events, his predictions regarding Marwān and his descendants, and the Prophet (ṣawa)'s own prophecies—are entirely separate matters.”

Al-Ṭabrisī continues discussing the knowledge possessed by the A'imma ('ams), concluding: “The A'imma ('ams) inherited this knowledge from the Prophet (ṣawa), just as he received it from Allah (swt).”⁵⁴²

From his remarks, it is clear that the knowledge of the *ghayb* denied to created beings refers specifically to intrinsic knowledge—knowledge that is independent and self-sustained. Such knowledge is exclusive to Allah (swt) alone. However, knowledge granted by Allah (swt) to His Prophet (ṣawa) and then passed to the A'imma ('ams) is entirely accepted and recognized by him.

In summary, believing that the A'imma ('ams) possess knowledge of the *ghayb* independently, without divine instruction, is incorrect and constitutes *shirk* (associating partners with Allah (swt)). Conversely, believing that the A'imma ('ams) acquire knowledge of the *ghayb* through divine revelation and guidance from Allah (swt) and His Messenger (ṣawa) is correct and supported by widely accepted Quranic verses and narrations. This understanding has been affirmed by numerous Shia scholars.

In Bihār al-Anwār, a narration from Bayḍāwī's Tafsīr, under the verse:

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

“Allah will not acquaint you with the Unseen,”⁵⁴³

⁵⁴² al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma' al-Bayān fī Tafsīr al-Quran*, Vol. 5, p. 314.

⁵⁴³ Sūrah Āl 'Imrān, Verse 179.

records that he states: “Allah (swt) does not disclose unseen knowledge to just anyone, allowing them to perceive the hidden states of people’s hearts and their faith or disbelief. However, He selects certain messengers and grants them access to unseen matters as He deems fit.”⁵⁴⁴

Similarly, Shaykh al-Ṭabrisī, while commenting on the verse from Sūrah al-Jinn:

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ

*“Knower of the Unseen, He does not disclose His [knowledge of the] Unseen to anyone, except to an apostle He approves of.”*⁵⁴⁵

explains that at the end of this verse, an exception is made: *‘Except to an apostle whom He has approves of.’* This signifies that Allah (swt) grants knowledge of the *ghayb* to His messengers, allowing them to convey it as evidence of their prophethood and divine mission. Thus, the meaning is that Allah (swt) chooses individuals for prophethood and grants them access to unseen knowledge according to His wisdom and the requirements of their role.”⁵⁴⁶

The late ‘Allāmah al-Qummī (ra), in Safīnat al-Bihār, has explained in detail the knowledge of the *ghayb* of Prophet Muḥammad (ṣawa) and the A’immah (‘ams).⁵⁴⁷ We have also mentioned the cases in Mustadrak Safīnat al-Bihār.⁵⁴⁸

The late Sayyid Hāshim al-Baḥrānī (ra), has narrated a tradition related to the *‘ilm al-ghayb* of the A’immah (‘ams) on page 650 of his noble book Madīnat al-Ma’ājiz. Likewise, the late Shaykh Ḥurr al-

⁵⁴⁴ al-Bayḍāwī, ‘Abdullāh b. ‘Umar, *Anwār al-Tanzīl wa Asrār al-Ta’wīl*, Vol. 2, p. 51; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Bihār al-Anwār*, Vol. 26, p. 99.

⁵⁴⁵ Sūrah al-Jinn, Verses 26-27.

⁵⁴⁶ al-Ṭabrisī, Shaykh Faḍl b. al-Ḥasan, *Majma‘ al-Bayān fī Tafsīr al-Quran*, Vol. 10, p. 563.

⁵⁴⁷ al-Qummī, Shaykh ‘Abbās, *Safīnat al-Bihār*, Vol. 8, p. 40.

⁵⁴⁸ Shāhrūdī, Shaykh Ali Namāzī, *Mustadrak Safīnat al-Bihār*, Vol. 3, p. 824.

‘Āmilī, author of Wasā’il al-Shī‘ah, has narrated hundreds of traditions concerning the *‘ilm al-ghayb* of the A’immah (‘ams) in his noble book Ithbāt al-Hudāt. May Allah (swt) increase their ranks in elevation. The late Fayḍ Kāshānī has stated in his book Ḥaqā’iq:⁵⁴⁹

“There are many reports concerning the extraordinary miracles (*karāmāt*) of the A’immah (‘ams) that indicate they had knowledge of people’s inner thoughts, hidden matters of good, the speech of animals, and all languages. They would instantly cure chronic illnesses and revive the dead... These reports, which are recorded in both Shia and non-Shia books, exceed the limits of enumeration.”⁵⁵⁰

Shaykh al-Mufīd (ra), in his treatises,⁵⁵¹ and ‘Allāmah al-Majlisī (ra), in Mir’āt al-‘Uqūl,⁵⁵² and Biḥār al-Anwār,⁵⁵³ have established the knowledge of the *‘ilm al-ghayb* for the Prophet (ṣawa) and the A’immah (‘ams) to the highest degree.

The esteemed scholar, Ḥājj Shaykh Muḥammad Mufīdī, who is one of the scholars and instructors of jurisprudence (*fiqh*) and its principles (*uṣūl*), and who has been engaged for more than fifty years in promoting and propagating Islam in Shāhrūd, has written a treatise on proving the knowledge of the *ghayb* of the Prophet (ṣawa) and the A’immah (‘ams) and has recently sent it to me.⁵⁵⁴

⁵⁴⁹ al-Baḥrānī, Sayyid Hāshim al-Tūbilī, *Madīnat al-Ma‘ājiz*, Vol. 3, p. 410.

⁵⁵⁰ Fayḍ Kāshānī, Mullā Muḥammad b. Murtaḍā, *Ḥaqā’iq fī Maḥāsīn al-Akhlāq*, p. 405

⁵⁵¹ al-Mufīd, Shaykh Muḥammad, *Awā’il al-Maqālāt*, p. 67.

⁵⁵² al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir’āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 3, p. 118.

⁵⁵³ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 26, p. 908 Chapter Fourth from the chapter about their knowledge from the Book of Imāmah.

⁵⁵⁴ Hujjat al-Islam wal Muslimīn Mufīdī, who is my maternal uncle, has authored other books, among which are: Anwār al-Ṣafā’, Risālah Ma‘ālim al-Majīd, Āthār al-Hādiyah, Zinda al-Istawār, Rūḥ wa Rayḥān dar Wasīlah-yi Amān az Khaṭarāt-i Shayṭān, Wasā’il al-Amān, Mukhtaṣar al-I’lām, Nūr al-‘Aynayn, Sharāfah al-Murtaḍā, Dūr al-Āthār fī Dhikr al-‘Iffah al-Athār, Āthār al-Wāfiyah, Falāḥ al-Sālik. May Allah (swt) reward the author with the best recompense on behalf of Islam and its people. (Author)

Shaykh Mishkāt said: “We have come to understand that the verses and *mutawātir* narrations that establish the knowledge of the *ghayb* for the Ahl al-Bayt (‘ams) and their clear, evident, and capable nature number around a thousand. We have also realized that whoever denies these verses and narrations is not a believer in the Quran and the *‘itrah* (the Prophet’s family).

However, a question came to my mind that I must ask: ‘Why did the A’immah (‘ams) sometimes practice *taqiyyah* and not use the power of divine authority (*wilāyah al-takwīnīyyah*) to protect themselves, their families, and their followers from their enemies? Why would they sometimes ask about certain ordinary and daily matters instead of relying on their divinely granted knowledge?’”

I responded: From the Quranic verses and the reports of the Ahl al-Bayt (‘ams), it is understood that the Prophet (ṣawa) and the A’immah (‘ams) conducted their lives and interactions with believers, companions, legal transactions, implementation of *ḥudūd* (Islamic penalties), and dealings with evildoers, disbelievers, and wrongdoers in a normal human manner, following the conventional course of human behaviour. Likewise, in expressing knowledge, power, wealth, poverty, illness, and health, they adhered to common social norms and acted through apparent causes and ordinary means. They did not use their knowledge of the *ghayb* and power to prevent poverty or illness except when necessary for guidance.

For instance, the Noble Prophet (ṣawa) followed normal procedures in utilizing his knowledge and power. He would affirm the faith of believers, accepting their claims of Islam at face value, even though he knew the reality of their faith through his prophetic knowledge. If someone informed him of something, he would accept it, and if another person reported the opposite, he would also accept it. This led the hypocrites to say: “The Messenger of Allah is an ear (i.e., he listens to everyone).” In response, the following verse was revealed:

وَيَقُولُونَ هُوَ أَدْنَىٰ ۚ قُلْ أَدْنَىٰ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ

*“Say, ‘He is an ear.’ Say, ‘An ear that is good for you. He has faith in Allah and trusts the faithful,”*⁵⁵⁵

Thus, the Prophet (ṣawa) was commanded to affirm Allah (swt) and the believers, and as for those who professed faith in him, even if they were merely pretending, he was instructed to accept their words, despite knowing through prophetic knowledge that they were lying. He was not responsible for the inner realities of matters but rather acted according to outward human customs, as he himself stated: *“I am a human like you.”*⁵⁵⁶

Similarly, Amīr al-Mu’minīn (‘as) could have miraculously cultivated a palm grove and channeled irrigation streams through supernatural power, but he did not do so. His goal was different—he sought to familiarize people with truth and reality. He came to call people to justice and fairness. He came to teach people self-sacrifice in the path of truth. He set foot on this dust-covered world to illuminate its darkness with his light and to nurture the tree of divine teachings with his own blood. Ultimately, he came to teach humanity sincerity, justice, fairness, sacrifice, steadfastness, honour, dignity, knowledge, and true manhood.

He had not come to make people wealthy in terms of money, but rather in terms of religion and faith. He had not come to carry out his actions according to people's desires. In short, he only spoke what his Master had commanded him to say, and he only carried out the tasks he was assigned to execute.

Thus, the very person who, had he willed, could have turned all mountains into gold, at times would cultivate palm groves with his own

⁵⁵⁵ Sūrah al-Barā’ah, Verse 61.

⁵⁵⁶ Sūrah al-Kahf, Verse 110.

blessed hands and spend their yield in the path of Allah (swt), while at other times, he would borrow from people to cover his household expenses and procure food.

Likewise, the noble figure whose saliva was a cure for all ailments, at times, according to the circumstances, when he fell ill, would take medicine for treatment and make vows; yet, on other occasions, through the miraculous power of Imamate, he would heal himself and others.

‘Allāmah al-Majlisī’s Statement on the Imam’s Awareness Regarding Their Own Death: In Mir’āt al-‘Uqūl, in his commentary on the fourth ḥadīth under the chapter on the A’immah (‘ams) knowing their own deaths, has made statements, the summary of which is as follows:

“Those who are unaware of divine decrees and the future are obligated to protect themselves from calamities, afflictions, dangers, and perils, and not to throw themselves into destruction. However, those who are aware of all events of time and the fate of both the righteous and the wicked do not have such an obligation. If they were also required to avoid misfortunes, the result would be that they would never face hardships, illness, or death, and divine decrees would not take effect upon them.”⁵⁵⁷

Thus, the Noble Prophet (ṣawa) and the A’immah (‘ams) were, in many cases, not obligated to act according to their inner knowledge of prophethood and Imamate, as is evident. Despite the fact that they recognized the hypocrites and the wicked of their time and knew their corrupt beliefs, they would still marry from them and give them in marriage. They were not obligated to avoid socializing with them, nor

⁵⁵⁷ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 48, p. 236 Chapter Nine from the history of Mūsā ibn Ja’far (‘as) from the Book of history of Ali ibn al-Ḥusayn (‘as).

did they expel them from their gatherings or kill them unless a command was issued from Allah (swt).

Indeed, Amīr al-Mu'minīn ('as) knew that he would not outwardly triumph over the accursed Mu'āwiyah, and that his rule would continue even after his martyrdom. Yet, this knowledge did not prevent him from fighting against him. Therefore, he persisted in his struggle for truth to the extent that he was ultimately martyred.

“He was born in the Ka‘bah and was martyred in the *mihrāb*—I admire his noble beginning and his noble end.”

He repeatedly foretold his own martyrdom, as well as that of Muḥammad b. Abī Bakr and Mālik al-Ashtar, and he often warned of Mu'āwiyah's dominance over the Shia. Yet, he lived in such a way as if he were unaware of these matters. He continued to act with determination and constantly engaged in *jihād* against the enemies of Allah (swt), never exceeding the conventional human way of life.

Similarly, the leader of the free, Imam Abā 'Abdillāh al-Ḥusayn ('as)—both in the time of the Prophet (ṣawa) and after his passing—repeatedly foretold his own martyrdom and that of his companions. He was fully aware of the deception and schemes of the people of Kūfah.⁵⁵⁸ Nevertheless, he was not obligated to act according to his inner knowledge but was required to proceed according to apparent circumstances. For this reason, when he was invited and promised support, Imam al-Ḥusayn ('as) accepted their invitation. First, he sent

⁵⁵⁸ Those who claim that Imam al-Ḥusayn ('as) was unaware of his own martyrdom seek to prove their own ignorance and lack of understanding to the world. Such uninformed writers have existed in all ages and eras, and about them, it must be said: “O fly, the arena of the Simurgh is not your playground. You display your own worth and trouble us in vain.” (Author)

his cousin Muslim b. 'Aqīl to them, and then he himself set out for Iraq.⁵⁵⁹

Furthermore, through his knowledge of *Imāmah* and the reports of *Laylat al-Qadr*, he was aware of the martyrdom of Muslim b. 'Aqīl. However, he showed no distress whatsoever and remained patient until he received news of Muslim's martyrdom through apparent means. Only then did he grieve, weep, and comfort Muslim's orphaned children.

Amīr al-Mu'minīn ('as) knew of the corruption of the corrupt and the injustices of the judges and rulers of his time in various regions. However, since he was not obligated to act upon this knowledge, he would remain patient until complaints formally reached him. Only then would he express concern and issue the decree to remove an unjust ruler. Similarly, he was aware of the crimes of criminals but would not take action until witnesses and legal evidence were presented. Only then would he enforce Islamic penalties (*ḥudūd*).

The Noble Prophet (ṣawa)—who, through the reports of *Laylat al-Qadr* and divine knowledge, knew that his uncle Ḥamzah would be martyred in the Battle of Uḥud—provided the best proof of this reality: a full day before his martyrdom, he summoned him and asked him to renew his profession of faith in the true beliefs.⁵⁶⁰

He also knew in advance of the martyrdom of the other martyrs of Uḥud, as well as 'Abdullāh b. Jubayr and the fifty archers who disobeyed his command and were slain. He was aware of the martyrdom of the martyrs of Mu'tah and others. He was fully informed about the future of Zubayr and the hypocrites. Yet, this knowledge did not lead to

⁵⁵⁹ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Mir'āt al-'Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 3, p. 124.

⁵⁶⁰ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 22, p. 278 h. 32 Chapter Fifth about what concerned him from the history of our Prophet (ṣawa).

any change in his outward actions, and he followed the apparent course of events.

Even Mītham al-Tammār knew of his future and did not flee.⁵⁶¹ If this was the case for Mītham, then what can be said about his master; the master of the first and the last? May Allah (swt)'s blessings and peace be upon him, his brother, his wife, and his pure and righteous offspring.

A prophet who is superior and more honoured than all the prophets and messengers, and who possesses all virtues at the highest level, could not possibly be anything but submissive and content with the divine decree and destiny. It is impossible for him to try to escape divine ordainment for himself or his family.

قال إمام الرضا عليه السلام

"طَلَّقْتُ أُمَّ فَرْوَةَ بِنْتَ إِسْحَاقَ، زَوْجَةَ الْإِمَامِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام)، بَعْدَ وَفَاتِهِ"

فَسَأَلَهُ الرَّأْيِي:

"هَلْ كُنْتَ تَعْلَمُ بَوَفَاتِهِ قَبْلَ أَنْ تَطْلُقَهَا؟"

فَأَجَابَ:

"نَعَمْ"

In *Mir'āt al-'Uqūl*, under the explanation of a ḥadīth in *al-Kāfī*, it is mentioned that Imam al-Riḍā ('as)said: "I divorced Umm Farwah, the daughter of Ishāq, the wife of Imam Mūsā b. Ja'far, after the passing of

⁵⁶¹ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*; Vol. 41, p. 343 Chapter 114 from the chapters of his miracles. From the book of history of Amīr al-Mu'minīn ('as); Vol. 42, p. 124 Chapter 122 from the chapters of his miracles. From the book of history of Amīr al-Mu'minīn ('as).

Imam Mūsā b. Ja‘far.” The narrator asked: “Did you know of the passing of Mūsā b. Ja‘far and then divorce her?” He replied: “Yes.”⁵⁶²

‘Allāmah Majlisī (ra) states: “The fact that Imam al-Riḍā (‘as) divorced the wife of Mūsā b. Ja‘far is based on the understanding that Imam al-Riḍā (‘as) was the legal representative (*wakīl*) of that noble one. The knowledge upon which legal rulings are based is that which is obtained through conventional, natural means, not through divine, inspirational knowledge.”⁵⁶³

Allāmah Ṭabaṭabā’ī’s (ra) Perspective on Divine Knowledge and Its Influence

Numerous reports from the A‘immah (‘ams) indicate that Allah (swt) has granted comprehensive knowledge to the Prophet (ṣawa) and the divinely appointed A‘immah (‘ams). However, there is a distinction: the Prophet (ṣawa) receives knowledge through revelation, whereas the A‘immah (‘ams) receive it through the Prophet (ṣawa)’s guidance.

Certain individuals, harbouring ill intent, have raised two objections regarding this matter:

1. The way the Prophet (ṣawa) and the A‘immah (‘ams) conducted their lives appeared similar to that of ordinary people.
2. These revered figures experienced hardships and tribulations, such as the events of the Battle of Uḥud, the assassination of Amīr al-Mu‘minīn (‘as) in Kūfah, and the tragedy of Karbalā’.

To reinforce their argument, they refer to two verses from the Noble Quran:

⁵⁶² al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 1, p. 381.

⁵⁶³ al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Mir‘āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*, Vol. 4, p. 239.

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْنَرْتُ مِنَ الْخَيْرِ

“Say, ‘Had I known the Unseen, I would have acquired much good.’”⁵⁶⁴

وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ

“And I do not know what will be done to me, nor to you.”⁵⁶⁵

These objections arise from a misunderstanding, as they fail to distinguish between different types of knowledge. In reality, knowledge granted beyond ordinary perception does not directly alter external events or the unfolding of worldly affairs. As a result, human responsibilities and consequences are determined based on ordinary knowledge.

Some have attempted to address these objections by arguing that the Prophet (ṣawa) and the A’immah (‘ams) have specific duties that they are obligated to fulfill, and numerous reports support this understanding.

Other esteemed scholars have provided an alternative response, stating that only the knowledge acquired through conventional human means carries legal and moral obligations, whereas knowledge received through other channels does not impose such responsibilities.⁵⁶⁶

I maintain that the explanation and resolution of both verses have already been thoroughly addressed.

Reflections by the ‘Allāmah Mīrzā Taqī Ṭabāṭabā’ī Tabrīzī (ra)

The esteemed and perceptive scholar, ‘Allāmah Muḥaqqiq Ḥāj Mīrzā Taqī Ṭabāṭabā’ī Tabrīzī (ra), in his marginal notes on Qawānīn, explores the issue of generality and specificity. It is well understood that the Prophet (ṣawa) and the infallible A’immah (‘ams) engaged with

⁵⁶⁴ Sūrah al-A‘rāf, Verse 188.

⁵⁶⁵ Sūrah al-Aḥqāf, Verse 9.

⁵⁶⁶ al-Ṭabāṭabā’ī, ‘Allāmah Sayyid Muḥammad Ḥusayn, *al-Mīzān fī Tafsīr al-Quran*, Vol. 18, p. 192-194.

society according to prevailing norms regarding knowledge, power, wealth, and human affairs.

This principle is firmly established: they were not instructed to interact with people based on their inner, divinely granted knowledge. As such, they did not conduct themselves in accordance with the deeper realities revealed to them through the position of *Imāmah*. They refrained from asserting access to the true nature of events—unless such understanding was attained through outward, sensory, or conventional means, such as direct observation or testimony from others.

When such outward avenues were not present, they withheld their knowledge and did not claim to know—because the divine pattern in delivering religious guidance, appointing messengers, encouraging righteousness, and deterring wrongdoing has always been tied to accessible and conventional means.

Dear reader, do you not realize that whenever Allah (swt) sent a prophet, He did not reveal that prophet's message to the people through supernatural channels? Rather, as is the case with worldly events, revelation would unfold gradually, and individuals would spread the words and teachings of the messenger among themselves—even though Allah (swt) had the ability to transmit the message through extraordinary ways.

Similarly, divine laws were implemented and public policy was carried out through familiar and customary processes. Legal judgments, for example, were not enforced by the Prophet (ṣawa) or the A'imma (‘ams) unless there was a confession or a proper establishment of evidence. They never applied rulings based purely on what they knew inwardly. Even in their calls to good and their prohibitions of wrong, they followed the norms of society.

We do not find any narration where the Prophet (ṣawa) ever applied a punishment on someone who had secretly committed a

wrongdoing—despite his divinely bestowed awareness of people’s actions—unless the matter had been made known by standard means. From these statements, it becomes evident that neither the Prophet (ṣawa) nor the A’immah (‘ams) were tasked with handling people based on their inner, spiritual knowledge—except in cases where the very essence of their prophetic role was at stake, or where the act of guiding others necessitated the disclosure of that hidden knowledge. Outside of these situations, they neither made claims about such knowledge nor were required to disclose it in every circumstance.⁵⁶⁷

This point is also supported by the respected Shaykh al-Maḥallātī, who cited a narration in his work *Riyāḥīn al-Sharī’ah* and offered a brief explanation. In summary, he states: The Imam is not obligated to act upon inner knowledge. Rather, his actions are governed by the outward, apparent realities.⁵⁶⁸

The Conduct of the Ahl al-Bayt (‘ams) Was Governed by Normal Human Knowledge and Awareness

As previously discussed, the Prophet (ṣawa)—upon witnessing his uncle Ḥamzah’s mutilated body during the Battle of Uḥud—stated: “If I gain dominance over the polytheists, I will surely mutilate their dead bodies,” a statement he repeated three times.⁵⁶⁹ In another instance, he declared: “If Allah grants me dominance over Quraysh, I will execute seventy of them.”⁵⁷⁰

⁵⁶⁷ Tabrizī, Mīrẓā Taqī Ṭabāṭabā’ī, *Qawānīn al-‘Uṣūl*, p. 227.

⁵⁶⁸ al-Maḥallātī, Dhahībhallāh, *Riyāḥīn al-Sharī’ah*, Vol. 2, p. 322-325.

⁵⁶⁹ al-Baḥrānī, Hāshim al-Tūbilī, *Tafsīr al-Burhān*, Vol. 3, p. 465; al-‘Ayyāshī, Muḥammad b. Mas‘ūd, *Tafsīr al-‘Ayyāshī*, Vol. 2. P. 274; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 20, p. 93 h.27 Chapter 12 from the chapter of his condition at the prophetic appointment. From the Book of history of our Prophet (ṣawa).

⁵⁷⁰ al-Ḥuwayzī, al-‘Arūsī, *Tafsīr Nūr al-Thaqalayn*, Vol. 3, p. 95; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 20, p. 62.

Likewise, Amīr al-Mu'minīn ('as), when 'Abdullāh b. Ḥabbāb was killed by the Khawārij at Nahrawān, said: "If the entire population confessed to his murder and I had the ability, I would strike them all down."⁵⁷¹

In all of these examples, these noble figures spoke based on ordinary human authority—despite the reality that the entire universe is subservient to their will. Had they willed the heavens to collapse upon the earth, or the earth to rise toward the heavens, it would have occurred.⁵⁷²

However, religious obligations depend on a person's practical ability. For instance, acts like *wuḍū'* and *ghusl* are only required when one is physically capable. If someone lacks the ability, the responsibility is lifted. When Imam Ḥasan al-'Askarī ('as) was poisoned, he was unable to perform *wuḍū'*, so Imam al-Mahdī ('aj) did it for him.⁵⁷³ Similarly, during an illness, the servants of Imam al-Ṣādiq ('as) assisted him with the ritual bath.⁵⁷⁴

The same principle applies to legal penalties, such as executing someone who permits *riyā'*⁵⁷⁵ as lawful—it is only applicable when there is practical ability. This is why Imam al-Ṣādiq ('as) remarked:

⁵⁷¹ al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 33, p. 355 and 347 Chapter 23 from the chapter of what occurred after the death of 'Uthmān from the Book of calamities and hardships; Vol. 41, p. 102 Chapter 106 from the Chapter on excellences of his attributes, elevated morality and deeds from the book of history of Amīr al-Mu'minīn ('as).

⁵⁷² Sayyid Ibrāhīm, Burūjardī, *Tafsīr Jāmi'*, Vol. 1, p. 185-190.

⁵⁷³ al-Qummī, Shaykh 'Abbās, *Anwār al-Bahīyyat*; al-Majlisī, 'Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 52, p. 17 h.4 Chapter 18 From the chapter of Divine texts from the Book of history of the Twelfth Imam ('as).

⁵⁷⁴ al-Ṭūsī, Shaykh Muḥammad b. Ḥasan, *Al-Istibṣār*, Vol. 1, p. 162; al-Ḥurr al-'Āmilī, Shaykh Muḥammad, *Wasā'il al-Shia*, Vol. 1, p. 479.

⁵⁷⁵ *Riyā'*: Showing off or performing acts of worship or good deeds to be seen and praised by others instead of seeking Allah (swt)'s pleasure.

“If I had the power, I would have taken his life.”⁵⁷⁶

It was for similar reasons that Amīr al-Mu‘minīn (‘as) remained in political isolation for years, and the A‘immah (‘ams) engaged in *taqiyyah*, because they outwardly lacked the necessary support and strength. Even when the wretched Ibn Muljam struck him, the Imam (‘as) could not stand in prayer—this too was due to physical limitation, not a shortcoming in spiritual capacity. He was not obligated to rely on the supernatural abilities associated with *Imāmah*. When Amīr al-Mu‘minīn (‘as) stated:

قَالَ أَمِيرُ الْمُؤْمِنِينَ (ع): لَوْ أَنَّ بَوْلًا أَصَابَنِي وَأَنَا لَا أَعْلَمُ، لَمْ أَكُنْ نَجِسًا.
“If urine were to touch my body without my knowledge, I would not be considered impure,”⁵⁷⁷

He meant: “I am not commanded to act upon my internal knowledge,” not that such a thing could occur without his awareness.

Similarly, when Abū Ja‘far (al-Bāqir) (‘as) said:

قَالَ أَبُو جَعْفَرٍ (ع): دَخَلْتُ الْحَمَّامَ وَقَدْ كَانَتْ مُسُوفٌ، فَلَمْ أَعْلَمْ إِلَّا بَعْدَ مَا خَرَجْتُ، فَلَمْ أَصَلِّ.

“I entered a bathhouse during an eclipse and only realized afterward. I did not perform the missed *ṣalāt al-āyāt*,”⁵⁷⁸

He was expressing the same principle. If the eclipse is partial and one is unaware, the compensatory prayer is not required. But if it is total, then even someone unaware must make up the prayer.

⁵⁷⁶ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 5, p. 147; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad, *Wasā’il al-Shīa*, Vol. 18, p. 125.

⁵⁷⁷ al-Tūsī, Shaykh Muḥammad b. Ḥasan, *Tahdhīb al-Ahkām fī Sharḥ al-Muqni‘ah*, Vol. 1, p. 254; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad, *Wasā’il al-Shīa*, Vol. 3, p. 467.

⁵⁷⁸ al-Tūsī, Shaykh Muḥammad b. Ḥasan, *Tahdhīb al-Ahkām fī Sharḥ al-Muqni‘ah*, Vol. 3, p. 292; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad, *Wasā’il al-Shīa*, Vol. 7, p. 501.

If someone has blood from an injury or medical procedure on their body or clothing—and the wound has not yet healed—it is permissible to perform prayer in that condition. *Wasā'il al-Shī'ah* records multiple narrations on this matter. Among them is the report where:

عَنْ أَبِي بَصِيرٍ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (ع) وَعَلَيْهِ ثَوْبٌ أَبْيَضُ، فَقَالَ لِي رَجُلٌ: أَلَا تَنْتَظِرُ إِلَى ثَوْبِ أَبِي جَعْفَرٍ (ع) قَدْ أَصَابَهُ الدَّمُ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: هَذَا مِنْ جُرْحٍ، وَلَا أُغْسِلُهُ حَتَّى يَبْرَأَ.

Abū Baṣīr visited Imam al-Bāqir (‘as), and someone mentioned that the Imam (‘as)’s garment was stained with blood. When Abū Baṣīr conveyed this, the Imam (‘as) responded: “This is from a wound, and I will not wash it until it heals.”⁵⁷⁹

Here too, the Imam (‘as) was essentially declaring: “O people! I am not bound to act at all times through the special knowledge and power granted to me by Allah (swt). My religious obligations are bound to the same rules as yours, governed by standard human capacity. The divine station of prophethood and *Imāmah* does not alter that.”

Hāj Mishkāt commented: “Even though we have already benefited greatly from this discourse and it seems we’re nearing its conclusion, we ask you to elaborate a bit more.”

I respectfully responded: Indeed, there are individuals who identify themselves as followers of the A‘immah (‘ams) yet make claims that are difficult even to repeat. You may have heard the absurd claim of one who said: “Amīr al-Mu‘minīn (‘as) was unaware of the ruling about water contacting a corpse and sent Miqdād to ask the

⁵⁷⁹ al-Hurr al-‘Āmilī, Shaykh Muḥammad, *Wasā'il al-Shī'ah*, Vol. 3, p. 433; al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 3, p. 58.

Prophet.”⁵⁸⁰ As if to suggest the Imam didn’t understand the religious rulings for himself or others.

These kinds of remarks only bring embarrassment to the one making them. They are blind to the day when the truth will be revealed, and all their false claims will be crushed by its force. If the Imam (‘as) instructs Miqdād to inquire of the Prophet (ṣawa), it does not imply ignorance. Perhaps the Imam wished to show that all his knowledge came from the Messenger of Allah (ṣawa), or perhaps he intended to encourage others to seek clarification in their religious practice.

Even in instances where Imam al-Bāqir (‘as) may have been performing *ghusl* and a portion of his body remained dry, and someone alerted him—it does not mean he lacked awareness. We do not know the Imam’s intention. Perhaps he was demonstrating to the people: “If a part of your body remains dry during *ghusl* and you were unaware, your *ghusl* is still valid.” Or maybe his point was: “If you see someone performing *ghusl* improperly, you’re not necessarily obligated to intervene.” As illustrated in **the narration where someone told the Imam (‘as): “Master, part of your back is dry,” and the Imam responded: “If you had stayed silent, there would have been no blame upon you.”**⁵⁸¹ Perhaps the Imam also wanted to show: “Though I am protected from sin, in terms of religious duties, I stand on equal footing with the rest of you.”

Even when the A’immah (‘ams) asked questions regarding worldly matters, it was never due to a lack of knowledge. More likely, it was to make a point, or to guide others by taking the normal human route, thereby affirming their servitude. Asking a question is not the same as being unaware.

⁵⁸⁰ al-Ṭūsī, Shaykh Muḥammad b. Ḥasan, *Tahdhīb al-Ahkām fī Sharḥ al-Muqni‘ah*, Vol. 1, p. 17; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad, *Wasā’il al-Shia*, Vol. 1, p. 278.

⁵⁸¹ al-Kulaynī, Shaykh Muḥammad b. Ya‘qūb, *al-Kāfī*, Vol. 3, p. 45; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad, *Wasā’il al-Shia*, Vol. 2, p. 259.

And when the A'immaḥ (‘ams) did at times respond to people using the deeper, divinely granted knowledge of their station, there was wisdom behind it. Sometimes, it was to say: “O people! Take notice of the knowledge and power that Allah (swt) has given us.” Such instances were not mere displays—they established their divine status, demonstrated Allah (swt)’s Favour upon them, and confirmed the truth of their teachings and leadership.

General and Specific Duties and the Conditions for Their Fulfillment

Divine responsibilities placed upon creation fall into two categories: first, individual-specific duties; second, duties shared by the general body of believers.

The first type refers to responsibilities communicated directly by Allah (swt) to the Noble Prophet (ṣawa) and the rightly guided A'immaḥ (‘ams) through special means, such as unique scriptures or commands. These are exclusive to those individuals and are not the subject of our current discussion.

The focus here is on common religious obligations, which depend upon certain prerequisites to take effect. The first prerequisite is mental competence. A person must possess basic intellectual soundness (*‘aql*) for a duty to apply. Those suffering from mental incapacity are exempt. Intellect also exists in degrees—the more developed a person’s intellect, the greater their performance, reward, and accountability. However, the highest form of intellect, such as that possessed by prophets (‘ams) or their successors, is not required for general obligations. Instead, the minimum level of intellect needed is that which allows a person to distinguish right from wrong using conventional human reasoning.

The second prerequisite is capability. If someone lacks the physical or practical means to perform a task, then that task is no longer

binding. This standard applies universally—to the Prophet (ṣawa), the A'immaḥ (‘ams), and the broader Muslim community. The condition for fulfilling shared obligations is normal human ability, which is determined by what is commonly accessible through external means.

Supernatural or extraordinary power is not considered a valid measure for assessing whether an obligation applies. So when obligations apply equally to the Prophet (ṣawa) and the A'immaḥ (‘ams) along with ordinary people, the criteria remain the same: basic, worldly capacity. There is no differentiation in this regard, even for those of elevated spiritual rank.

Thus, the principle in sacred law for shared duties is that obligations depend on everyday human means. The distinct duties assigned uniquely to the Prophet (ṣawa) and the A'immaḥ (‘ams) are not relevant to this discussion. For instance, duties such as promoting righteousness, opposing wrongdoing, defending divine truths, correcting injustice, enforcing divine laws, and punishing crimes all depend on whether one has ordinary power to do so—not access to the special authority or might associated with prophethood or *Imāmah*.

If we observe that the Prophet (ṣawa) or the A'immaḥ (‘ams) managed to confront ignorance, polytheism, and immorality, uphold religious law, or engage in righteous governance—yet in other instances, were unable to protect themselves or others from the attacks of tyrants—it is because they chose to act within the bounds of natural means. They were not required to use their divinely granted, exceptional powers. Otherwise, with one act of divine will, they could have obliterated all aggressors.

Similarly, acts like washing, shrouding, and burying a deceased believer are mandatory. Yet when Imam al-Ṣādiq (‘as) lacked the physical power to do so for Zayd, his uncle, due to the political

circumstances and his own constraints, he did not carry out these rites. Zayd's body was left exposed for four years.⁵⁸²

In another case, ablution and ritual washing must be performed by the individual. But when Imam al-Ṣādiq (‘as) became physically weak due to illness and chose not to act using his special authority, his servants carried out the ritual washing.⁵⁸³ Likewise, Imam al-Mahdi (‘aj) performed ablution for Imam al-‘Askarī (‘as) when he was unable to do so.⁵⁸⁴

The third condition for general religious obligations is knowledge—but this refers to regular human knowledge, the kind acquired through common channels such as the senses, testimony, or experience. For matters like judging ritual purity, identifying lawful and unlawful acts, confirming the start of religious months (e.g., Ramaḍān), establishing boundaries, or prosecuting offenses, knowledge must be verified through standard means. If the condition of knowledge isn't met through these accessible paths, then no ruling applies.

In conclusion, the special kind of knowledge—direct divine insight given to the Prophet (ṣawa) and the A'imma (‘ams)—is not a condition for religious obligations placed on the public. This is why, for example, Imam Mūsā al-Kāẓim (‘as), while in prison, relied on a servant's announcement for prayer and fasting times.⁵⁸⁵ And Imam al-

⁵⁸² al-Mufīd, Shaykh Muḥammad, *Kitāb al-Irshād*, Vol. 2, p. 173; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 46, p. 187 h.52 Chapter Eleven from the history of Ali ibn al-Ḥusayn (as).

⁵⁸³ al-Ḥurr al-‘Āmilī, Shaykh Muḥammad, *Wasā'il al-Shia*, Vol. 1, p. 479.

⁵⁸⁴ al-Tūsī, Shaykh Muḥammad b. Ḥasan, *Kitāb al-Ghaybah*, p. 273; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 52, p. 17 h.13 Chapter eighteen from the chapter of Texts from Allah (swt) from the history of the Twelfth Imam (‘as).

⁵⁸⁵ Ibn Shahr Āshūb, Muḥammad b. Ali, *Manāqib Āl Abī Ṭālib*, Vol. 4, p. 318; al-Majlisī, ‘Allāmah Muḥammad Bāqir, *Biḥār al-Anwār*, Vol. 48, p. 107 h.9 Chapter Five from the chapter of history of Imam al-‘Ālim Abū Ibrāhīm from the Book of history of Ali ibn al-Ḥusayn (‘as).

Ṣādiq (‘as) would send a servant to check whether the Caliph had declared the start of ‘Īd.⁵⁸⁶

And with this, our discussion comes to a close.

All praise is due to Allah (swt), Lord of all the worlds—praise that reflects the praise of every praiser, as He desires to be praised, and as suits His majesty and noble essence.

O our Lord! Accept this from us through Your grace, generosity, and nobility, O Most Merciful of those who show mercy.

Grant us an honourable mention among those who come after us—for the sake of Muḥammad and his pure, sinless family.

Forgive us, our parents, and all believing men and women—O Ever-Forgiving, O Most Merciful.

O Allah (swt)! Send blessings upon Muḥammad and the purified family of Muḥammad, and place us among them in this world and the next—O Possessor of immense bounty.

I am the humble Ali son of Muḥammad son of Ismā‘īl al-Namāzī al-Shāhrūdī—may Allah shower mercy and forgiveness upon them in this life and the next.

I completed this writing in Rabī‘ al-Awwal, 1392 A.H.

Upon his Emigration and his family be thousands of blessings, greetings, and peace.

⁵⁸⁶ al-Ṣadūq, Shaykh Muḥammad b. Ali, *Man Lā Yaḥḍuruh al-Faqīh*, Vol. 2, p. 127; al-Ḥurr al-‘Āmilī, Shaykh Muḥammad, *Wasā’il al-Shia*, Vol. 10, p. 131.

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Sūrah al-Baqarah:

- وَأَنْتُمْ تَعْلَمُونَ (22, 42, 188)
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ (28)
لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا (32)
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا (48)
وَإِذْ قُلْنَا يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ (55)
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (129)
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وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ (255)

Sūrah Āl ‘Imrān:

- وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ (7)
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وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ (109, 129)
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ (179)

Sūrah al-Nisā' :

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (59)
لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا (43)
وَكَفَى بِاللَّهِ شَهِيدًا (79, 166)
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ (83)
وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ (128)
وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا (153)

Sūrah al-Mā'idah:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (15)
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Sūrah al-An'ām:

يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ (3)
مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (38)
قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ (50)
وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ (59)
وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ (75)
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- وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ (46)
وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ (46)
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- وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ (42)
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وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ (105)

Sūrah Yūnus:

- إِنَّمَا الْعَيْبُ لِلَّهِ (20)
هَذَاكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ (30)
وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ (61)
وَمَا تُعْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ (101)

Sūrah Hūd:

(6) وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ
(49) تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا
(123) وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

Sūrah Yūsuf:

الرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ (1-2)
ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ (52)
ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَ (81)

Sūrah Raʿd:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ (31)
يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ (39)
قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ (43)

Sūrah Ibrāhīm:

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ (9)

Sūrah al-Ḥijr:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ (75)
فَاتَّقِنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ (79)

Sūrah al-Naḥl:

- وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ (60)
وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ (64)
وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ (77)
وَاللَّهُ أَخْرَجَكُمْ مِّنْ بَطُونٍ أُمّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا (78)
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ (89)
يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ (111)

Sūrah al-Isrā':

- وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا (17)
وَلَا تَقْرَبُوا الزَّوْجَىٰ (32)
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ (34)
وَأَوْفُوا الْكَيْلَ (35)
وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا (37)
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ (36)
وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ (58)
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (85)
وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ (85)

Sūrah al-Kahf:

لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ (26)
قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ (109)
أَنَا بَشَرٌ مِّثْلُكُمْ (110)

Sūrah Maryam:

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا (77)

Sūrah Ṭāhā:

يَعْلَمُ السِّرَّ وَأَخْفَى (7)
وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٠) قَالَ هِيَ عَصَايَ (17-18)
رَبِّ زِدْنِي عِلْمًا (114)
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى (128)

Sūrah al-Anbiyā':

هَذَا ذِكْرٌ مِّنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِي (24)

Sūrah al-Ḥajj:

شُهِدَاءٌ عَلَى النَّاسِ (78)

Sūrah al-Nūr:

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ (35)

Sūrah al-Naml:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ (40)
وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ (75)
قُلْ لَا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبُ إِلَّا (65)

Sūrah al-Qaṣaṣ:

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ (69)

Sūrah al-ʿAnkabūt:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ (49)

Sūrah Luqmān:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ (34)

Sūrah al-Sajdah:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ (17)

Sūrah al-Aḥzāb:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ (33)

Sūrah Saba' :

وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ (3)
فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْعُيُوبَ (14)

Sūrah al-Fāṭir:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا (32)

Sūrah Yāsīn:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي
إِمَامٍ مُبِينٍ (12)

Sūrah Ṣād:

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ (69)

Sūrah al-Zumar:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ (9)

Sūrah Ghāfir:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ (19)

Sūrah al-Zukhruf:

حم ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا (1-3)
وَلَا يُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ (63)

Sūrah al-Dukhān:

حم ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾
فِيهَا (1-4)

Sūrah al-Aḥqāf:

وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ (9)

Sūrah al-Najm:

قَابَ قَوْسَيْنِ أَوْ أَدْنَى (9)

Sūrah al-Raḥmān:

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ (1-4)

Sūrah al-Ḥadīd:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا (22)

Sūrah al-Mujādilah:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ (11)

Sūrah al-Munāfiqūn:

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ (1)

Sūrah al-Ṭalāq:

لَا تَذَرْنِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (1)

Sūrah al-Ḥāqqah:

وَتَعِيَهَا أُنْثَىٰ وَاعِيَةٌ (12)

Sūrah al-Jinn:

قُلْ إِنْ أَدْرِي أَقْرَبُ مِمَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا (25)

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (26-27)

وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا (28)

Sūrah al-Muzzammil:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ (20)

Sūrah al-Naba':

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا (29)

Sūrah ‘Abasa:

عَبَسَ وَتَوَلَّى (1)
وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى (3)

Sūrah al-Infīṭār:

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا (19)

Sūrah al-Qadr:

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّن كُلِّ أَمْرٍ (4)

Sūrah al-Mā‘ūn:

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ (4-5)

Sūrah al-Ikhlāṣ:

قُلْ هُوَ اللَّهُ أَحَدٌ (1)

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KNOWLEDGE OF THE UNSEEN

This book, arranged in five detailed sections, explores the Ahl al-Bayt's (as) knowledge of the *ghayb* (unseen) through Quranic verses, Aḥādīth (narrations), scholarly views, and rational analysis. The first section presents verses and narrations affirming their access to all sciences. The second analyzes 28 categories of narrations affirming the Prophet (sawa)'s and Imams (as)'s knowledge of the unseen, including their awareness of future events, afflictions, causes of death, diseases, languages, and even animals' speech. The third section focuses on the power granted to them. The fourth responds to objections by critiquing ten verses and scientifically refuting five narrations used to deny this knowledge.

The final section compiles the views of major Shia scholars affirming this knowledge and explains the reasoning behind their inquiries. It ends with a concise discussion titled 'Specific and General Duties,' clarifying the issue of the Ahl al-Bayt (as)'s knowledge of the unseen in light of all presented evidence.

