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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 70 – WHAT WAS REVEALED FROM HIS^{asws} MERITS ON THE DAY OF AL-KHANDAQ

1- يَف، الطرائف رَوَى أَبُو هِلَالٍ الْعَسْكَرِيُّ فِي كِتَابِ الْأَوَائِلِ قَالَ: أَوَّلُ مَنْ قَالَ جُعِلْتُ فِدَاكَ عَلِيٌّ ع لَمَّا دَعَا عَمْرُو بْنُ عَبْدِ وَدٍّ إِلَى الْبَرَارِ يَوْمَ الْخَنْدَقِ وَلَمْ يُجِبْهُ أَحَدٌ قَالَ عَلِيٌّ ع جُعِلْتُ فِدَاكَ يَا رَسُولَ اللَّهِ أَ تَأْذُنُ لِي

(The book) 'Al Taraif' – It is reported by Abu Hilal Al Askari in the book 'Al Awa'il', said,

'The first one to say: 'May I be sacrificed for you!' was Ali^{asws}. When Amro Bin Abd Wudd called for the duel on the day of (battle of) Al-Khandaq, and no one answered him, Ali^{asws} said: 'May I^{asws} be sacrificed for you^{saww}, O Rasool-Allah^{saww}!' Will you^{saww} give permission for me^{asws}?'

قَالَ إِنَّهُ عَمْرُو بْنُ عَبْدِ وَدٍّ قَالَ وَأَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَخَرَجَ إِلَيْهِ فَقَتَلَهُ وَأَخَذَ النَّاسُ مِنْهُ.

He^{saww} said: 'It is Amro Bin Abd Wudd'. He^{asws} said: 'And I^{asws} am Ali^{asws} Bin Abu Talib^{asws}'. He^{asws} went out to him and killed him, and the people took (saying it), from him^{asws}'.¹

وَمِنْ غَيْرِ كِتَابِ الْأَوَائِلِ أَنَّ النَّبِيَّ ص لَمَّا أَذِنَ لِعَلِيٍّ ع فِي لِقَاءِ عَمْرُو بْنِ عَبْدِ وَدٍّ وَخَرَجَ إِلَيْهِ قَالَ النَّبِيُّ ص بَرَّرَ الْإِيمَانُ كُلَّهُ إِلَى الْكُفْرِ كُلِّهِ.

And from other than the book 'Al-Awa'il' – When the Prophet^{saww} permitted for Ali^{asws} to meet (in duel) Amro Bin Abd Wudd, and he^{asws} went out to him, the Prophet^{saww} said: 'There goes the Eman - all of it, against the Kufr - all of it!'²

وَمِنْ كِتَابِ صَدْرِ الْأَيْمَةِ عَنْهُمْ مُوَفَّقُ بْنُ أَحْمَدَ الْمَكِّيَّ أَخْطَبَ خَوَارِزْمَ بِإِسْنَادِهِ أَنَّ النَّبِيَّ ص قَالَ: لَمُبَارَزَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ لِعَمْرُو بْنِ عَبْدِ وَدٍّ أَفْضَلُ مِنْ أَعْمَالِ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ.

And from the book 'Sadr Al Aimmah' – Muwaqqaf Bin Ahmad Al Makky, Akhtab Khawarizm, by his chain,

'The Prophet^{saww} said for the dule of Ali Bin Abu Talib^{asws} to Amro Bin Abd Wudd: 'It is the most superior of (all) the deeds of my^{saww} community up to the Day of Qiyamah''.³

4- أَقُولُ رَوَى ابْنُ شَيْبَوَيْهِ فِي الْفَرْدَوْسِ عَنْ مُعَاوِيَةَ بْنِ حَنْظَلَةَ عَنِ النَّبِيِّ ص مِثْلَهُ وَفِيهِ مِنْ عَمَلِ أُمَّتِي.

I (Majlisi) am saying, 'It is reported by Ibn Sheyrawiya in (the book) 'Al Firdows', from Muawiya Bin Khaydah,

'From the Prophet^{saww} – similar to it, and in in: '(More superior) than the deeds of my^{saww} community''.⁴

¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 1

² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 2

³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 3

⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 4

وَقَالَ الْعَلَامَةُ فِي شَرْحِهِ عَلَى التَّجْرِيدِ قَالَ حَدَّثَنِي لَمَّا دَعَا عَمْرُو إِلَى الْمُبَارَزَةِ أَحْجَمَ الْمُسْلِمُونَ كَافَّةً مَا خَلَا عَلِيًّا فَإِنَّهُ بَرَزَ إِلَيْهِ فَقَتَلَهُ اللَّهُ عَلَى يَدَيْهِ وَ الَّذِي نَفْسُ حَدِيثِهِ بِيَدِهِ لَعَمَلُهُ فِي ذَلِكَ الْيَوْمِ أَعْظَمُ أَجْرًا مِنْ عَمَلِ أَصْحَابِ مُحَمَّدٍ إِلَى يَوْمِ الْقِيَامَةِ وَ كَانَ الْفَتْحُ فِي ذَلِكَ الْيَوْمِ عَلَى يَدِ عَلِيٍّ ع وَ قَالَ النَّبِيُّ ص لَضَرْبَتُهُ عَلَيٍّ خَيْرٌ مِنْ عِبَادَةِ الثَّقَلَيْنِ.

And the Allamah said in his commentary upon the abstract, ‘Huzeyfa said,

‘When Amro called to the duel, all the Muslims refrained out of awe, apart from Ali^{-asws}, for he^{-asws} went for duel to him. Allah^{-azwj} Killed him upon his^{-asws} hands. By the One^{-azwj} in Whose Hand is the soul of Huzeyfa! His^{-asws} deed during that day is of mightier Recompense than the deeds of the companions of Muhammad^{-saww} up to the Day of Qiyamah, and the victory during that day was upon the hand of Ali^{-asws}. And the Prophet^{-saww} said: ‘A strike of Ali^{-asws} is better than the worship of (all) the humans and the Jinn!’⁵

وَرَوَى الشَّيْخُ أَمِينُ الدِّينِ الطَّبْرَسِيُّ فِي مَجْمَعِ النَّبَايْنِ عِنْدَ سِبَاقِ هَذِهِ الْقِصَّةِ بِرَوَايَةِ مُحَمَّدِ بْنِ إِسْحَاقَ فَجَزَّ عَلِيٌّ ع رَأْسَهُ وَ أَقْبَلَ نَحْوَ رَسُولِ اللَّهِ ص وَ وَجْهُهُ يَبْهَلُّ

And it is reported by the sheykh Ameen Al Deen Al Tabarsi in (the book) ‘Majma Al Bayan’ during the narration of this story by a report of Muhammad Bin Is’haq,

‘Ali^{-asws} cut off his (Amro Bin Ab Wudd’s) head and came towards Rasool-Allah^{-saww}, and his^{-saww} face was beaming.

قَالَ حَدَّثَنِي فَقَالَ النَّبِيُّ ص أَبْشِرْ يَا عَلِيُّ فَلَوْ وَزَنَ الْيَوْمَ عَمَلُكَ بِعَمَلِ أُمَّةٍ مُحَمَّدٍ ص لَرَجَحَ عَمَلُكَ بِعَمَلِهِمْ وَ ذَلِكَ أَنَّهُ لَمْ يَبْقَ بَيْتٌ مِنْ بُيُوتِ الْمُشْرِكِينَ إِلَّا وَ قَدْ دَخَلَهُ وَهُنَّ بِقَتْلِ عَمْرُو وَ لَمْ يَبْقَ بَيْتٌ مِنْ بُيُوتِ الْمُسْلِمِينَ إِلَّا وَ قَدْ دَخَلَهُ عِزٌّ بِقَتْلِ عَمْرُو.

Huzeyfa said, ‘The Prophet^{-saww} said: ‘Receive glad tidings, O Ali^{-asws}! If your^{-asws} deed of today was to be weighed against the deeds of the (entire) community of Muhammad^{-saww}, your^{-asws} deed would outweigh their deeds, and that is because there does not remain any house of the Polytheists except and weakness has entered into it due to the killing of Amro, and there does not remain any house from the houses of the Muslims, except an honour has entered it due to the killing of Amro’.⁶

وَرَوَى السَّيِّدُ أَبُو مُحَمَّدٍ الْحُسَيْنِيُّ عَنِ الْحَاكِمِ أَبِي الْقَاسِمِ الْحَسَنِيِّ بِإِسْنَادِهِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ زُبَيْدِ الشَّامِيِّ عَنْ مَرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: وَ كَانَ يَقْرَأُ وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ بِعَلِيٍّ.

And it is reported by the Seyyid Abu Muhammad Al Husayni, from Al Hakim Abu Al Qasim Al Haskany, by his chain from Sufyan Al Sowry, from Zuneid Al Shamy, from Murrah, from Abdullah Bin Masoud who said,

‘And he was reciting as: **and Allah Sufficed the Momineen in the battle, by Ali, [33:25]**’.⁷

أَقُول: وَ قَالَ السَّيِّدُ ابْنُ طَاوُسٍ فِي كِتَابِ سَعْدِ السَّعُودِ قَوْلُ النَّبِيِّ ص لَضَرْبَتُهُ عَلِيٍّ لِعَمْرُو بَنِ عَبْدِ وَ ذِي أَفْضَلٍ مِنْ عَمَلٍ أَتَيْتُ إِلَى يَوْمِ الْقِيَامَةِ.

⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 5

⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 6

⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 7

I (Majlisi) am saying, 'And the Seyyid Ibn Tawoos said in the book 'Sa'ad Al-Saoud' – The words of the Prophet^{-saww}: 'A strike of Ali^{-asws} to Amro Bin Abd Wudd is superior than the deeds of my^{-saww} (whole) community up to the Day of Qiyamah".⁸

وَقَدْ رَوَى عَنْ حَدِيثِ بْنِ الْيَمَانِ مَا يُنَاسِبُ هَذَا بَلْ مَا هُوَ أَتْلَعُ مِنْهُ رَوَى قَيْسُ بْنُ الرَّبِيعِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ رَبِيعَةَ بْنِ مَالِكٍ السَّعْدِيِّ قَالَ: أَتَيْتُ حَدِيثَ بَنِي الْيَمَانِ فَقُلْتُ يَا أَبَا عَبْدِ اللَّهِ إِنَّ النَّاسَ لَيَتَحَدَّثُونَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَنَوَاقِيهِ فَيَقُولُ هُمْ أَهْلُ الْبَصِيرَةِ إِنَّكُمْ لَتُفَرِّطُونَ فِي تَفْرِيطِ هَذَا الرَّجُلِ فَهَلْ أَنْتَ مُحَدِّثِي بِحَدِيثٍ عَنْهُ أَذْكُرُهُ لِلنَّاسِ

And it has been reported from Huzeyfa Bin Al Yamani what is in accordance to his, but what is further reaching than it. It is reported by Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Rabie Bin Malik Al Sa'ady who said,

'I came to Huzeyfa Bin Al-Yamani. I said, 'O Abu Abdullah! The people are narrating about Ali^{-asws} and his^{-asws} virtues, so the people of Al-Basra are saying to them, 'You all are being hyper in the praise of this man!' Can you narrate a Hadeeth about him^{-asws} I can mention it to the people?'

فَقَالَ يَا رَبِيعَةُ وَمَا الَّذِي تَسْأَلُنِي عَنْ عَلِيٍّ عَ وَ مَا الَّذِي أُحَدِّثُكَ بِهِ عَنْهُ وَ الَّذِي نَفْسُ حَدِيثِ بَيْدِهِ لَوْ وَضِعَ جَمِيعُ أَعْمَالِ أُمَّةٍ مُحَمَّدٍ ص فِي كِفَّةِ الْمِيزَانِ مُنْذُ بَعَثَ اللَّهُ تَعَالَى مُحَمَّدًا إِلَى يَوْمِ النَّاسِ هَذَا وَ وَضِعَ عَمَلٌ وَاحِدٌ مِنْ أَعْمَالِ عَلِيٍّ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَ عَلَى أَعْمَالِهِمْ كُلِّهَا

He said, 'O Rabie! And what is that which you are asking me about Ali^{-asws}? And what is that which I should be narrating to you with about him^{-asws}? By the One^{-azwj} in Whose Hand is the soul of Huzeyfa! If entirety of the deeds of the community of Muhammad^{-saww} were to be placed in a hand of the scale, since Allah^{-azwj} the Exalted Sent Muhammad^{-saww} up to this day of the people, and one deed from the deeds of Ali^{-asws} (placed) in the other hand (of the scale), it would outweigh their deeds, all of them'.

فَقَالَ رَبِيعَةُ هَذَا الْمَدْحُ الَّذِي لَا يُقَامُ لَهُ وَ لَا يُعْقَدُ وَ لَا يُحْمَلُ إِلَيَّ لِأَطْنَةِ إِسْرَافٍ يَا أَبَا عَبْدِ اللَّهِ

Rabie said, 'This is the praise which can neither be stood for, nor sit, nor tolerate. I think it is extravagant, O Abu Abdullah!'

فَقَالَ حَدِيثُ بَنِي الْكُفَّ وَ كَيْفَ لَا يُحْمَلُ وَ أَيْنَ كَانَ الْمُسْلِمُونَ يَوْمَ الْخَنْدَقِ وَ قَدْ عَبَّرَ إِلَيْهِمْ عَشْرُو وَ أَصْحَابُهُ فَمَلَكَهُمْ الْهَلَعُ وَ الْجَرْعُ وَ دَعَا إِلَى الْمُبَارَزَةِ فَأَخْجَمُوا عَنْهُ حَتَّى بَرَزَ إِلَيْهِ عَلِيٌّ عَ فَقَتَلَهُ وَ الَّذِي نَفْسُ حَدِيثِ بَيْدِهِ لَعَمْلُهُ ذَلِكَ الْيَوْمِ أَعْظَمُ أَجْرًا مِنْ أَعْمَالِ أُمَّةٍ مُحَمَّدٍ إِلَى هَذَا الْيَوْمِ وَ إِلَى أَنْ تَقُومَ الْقِيَامَةُ.

Huzeyfa said, 'O idiot! And how can it not be tolerated? And where were the Muslims on the day of (battle of) Khandaq? And Amro and his companions had crossed over to them, and the cowardice and the panic controlled them, and he called to the duel. But they refrained from him until Ali^{-asws} went out to him and killed him. By the One^{-azwj} in Whose Hand is the soul of Huzeyfa! That deed of his^{-asws} of that day is of mightier Recompense than the deeds of the community of Muhammad up to this day, and up to the establishment of Al-Qiyamah".⁹

⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 70 H 8

⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 70 H 9

وَجَاءَ فِي الْحَدِيثِ الْمَرْفُوعِ أَنَّ رَسُولَ اللَّهِ ص قَالَ ذَلِكَ الْيَوْمَ حِينَ بَرَزَ إِلَيْهِ بَرَزَ الْإِيمَانُ كُلُّهُ إِلَى الشِّرْكِ كُلِّهِ.

And it has come in the Hadeeth said, 'Rasool-Allah^{-saww} said that day when he^{-asws} duelled to him: 'There goes the Eman - all of it, to (duel) the Shirk - all of it!''¹⁰

وَفِي الْحَدِيثِ الْمَرْفُوعِ أَنَّ رَسُولَ اللَّهِ ص لَمَّا بَارَزَ عَلِيٌّ عُمَرَا مَا زَالَ رَافِعًا يَدَيْهِ مُسَبِّحًا رَأْسَهُ قِبَلَ السَّمَاءِ دَاعِيًا رَبَّهُ قَائِلًا اللَّهُمَّ إِنَّكَ أَخَذْتَ مِنِّي عُيْبَةَ يَوْمِ بَدْرٍ وَ حَمَزَةَ يَوْمِ أُحُدٍ فَاحْفَظْ عَلَيَّ الْيَوْمَ عَلِيًّا رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

And in the Hadeeth, raised, 'Rasool-Allah^{-saww}, when Ali^{-asws} went out to duel Amro, did not cease raising his^{-saww} hands, facing his^{-saww} head towards the sky, supplicating to his^{-saww} Lord^{-azwj}: 'O Allah^{-azwj}! You^{-azwj} Took Ubeyda from me^{-saww} on the day of Badr, and Hamza^{-asws} on the day of Ohad, so Protect Ali^{-asws} today! **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]'**.¹¹

وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَاللَّهُ مَا شَبِهَتْ يَوْمَ الْأَحْزَابِ قَتْلَ عَلِيٍّ عُمَرَا وَ تَحَاذُلَ الْمُشْرِكِينَ بَعْدَهُ إِلَّا بِمَا قَصَهُ تَعَالَى قِصَّةَ دَاوُدَ وَ جَالُوتَ فِي قَوْلِهِ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَ قَتَلَ دَاوُدُ جَالُوتَ

And Jabir Bin Abdullah Al-Ansari said, 'By Allah^{-azwj}! How resembling was the day of the (battle of) 'Al-Ahzaab', by the killing by Ali^{-asws} Amro, and the Polytheists abandoned after it, except with what the Exalted has Narrated the story of Dawood^{-as} and Goliath in His^{-azwj} Words: **So they defeated them by the Permission of Allah. And Dawood killed Goliath [2:251]'**.¹²

وَرَوَى عُمَرُ بْنُ عَظَمٍ عَنْ عَمْرِو بْنِ عُبَيْدٍ عَنِ الْحَسَنِ أَنَّ عَلِيًّا ع لَمَّا قَتَلَ عُمَرَا جَزَّ رَأْسُهُ وَ حَمَلَهُ فَأَلْقَاهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَامَ أَبُو بَكْرٍ وَ عُمَرُ فَقَبَّلَا رَأْسَهُ وَ وَجْهَ رَسُولِ اللَّهِ ص يُهَلِّلُ فَقَالَ هَذَا النَّصْرُ أَوْ قَالَ هَذَا أَوَّلُ النَّصْرِ.

And it is reported by Umar Bin Azhar, from Amro Bin Ubeyd, from Al Hassan,

'When Ali^{-asws} (killed) Amro, he^{-asws} cut off his head and carried it and threw it in front of Rasool-Allah^{-saww}. Abu Bakr and Umar both kissed his^{-asws} head, and the face of Rasool-Allah^{-saww} was beaming. He^{-saww} said: 'This is the victory' or said: 'This is the first victory'.¹³

وَفِي الْحَدِيثِ الْمَرْفُوعِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: يَوْمَ قَتَلَ عَمْرُو دَهَبَ رِيحُهُمْ وَ لَا يَعْرُزُونَنَا بَعْدَ الْيَوْمِ وَ نَحْنُ نَعْرُزُهُمْ إِنْ شَاءَ اللَّهُ.

And in the raised Hadeeth – 'Rasool-Allah^{-saww} said on the day Amro was killed: 'Their wind has gone and they will not battle us after today, and we will be battling them, if Allah^{-azwj} so Desires'.¹⁴

¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 10

¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 11

¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 12

¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 13

¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 14

وَيُنْبَغِي أَنْ يُذَكَّرَ مَلَكُصُ هَذِهِ الْقِصَّةِ مِنْ مَعَاذِي الْوَاقِدِيِّ وَابْنِ إِسْحَاقَ قَالَا خَرَجَ عَمْرُو بْنُ عَبْدِ وَدٍّ يَوْمَ الْخَنْدَقِ وَفَدَّكَانَ شَهِدَ بَدْرًا فَأَرْتَتْ جَرِيحًا وَ لَمْ يَشْهَدْ أَحَدًا فَحَضَرَ الْخَنْدَقَ شَاهِرًا نَفْسَهُ مُعْلِمًا مُدِلًّا بِشَجَاعَتِهِ وَبَأْسِهِ وَ خَرَجَ مَعَهُ ضِرَارُ بْنُ الْخَطَّابِ الْفُهْرِيُّ وَ عِكْرَمَةُ بْنُ أَبِي جَهْلٍ وَ هُبَيْرَةُ بْنُ أَبِي وَهَبٍ وَ نَوْفَلُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُعِيرَةِ الْمُخْزُومِيُّونَ

And it is befitting that a summary of this story be mentioned, from (the book) 'Maghazi' of Al Waqidi and Ibn Is'haq, both said,

'Amro Bin Abd Wudd came out on the day of (battle of) 'Al-Khandaq', and he had attended (battle of) Badr. He had gone away injured and did not attend (battle of) Ohad. He was present at Al-Khandaq publicising himself as a notable fighter due to his bravery and his prowess, and there came out with him, Zirar Bin Al-Khattab Al-Fihry, and Ikrima son of Abu Jahl^{la}, and Hubeyra Bin Abu Wahab, and Nowfal Bin Abdullah Bin Al-Mugheira, of Al-Makhzumi clan.

فَطَافُوا بِحُيُوتِهِمْ عَلَى الْخَنْدَقِ إِيصَادًا وَ اِحْتِدَارًا يَطْلُبُونَ مَوْضِعًا ضَيِّقًا يَغْبِرُونَهُ حَتَّى وَقَفُوا عَلَى أَضْيَقِ مَوْضِعٍ فِيهِ فَأَكْرَهُوا خَيْلَهُمْ عَلَى الْغُبُورِ فَعَبَّرَتْ وَ صَارُوا مَعَ الْمُسْلِمِينَ عَلَى أَرْضٍ وَاحِدَةٍ وَ رَسُولُ اللَّهِ ص جَالِسٌ وَ أَصْحَابُهُ قِيَامٌ عَلَى رَأْسِهِ

They circled around the ditch, ascending, and rolling down, searching for a narrow place they could cross it, until they stoop at the narrowest place in it. They stirred their horses upon the crossing. They cross and came to be with the Muslims upon one land, and Rasool-Allah^{saww} was seated, and his^{saww} companions were standing by his^{saww} head.

فَتَقَدَّمَ عَمْرُو بْنُ عَبْدِ وَدٍّ فَدَعَا إِلَى الْبَرَارِ مِرَارًا فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ فَلَمَّا أَكْثَرَ قَامَ عَلَيَّ ع فَقَالَ أَنَا أَبَارُهُ يَا رَسُولَ اللَّهِ فَأَمَرَ بِالْجُلُوسِ وَ أَعَادَ عَمْرُو الْبِدَاءَ وَ النَّاسُ سَكَتُوا عَلَى رُؤُوسِهِمُ الطَّيْرَ

Amro Bin Abd Wudd came forward and called to the duel, repeatedly, but no one stood to him. When he had frequented, Ali^{asws} stood up and said: 'I^{asws} will duel him, O Rasool-Allah^{saww}!' He^{saww} instructed him^{asws} with sitting down, and he repeated the call, and the people were silent (as if there was) the bird upon their heads.

فَقَالَ عَمْرُو أَيُّهَا النَّاسُ إِنَّكُمْ تَزْعُمُونَ أَنَّ قَتْلَكُمْ فِي الْجَنَّةِ وَ قَتْلَانَا فِي النَّارِ أَفَمَا يُحِبُّ أَحَدُكُمْ أَنْ يُقَدِّمَ عَلَى الْجَنَّةِ أَوْ يُقَدِّمَ عَدُوًّا لَهُ إِلَى النَّارِ فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ فَقَامَ عَلَيَّ ع دَفْعَةً ثَانِيَةً وَ قَالَ أَنَا لَهُ يَا رَسُولَ اللَّهِ فَأَمَرَ بِالْجُلُوسِ

Amro said, 'O you people! You are claiming that your fighters would be in the Paradise and our fighters would be in the Fire, so doesn't even one of you love to come forward to the Paradise, and send an enemy of his to the Fire?' But no one stood up to him. Ali^{asws} stood up the second time and said: 'I^{asws} am for him, O Rasool-Allah^{saww}!' But he^{saww} instructed him^{asws} with sitting down.

فَجَالَ عَمْرُو بِفَرَسِهِ مُثْبِلًا وَ مُدْبِرًا إِذْ جَاءَتْ عَظَمَاءُ الْأَخْرَابِ فَوَقَفَتْ مِنْ وَرَاءِ الْخَنْدَقِ وَ مَدَّتْ أَعْنَاقَهَا تَنْظُرُ فَلَمَّا رَأَى عَمْرُو أَنَّ أَحَدًا لَا يُجِيبُهُ قَالَ

وَ وَقَفْتُ إِذْ جَبُنَ الشُّجَاعُ مَوْقِفَ الْقَرْنِ الْمُنَاجِزِ
إِنَّ الشَّجَاعَةَ فِي الْفَتَى وَ الْجُودُ مِنْ خَيْرِ الْغَرَائِزِ .

وَ لَقَدْ بَحَثْتُ مِنَ الْبِدَاءِ بِحَفِيهِمْ هَلْ مِنْ مُبَارِزٍ
إِنِّي كَذَلِكَ لَمْ أَزَلْ مُتَسَرِّعًا قَبْلَ الْهَرَازِ

Amro spurred his horse coming and going, when the great ones of the allies and stood behind the ditch, and their necks were extended, looking. When they saw Amro and no one was

answering him, (Amro) said (a couplet), 'And I have hastened with the call to all of them, 'Is there anyone for duel?', and I have paused when the braves were cowards, standing of the generation of duellers. I am like that, not ceasing to be quick in front of the trembling ones, the bravery in the youth and the generosity are from the good instincts'.

فَقَامَ عَلِيٌّ ع فَقَالَ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِي مُبَارَزَتِهِ فَقَالَ اِذْنٌ قَدْ نَا فَعَلَّدَهُ سَيْفُهُ وَ عَمَّمَهُ بِعِمَامَتِهِ وَ قَالَ اِفْضِ لِشَأْنِكَ

Ali^{-asws} stood up and said: 'O Rasool-Allah^{-saww}! Allow me^{-asws} in duelling him'. He^{-saww} said: 'Come closer!' He^{-asws} went closer. He^{-saww} collared him^{-asws} with his^{-saww} sword, and turbaned him^{-asws} with his^{-saww} turban and said: 'Go to your^{-asws} glory!'

فَلَمَّا انْصَرَفَ قَالَ اللَّهُمَّ أَعِنِّي عَلَيْهِ فَلَمَّا قُرِبَ مِنْهُ قَالَ لَهُ مُجِيباً إِيَّاهُ مِنْ شَعْرِهِ.

لَا تَعْجَلَنَّ فَقَدْ أَتَاكَ مُجِيبُ صَوْتِكَ غَيْرَ عَاجِزٍ
إِنِّي لَأَمَلٌ أَنْ أَقِيمَ عَلَيْكَ نَائِحَةَ الْحَنَائِزِ
دُو نِيَّةٍ وَ بَصِيرَةٍ يَرْجُو بِذَلِكَ نَجَاةً فَائِزٍ
مِنْ صَرِيَّةٍ قَوْهَاءَ يَنْفَى دَكْرُهَا عِنْدَ الْهَرَاهِزِ.

When he^{-asws} left, he^{-saww} said: 'O Allah^{-azwj}! Assist him^{-asws}!' When he^{-asws} was near to him, answering him to his couplet: 'Do not be hasty, for an answerer to your voice has come, being without frustration, with intention and insight, wishing by that the success of salvation. I^{-asws} am hopeful to establish the lamentation of the funerals upon you from one strike, so its mention would remain during the battle skirmish'.

فَقَالَ عَمْرُو مَنْ أَنْتَ وَ كَانَ عَمْرُو شَيْخاً كَبِيراً قَدْ جَاوَزَ الثَّمَانِينَ وَ كَانَ نَدِيمَ أَبِي طَالِبٍ فِي الْجَاهِلِيَّةِ فَانْتَسَبَ عَلِيٌّ ع لَهُ وَ قَالَ أَنَا ابْنُ أَبِي طَالِبٍ فَقَالَ أَجَلٌ لَقَدْ كَانَ أَبُوكَ نَدِيماً لِي وَ صَدِيقاً فَارْجِعْ فَإِنِّي لَا أَحِبُّ أَنْ أَقْتُلَكَ

Amro said, 'Who are you^{-asws}? And Amro was a great brave having exceeded eighty years, and he was a companion of Abu Talib^{-asws} during the pre-Islamic period, so Ali^{-asws} attributed to him^{as} and said: 'I^{-asws} am a son^{-asws} of Abu Talib^{-asws}!' He said, 'Yes, your^{-asws} father^{as} used to be a companion of mine and a friend, so return, for I do not like to kill you^{-asws}'.

كَانَ شَيْخَنَا أَبُو الْخَيْرِ مُصَدِّقُ بْنُ شَيْبٍ النَّحْوِيُّ يَقُولُ إِذَا مَرَرْنَا فِي الْقِرَاءَةِ عَلَيْهِ بِهَذَا الْمَوْضِعِ وَ اللَّهُ مَا أَمَرَهُ بِالرُّجُوعِ إِنْ بَاءَ عَلَيْهِ بَلَنَ خَوْفاً مِنْهُ فَقَدْ عَرَفَ قَتْلَاهُ يَنْدِرُ وَ أَحَدٌ وَ عَلِمَ أَنَّهُ إِنْ نَاهَضَهُ قَتَلَهُ فَاسْتَحْيَا أَنْ يُظْهِرَ الْفُشْلَ فَأُطْهِرَ الْإِنْبَاءَ وَ الْإِزْعَاءَ وَ إِنَّهُ لَكَاذِبٌ فِيهَا

Our elder Abu Al-Khayr Musaddiq Bin Shabeeb Al-Nahwy was saying, 'When we passed in reading out to him of this place, 'By Allah^{-azwj}! He did not instruct him^{-asws} with the return to let him^{-asws} live, but it was out of fear from him^{-asws}, for he had recognised his^{-asws} fighting at Badr and Ohad, and he knew that if he were to get up, he^{-asws} would kill him. So, he was ashamed to reveal the failure, so he manifested the letting him^{-asws} live and the care for him^{-asws}, and he was a liar in it'.

قَالُوا فَقَالَ لَهُ عَلِيٌّ ع لِكَيْتِي أَحِبُّ أَنْ أَقْتُلَكَ فَقَالَ يَا ابْنَ أَخِي إِنِّي لَأَحْتَرُّ أَنْ أَقْتُلَ الرَّجُلَ الْكَرِيمَ مِثْلَكَ فَارْجِعْ وَرَاءَكَ خَيْرٌ لَكَ

They said, 'Ali^{-asws} said to him: 'But I^{-asws} would love to kill you!' He said, 'O son^{-asws} of my brother^{as}! I dislike killing a benevolent man like you^{-asws}, so returning back would be better for you^{-asws}'.

فَقَالَ عَلِيٌّ ع إِنَّ قُرَيْشًا يَتَخَدَّثُ عَنْكَ أَنَّكَ قُلْتَ لَا يَدْعُونِي أَحَدٌ إِلَى ثَلَاثٍ إِلَّا أُجِيبُ وَ لَوْ إِلَى وَاحِدَةٍ مِنْهَا قَالَ أَجَلٌ قَالَ فَإِنِّي أَدْعُوكَ إِلَى الْإِسْلَامِ قَالَ دَعِ هَذِهِ قَالَ فَإِنِّي أَدْعُوكَ إِلَى أَنْ تَرْجِعَ مَعِيَ يَتَّبِعُكَ مِنْ قُرَيْشٍ إِلَى مَكَّةَ قَالَ إِذَا تَتَخَدَّثُ نِسَاءُ قُرَيْشٍ عَنِّي أَنَّ غُلَامًا خَدَعَنِي

Ali^{-asws} said: 'Quraysh are narrating that you said, 'No one calls me to three, except I answer, and even if to one of these'. He said, 'Yes'. He^{-asws} said: 'So I^{-asws} am calling you to Al-Islam'. He said, 'Leave this'. He^{-asws} said: 'So I^{-asws} am calling you to return along with the ones from Quraysh following you, back to Makkah'. He said, 'Then the women of Quraysh would narrate about me that a boy deceived me'.

قَالَ فَإِنِّي أَدْعُوكَ إِلَى الْبَرَارِ رَاجِلًا فَحِمِي عَمْرُو وَ قَالَ مَا كُنْتُ أَطْلُ أَحَدًا مِنَ الْعَرَبِ يَرُومُهَا مِنِّي ثُمَّ نَزَلَ فَعَقَرَ فَرَسَهُ وَ قِيلَ صَرَبَ وَجْهَهُ فَقَرَّ وَ تَحَاوَلَا فَتَارَتْ لُهُمَا غَبْرَةٌ وَارْتَمَا عَنِ الْعُيُونِ إِلَى أَنْ سَمِعَ النَّاسُ التَّكْبِيرَ عَلِيًّا مِنْ تَحْتِ الْعَبْرَةِ

He^{-asws} said: 'So I^{-asws} am calling you to the duel on foot'. Amro prided and said, 'I have not thought that there is anyone from the Arabs is more striking than I am!' Then he descended and hamstrung his horse. And it is said, he slapped its face so it fled, and they both circled around each other and the dust was raised for them covering them from the eyes until the people heard the exclamation of the Takbeer of Ali^{-asws} from under the dust.

فَعَلِمُوا أَنَّ عَلِيًّا قَتَلَهُ وَ انْجَلَبَتِ الْعَبْرَةُ عَنْهُمَا وَ عَلِيٌّ رَاكِبٌ صَدْرُهُ يَخْرُ رَأْسُهُ وَ فَرَّ أَصْحَابُهُ لِيَعْبُرُوا الْخَنْدَقَ فَطَفِرَتْ بِهِمْ خَيْلُهُمْ إِلَّا نَوْفَلُ بْنُ عَبْدِ اللَّهِ فَإِنَّهُ قَصَرَ فَرَسُهُ فَوَقَعَ فِي الْخَنْدَقِ فَرَمَاهُ الْمُسْلِمُونَ بِالْحِجَارَةِ

They knew that Ali^{-asws} had killed him and the dust settled from them, and Ali^{-asws} was upon his chest, severing his head, and his companions fled to cross back over the ditch. But the cavalry (of the Muslims) won with them except for Nowfal Bin Abdullah, for his horse was short and it fell in the ditch, and the Muslims pelted him with the stones.

فَقَالَ يَا مَعْشَرَ النَّاسِ أَكْرِمُوا مِنْ هَذِهِ فَنَزَلَ إِلَيْهِ عَلِيٌّ ع فَقَتَلَهُ وَ أَذْرَكَ الرُّيْبُ هُبَيْرَةَ بْنَ أَبِي وَهَبٍ فَصَرَبَهُ فَقَطَعَ قَرْبُوسَهُ وَ سَقَطَتْ دِرْعُكَ كَانَ حَمَلَهَا مِنْ وَرَائِهِ فَأَخَذَهُ الرُّيْبُ وَ أَلْفَى عِكْرِمَةَ رُحْمَهُ

He^{-asws} said: 'O community of people! You are more honourable than this!' Ali^{-asws} descended to him and killed him, and Al-Zubeyr Hubeyra Bin Abu Wahab, and struck him. He cut off his saddle, and the armour which he had been carrying behind him, fell off. So, Al-Zubeyr took it and Ikrimah threw down his spear.

وَ نَاوَشَ عُمَرُ بْنُ الْخَطَّابِ ضِرَارَ بْنَ عَمْرٍو فَحَمَلَ عَلَيْهِ ضِرَارٌ حَتَّى إِذَا وَجَدَ عُمَرُ مَسَّ الرُّيْحِ رَفَعَهُ عَنْهُ وَ قَالَ إِنَّمَا لِبَعْمَةٌ مَشْكُورَةٌ فَاحْفَظْهَا يَا ابْنَ الْخَطَّابِ إِنِّي كُنْتُ أَلَيْتُ أَنْ لَا يَمْتَلِئَ يَدَايَ مِنْ قَتْلِ قُرَيْشٍ فَأَقْتُلُهُ فَأَنْصَرَفَ ضِرَارٌ رَاجِعًا إِلَى أَصْحَابِهِ.

And Umar Bin Al-Khattab seized Zirar Bin Amro. So, Zirar attacked upon him until when Umar found the touch of the spear being raised away from him, and said, 'It is a favour to be thankful for, O Umar Bin Al-Khattab! I do not want to fill my hands from killing a Quraysh'. Zirar left returning to his companions".¹⁵

¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 70 H 15

CHAPTER 71 – WHAT WAS MANIFEST FROM HIS^{-asws} MERITS DURING THE BATTLE OF KHYBER

1- يف، الطرائف روى أحمد بن حنبل في مسنده من أكثر من ثلاثة عشر طريقاً فمنها عن عبد الله بن بريدة قال سمعت أبي يقول حاضراً خيبر فأخذ اللواء أبو بكر فأنصرف ولم يفتح له ثم أخذها من الغد عمر فرجع ولم يفتح له ثم أخذها عثمان ولم يفتح له وأصاب الناس يومئذ شدة وجهد

(The book) 'Al Taraaif' – It is reported by Ahmad Bin Hanbal in his (book) Musnad', from more than thirteen ways. From these is from Abdullah Bin Bureyda who said,

'I heard by father saying, 'We were present at Khyber. Abu Bakr took the flag and left and did not have victory for him. Then Umar took it the next morning. He returned and did not have victory or him. Then Usman took it, and did not have victory for him, and on that day the people were afflicted with difficulties and exertion.

فَقَالَ رَسُولُ اللَّهِ ص إِنِّي دَافِعُ الرَّايَةَ غَدًا إِلَى رَجُلٍ يُحِبُّهُ اللَّهُ وَرَسُولُهُ وَ يُحِبُّ اللَّهُ وَرَسُولَهُ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ لَهُ

Rasool-Allah^{-saww} said: 'I^{-saww} shall hand over the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him. He will not return until Allah^{-azwj} Grants victory to him'.

وَبِتْنَا طَيِّبَةً أَنْفُسِنَا أَنْ نَفْتَحَ غَدًا ثُمَّ قَامَ قَائِمًا وَ دَعَا بِاللَّوَاءِ وَ النَّاسُ عَلَى مَصَافِهِمْ وَ دَعَا عَلِيًّا ع وَ هُوَ أَرْمَدُ فَتَقَلَّ فِي عَيْنِهِ وَ دَفَعَ إِلَيْهِ اللَّوَاءَ وَ فُتِحَ لَهُ.

And we spent the night feeling good within ourselves that we shall be victorious tomorrow. Then he^{-saww} stood up straight and called for the flag, and the people were upon their rows, and he^{-saww} called Ali^{-asws}, and he^{-asws} had sore eyes. He^{-saww} applied his^{-saww} saliva in his^{-asws} eyes, and handed the flag to him^{-asws}, and there was victory for him^{-asws}.¹⁶

فَمِنْ رَوَايَةِ الْبُخَارِيِّ وَ مُسْلِمٍ فِي صَحِيحِهِمَا [صَحِيحَتُهُمَا] مِنْ بَعْضِ طُرُقِهِمَا أَنَّ رَسُولَ اللَّهِ ص قَالَ فِي يَوْمِ الْخَيْبَرِ لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهُ وَرَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَرَسُولُهُ

From a report of Al Bukhari and Muslim in their (books) 'Saheeh', from one of their ways,

'Rasool-Allah^{-saww} said during the day of Al-Khyber: 'I^{-saww} shall give this flag tomorrow to a man who, Allah^{-azwj} will Grant victory upon his^{-asws} hands. He^{-asws} loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him'.

قَالَ قَبَاتُ النَّاسِ يَدُوكُونَ لَيْلَتُهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غُدُوًّا إِلَى رَسُولِ اللَّهِ ص كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالُوا هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ

He (the narrator) said, 'The people spent the night pacing their night, which one of them would be given it. When it was morning, the people went to Rasool-Allah^{-saww}, all of them

¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 a

desiring to be given it. He^{-saww} said: 'Where is Ali^{-asws} Bin Abu Talib^{-asws}?' They said, 'O Rasool-Allah^{-saww}! He^{-asws} is with a complaint in his^{-asws} eyes'.

قَالَ فَأَرْسِلُوا إِلَيْهِ فَأَتَى بِهِ فَبَصَقَ رَسُولُ اللَّهِ ص فِي عَيْنَيْهِ وَ دَعَا لَهُ فَبَرَأَ كَأَنَّمَا لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا

He (the narrator) said, 'They sent a message to him^{-asws} and came with him^{-asws}. Rasool-Allah^{-saww} applied his^{-saww} saliva in his^{-asws} eyes and supplicated for him^{-asws}, and he^{-asws} was cured as if there did not happen to be any pain for him^{-asws}. He^{-saww} gave him^{-asws} the flag. Ali^{-asws} said: 'O Rasool-Allah^{-saww}! Shall I^{-asws} kill them until they become like us?'

فَقَالَ انْفُذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَأَخْبِرُهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ تَعَالَى فِيهِ فَوَ اللَّهُ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ لَكَ حُمْرُ النَّعَمِ.

He^{-saww} said: 'Implement upon your^{-asws} gradualness until you^{-asws} descend in their courtyard. Then call them to Al-Islam and inform them with what Obligates upon them, from the rights of Allah^{-azwj} the Exalted in it. By Allah^{-azwj}! If Allah^{-azwj} were to Guide one man through you^{-asws}, it would be better for you than for the red camel happens to be for you^{-asws}'.¹⁷

فَمِنْ رَوَايَاتِ الشَّافِعِيِّ ابْنِ الْمَغَازِلِيِّ فِي كِتَابِ الْمَنَاقِبِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ إِلَى خَيْبَرَ فَلَمْ يَفْتَحْ لَهُ ثُمَّ بَعَثَ عُمَرَ فَلَمْ يَفْتَحْ لَهُ فَقَالَ لِأَعْظَمِ الرَّايَةَ عَدَاً رَجُلًا كَرَاراً غَيْرَ فَرَارٍ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

From the reports of the Shafie Ibn Al Maghazili in the book 'Al Manaqib', from Saeed Bin Al Musayyab, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{-saww} sent Abu Bakr to Khyber, but there was no victory for him. Then he^{-saww} sent Umar, but there was no victory for him. So, he^{-saww} said: 'I^{-saww} shall give the flag tomorrow to a man who is a persistent attacker, not a fleer. He^{-asws} loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}'.

فَدَعَا عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ هُوَ أَرْمَدُ الْعَيْنِ فَتَقَلَّ فِي عَيْنَيْهِ فَفَتَحَ عَيْنَيْهِ كَأَنَّهُ لَمْ يَرْمَدْ فَطُ فَقَالَ خُذْ هَذِهِ الرَّايَةَ فَاْمُضْ بِهَا حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ

He^{-saww} called Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was with conjunctivitis of the eyes. He^{-saww} applied saliva in his^{-asws} eyes, and his^{-asws} eyes opened as if he had not conjunctivitis at all. He^{-saww} said: 'Take the flag and go with it until Allah^{-azwj} Grants victory to you^{-asws}'.

فَخَرَجَ يَهْرُولُ وَ أَنَا خَلْفَ أَثَرِهِ حَتَّى رَكَزَ رَايَتَهُ فِي أَصْلِهِمْ تَحْتَ الْحِصْنِ فَاطْلَعَ رَجُلٌ يَهُودِيٌّ مِنْ رَأْسِ الْحِصْنِ فَقَالَ مَنْ أَنْتَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَلْتَقَتْ إِلَى أَصْحَابِهِ فَقَالَ عَلَيْهِمُ وَ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى قَالَ فَمَا رَجَعَ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ.

He^{-saww} went out sprinting and I was behind in his^{-asws} tracks until he^{-asws} ran. I saw him^{-asws} in their base beneath the fortress. A Jewish man emerged from the top of the fortress and said, 'Who are you^{-asws}? He^{-asws} said: 'Ali^{-asws} Bin Abu Talib^{-asws}'. He turned towards his companions

¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 b

and said, 'By the One^{-azwj} Who Revealed the Torah unto Musa^{as}! You will be overcome'. He^{-asws} did not return until Allah^{-azwj} had Granted victory to him^{-asws}'.¹⁸

وَرَوَاهُ غُلَمَاءُ التَّارِيخِ مِثْلُ مُحَمَّدِ بْنِ يَحْيَى الْأَزْدِيِّ وَ ابْنِ جَرِيرٍ الطَّبْرِيِّ وَ الْوَاقِدِيِّ وَ مُحَمَّدُ بْنُ إِسْحَاقَ وَ أَبِي بَكْرٍ الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ وَ أَبِي نُعَيْمٍ فِي كِتَابِ حِلْيَةِ الْأَوْلِيَاءِ وَ الْأَشْهُبِيُّ فِي الْإِعْتِقَادِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَ سَهْلِ بْنِ سَعْدٍ وَ سَلَمَةَ بْنِ الْأَكْوَعِ وَ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ جَابِرِ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا بَكْرٍ بِرَايَتِهِ مَعَ الْمُهَاجِرِينَ هِيَ رَايَتُهُ الْبَيْضَاءُ فَعَادَ يُؤَنِّبُ قَوْمَهُ وَ يُؤَيِّدُهُمْ ثُمَّ بَعَثَ عُمَرَ مِنْ بَعْدِهِ فَرَجَعَ يُجِبُّ أَصْحَابَهُ وَ يُجَبِّتُونَهُ حَتَّى سَاءَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

And it is reported by the scholars of history like Muhammad Bin Yahya Al Azdy, and Ibn Jareer Al Tabari, and Al Waqidi, and Muhammad Bin Is'haq, and Abu Bakr Al Bayhaqi in (the book) 'Dalail Al Nubuwwah', and Abu Nueym in the book 'Hilyat Al Awliya', and Al Ashnuhy in (the book) 'Al Itiqad', from Abdullah Bin Umar and Sahl Bin Sa'ad, and Salamah Bin Al Akwa, and Abu Saeed Al Khudri, and Jabir Al Ansari,

'The Prophet^{-saww} sent Abu Bakr with his^{-saww} flag with the Emigrants. It was the white flag. He returned rebuking his people and they were rebuking him. Then he^{-saww} sent Umar from after him. He returned accusing his companions of cowardice and they were accusing him of cowardice, until that was worse for the Prophet^{-saww}.

فَقَالَ لِأَعْطَيْنَ الرَّايَةَ عِدًّا رَجُلًا يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ فَأَعْطَاهَا عَلِيًّا فَفُتِحَ عَلَى يَدَيْهِ.

He^{-saww} said: 'I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him. He is a persistent attacker, not a fleer. He will not return until Allah^{-azwj} Grants victory upon his hands'. He^{-saww} gave it to Ali^{-asws}, and there was victory upon his^{-asws} hands'.¹⁹

وَرَوَاهُ الثَّعْلَبِيُّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ يَهْدِيكَ صِرَاطًا مُسْتَقِيمًا وَ يَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا وَ ذَلِكَ فِي فَتْحِ خَيْبَرَ

And Al-Sa'alby reported it in interpretation of Words of the Exalted: **and Guide you on a Straight Path [48:2] And Allah will Help you with a Mighty Help [48:3]**, 'And that is regarding the conquest of Khyber.

قَالَ خَاصَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ خَيْبَرَ حَتَّى أَصَابَتْهُمْ مَخْمَصَةٌ شَدِيدَةٌ وَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى اللَّوَاءَ عُمَرَ بْنَ الْخَطَّابِ وَ تَخَصَّ مِنْ تَخَصَّ مَعَهُ مِنَ النَّاسِ فَلَقُوا أَهْلَ خَيْبَرَ فَانْكَشَفَ عُمَرُ وَ أَصْحَابُهُ وَ رَجَعُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجِبُّهُ أَصْحَابُهُ وَ يُجَبِّتُهُمْ

He (the narrator) said, 'Rasool-Allah^{-saww} besieged the people of Khyber until they were afflicted by severe hunger. And Rasool-Allah^{-saww} gave the flag to Umar Bin Al-Khattab, and he got up with the ones from the people who got up. They met the people of Khyber, and Umar and his companions were exposed, and they returned to Rasool-Allah^{-saww}. He accused his companions of cowardice and they accused him of cowardice.

وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَخَذَتْهُ الشَّقِيقَةُ فَلَمْ يَخْرُجْ إِلَى النَّاسِ فَأَخَذَ أَبُو بَكْرٍ رَايَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ تَخَصَّ فَقَاتَلَ ثُمَّ رَجَعَ فَأَخَذَهَا عُمَرُ فَقَاتَلَ ثُمَّ رَجَعَ فَأَخْبَرَ بِذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ أَنَا اللَّهُ لَأُعْطِيَنَّ الرَّايَةَ عِدًّا رَجُلًا يُحِبُّ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَأْخُذُهَا عَنَوَةً وَ لَيْسَ تَمَّ عَلَيَّ

¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 c

¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 d

And Rasool-Allah^{-saww} had been seized by the migraine, so he^{-saww} did not come out to the people. So, Abu Bakr took the flag of Rasool-Allah^{-saww}, then got up and fought, then returned. Umar took it and fought, then returned. Rasool-Allah^{-saww} was informed with that. He^{-saww} said: 'By Allah^{-azwj}! I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}. He would take it forcefully, and it wouldn't be against me^{-saww}'.

فَلَمَّا كَانَ الْغَدُ تَطَاوَلَ إِلَيْهَا أَبُو بَكْرٍ وَ عُمَرُ وَ رَجُلٌ مِنْ قُرَيْشٍ رَجَاءُ كُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَكُونَ هُوَ صَاحِبَ ذَلِكَ فَأَرْسَلَ رَسُولُ اللَّهِ ص سَلَمَةَ بْنَ الْأَكْوَعِ إِلَى عَلِيٍّ ع فَجَاءَهُ عَلَى بَعِيرٍ لَهُ حَتَّى أَتَاهُ قَرِيباً مِنْ رَسُولِ اللَّهِ ص وَ هُوَ أَرْمَدُ قَدْ عَصَبَ عَيْنَيْهِ بِشَيْءٍ بَرْدٍ قَطْرِي

When it was the next morning, Abu Bakr, and Umar, and a man from Quraysh coveted it, each one of them wishing that he would happen to be the owner of that. Rasool-Allah^{-saww} sent Salama Bin Al-Akwa to Ali^{-asws}. He^{-asws} came with him^{-asws} upon a camel of his until he knelt it nearby Rasool-Allah^{-saww}, and soreness had afflicted his^{-asws} eyes and he^{-asws} was wearing a blindfold.

قَالَ سَلَمَةُ فَجَنُثُ بِهِ أَقْوَدُهُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص مَا لَكَ قَالَ رَمَدْتُ قَالَ اذْنُ مَيِّ قَدَنَا مِنْهُ فَتَقَلَّ فِي عَيْنَيْهِ فَمَا شَكَ وَجَعَهَا بَعْدُ حَتَّى مَضَى لِسَبِيلِهِ ثُمَّ أَعْطَاهُ الرَّايَةَ فَتَهَضَّ بِالرَّايَةِ.

Salama said, 'I came with him^{-asws} and sat him^{-asws} to Rasool-Allah^{-saww}. Rasool-Allah^{-saww} said: 'What is the matter with you^{-asws}?' He^{-asws} said: 'I^{-asws} have sore eyes'. He^{-saww} said: 'Come near me^{-saww}'. He^{-asws} went near him^{-saww}. He^{-saww} applied his^{-saww} saliva in his^{-asws} eyes, and he^{-asws} did not complain of its pain until he^{-asws} went on his^{-asws} way. Then he^{-saww} gave him^{-asws} the flag, and he^{-asws} got up with the flag".²⁰

ثُمَّ ذَكَرَ النَّعْلِيُّ صُورَةَ خَالِ الْحَرْبِ بَيْنَ عَلِيٍّ وَ بَيْنَ مَرْحَبٍ وَ كَانَ عَلَى رَأْسِ مَرْحَبٍ مِعْفَرٌ مُصْفَرٌّ وَ حَجَرٌ قَدْ ثَقَبَهُ مِثْلُ الْبَيْضَةِ عَلَى رَأْسِهِ ثُمَّ قَالَ فَاحْتَلَفَا ضَرْبَتَيْنِ فَبَدَرَهُ عَلِيٌّ ع بِضَرْبَةٍ فَقَدَّ الْحَجَرَ وَ الْمِعْفَرَ وَ فَلَقَ رَأْسَهُ حَتَّى أَخَذَ السِّيفُ فِي الْأَضْرَاسِ وَ أَخَذَ الْمَدِينَةَ وَ كَانَ الْفَتْحُ عَلَى يَدِهِ.

Then Sa'alby mentioned an image of the situation of the battle between Ali^{-asws} and Marhab, 'And upon the head of Marhab was a yellow helmet and a rock. He had punctured it like the egg upon his head. Then he said, 'They exchanged two strikes each. Ali^{-asws} rushed him with a strike. It split the rock, and the helmet, and split his head to the extent that he^{-asws} took the sword from the teeth, and he^{-asws} took the city, and the conquest was upon his^{-asws} hands".²¹

قَالَ السَّيِّدُ وَ رَأَيْتُ فِي الْحَدِيثِ الَّذِي رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ فِي الْمَوْضِعِ الَّذِي تَقَدَّمَ الْإِشَارَةُ إِلَيْهِ وَ هُوَ فِي أَوَاخِرِ كُتُبِ الْجُزْءِ الرَّابِعِ زِيَادَةً وَ هِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ فَتَشَاوَقْتُ لَهَا رَجَاءً أَنْ أَدْعَى لَهَا فَدَعَا رَسُولُ اللَّهِ ص عَلِيٍّ بْنَ أَبِي طَالِبٍ ع فَأَعْطَاهُ الرَّايَةَ وَ قَالَ امشِ وَ لَا تَلْتَفِتْ حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ

The Seyyid said, 'And I saw in the Hadeeth which is reported by Muslim in his (book) 'Saheeh' in the place which he prefaced the indication to it, and it is in its last page from the fourth volume,

'And there is an addition, and it is that Umar Bin Al-Khattab said, 'I did not love the governance except on that day, and I was desirous for it with such a desire that I supplicated for it. But

²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 e

²¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 f

Rasool-Allah^{-saww} called Ali^{-asws} Bin Abu Talib^{-asws} and gave him^{-asws} the flag and said: 'Walk and do not turn around until Allah^{-azwj} Grants victory to you^{-asws}'.

قَالَ فَسَارَ عَلَيَّ شَيْئاً ثُمَّ وَقَفْتُ وَ لَمْ يَلْتَفِتْ فَصَرَخَ يَا رَسُولَ اللَّهِ عَلَى مَاذَا أَقَاتِلُ قَالَ قَاتِلُهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ فَعَلُوا فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَ أَمْوَالَهُمْ إِلَّا بِحَبْلٍ وَ حَسَابُكُمْ عَلَى اللَّهِ.

He (the narrator) said, 'Ali^{-asws} travelled a bit, then stopped and did not turn around. He^{-asws} shouted: 'O Rasool-Allah^{-saww}! What is that I^{-asws} should fight (until)?' He^{-saww} said: 'Kill them until they testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}. If they do so, then you^{-asws} would have prevented their blood from you^{-asws} and their wealth, except by its right, and their Reckoning would be upon Allah^{-azwj}'.²²

أَقُولُ وَ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ التِّرْمِذِيِّ عَنِ الْبَرَاءِ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ إِلَى الْيَمَنِ جَيْشَيْنِ وَ أَمَرَ عَلَى أَحَدِهِمَا عَلِيّاً وَ عَلَى الْآخَرِ خَالِداً فَقَالَ إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ قَالَ فَفَتَحَ عَلِيٌّ حِصْناً فَأَخَذَ مِنْهُ جَارِيَةً

I (Majlisi) am saying, 'And it is reported by Ibn Al Aseer in (the book) 'Jamie Al Usool', from (the book) 'Saheeh' of Al Tirmizi, from Al Bara'a,

'Rasool-Allah^{-saww} sent two armies to Al-Yemen, and he^{-saww} made Ali^{-asws} as commander upon one of them, and Khalid upon the other. He^{-saww} said: 'When the fighting takes place, then Ali^{-asws} (is the commander)'. Ali^{-asws} conquered a fortress and took a girl from it'.

قَالَ فَكَتَبَ مَعِيَ خَالِدٌ إِلَى رَسُولِ اللَّهِ ص بِخَبَرِهِ قَالَ فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ص وَ قَرَأَ الْكِتَابَ رَأَيْتُهُ يَتَغَيَّرُ لَوْنُهُ فَقَالَ مَا تَرَى فِي رَجُلٍ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ فَقُلْتُ أَغُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِ رَسُولِهِ وَ إِنَّمَا أَنَا رَسُولٌ فَسَكَتَ.

He (the narrator) said, 'Khalid wrote (a letter) to Rasool-Allah^{-saww} (sending it) with me, with its news. When I arrived to Rasool-Allah^{-saww} and read out the letter, I saw his^{-saww} complexion change. He^{-saww} said: 'What is your view of a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}? I said, 'I seek Refuge with Allah^{-azwj} from the Wrath of Allah^{-azwj} and anger of His^{-azwj} Rasool^{-saww}, and rather I am only a messenger'. He^{-saww} was silent'.²³

وَ رَوَى أَيْضاً مِنَ التِّرْمِذِيِّ عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَ أَحَبَّرَنِي أَنَّهُ يُحِبُّهُمْ قِيلَ يَا رَسُولَ اللَّهِ سَمِّهُمْ لَنَا

And it is reported as well from Al Tirmizi, from Bureyda who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted has Commanded me^{-saww} with loving four and has Informed me^{-saww} that He^{-azwj} Loves them (as well)'. It was said, 'O Rasool-Allah^{-saww}! Name them to us'.

قَالَ عَلَيَّ مِنْهُمْ يَقُولُ ذَلِكَ ثَلَاثاً وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ سَلْمَانَ أَمَرَنِي بِحُبِّهِمْ وَ أَحَبَّرَنِي أَنَّهُ يُحِبُّهُمْ.

²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 g

²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 h

He^{-saww} said: 'Ali^{-asws} is from them' – saying that three time – 'And Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Salman^{ra}. He^{-azwj} has Commanded with loving them and Informed me^{-saww} that He^{-azwj} Loves them".²⁴

وَرُويَ مِنْ صَحِيحِي مُسْلِمٍ وَ التِّرْمِذِيِّ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ النَّبِيَّ ص يَقُولُ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ عِدَا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

And it is reported from (the books) 'Saheeh' of Muslim and Al Tirmizi, from Sa'ad Bin Abi Waqas who said,

'I heard the Prophet^{-saww} saying on the day of Khyber: 'I^{-asws} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}'.

فَتَطَاوَلْنَا فَقَالَ ادْعُوا لِي عَلِيًّا فَأُتِيَ بِهِ أَرْمَدَ فَبَصَقَ فِي عَيْنِهِ وَ دَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ.

We elongated (desired) it. He^{-saww} said: 'Call Ali^{-asws} to me^{-saww}'. They came with him^{-asws} having sore eyes. He^{-saww} applied his^{-saww} saliva in his^{-asws} eyes and handed the flag to him^{-asws}. Allah^{-azwj} Granted victory to him^{-asws}".²⁵

وَرُويَ مِنَ الصَّحِيحَيْنِ عَنْ: سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: كَانَ عَلِيٌّ ع قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ص فِي خَيْبَرَ وَ كَانَ زَمِداً فَقَالَ أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ص فَخَرَجَ عَلَيَّ فَلَحِقَ النَّبِيَّ ص فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا قَالَ رَسُولُ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ عِدَا رَجُلٍ يُحِبُّ اللَّهَ وَ رَسُولَهُ أَوْ قَالَ يُحِبُّ اللَّهَ وَ رَسُولَهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ

And it is reported from the (two books) 'Saheeh', from Salama Bin Al Akwa who said,

'Ali^{-asws} had stayed behind from the Prophet^{-saww} in Khyber, and he^{-asws} had sore eyes. He^{-asws} said (within himself^{-asws}): 'I^{-asws} have stayed back from Rasool^{-saww}-Allah^{-saww}'. So, Ali^{-asws} went out and joined up with the Prophet^{-saww}. When it was evening of the night which Allah^{-azwj} Granted victory in its morning, Rasool^{-saww}-Allah^{-saww} said: 'I^{-saww} shall give the flag', or: 'The flag would be taken tomorrow by a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}', or said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}'. Allah^{-azwj} will Grant victory upon his^{-asws} hands'.

فَإِذَا نَحْنُ بِعَلِيِّ وَ مَا نَرْجُوهُ فَقَالُوا هَذَا عَلِيٌّ فَفَتَحَ اللَّهُ عَلَيْهِ.

There we were with Ali^{-asws}, and we did not desire it. They said, 'This is Ali^{-asws}!' Allah^{-azwj} Granted victory to him^{-asws}".²⁶

وَرُويَ أَيْضاً مِنَ الصَّحِيحَيْنِ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ عِدَا رَجُلًا يُفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

And it is reported as well from the two (books) 'Saheeh', from Sahl Bin Sa'ad,

²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 i

²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 j

²⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 k

'Rasool-Allah^{-saww} said on the day of Khyber: 'I^{-saww} shall give the flag tomorrow to a man who Allah^{-azwj} will Grant victory upon his^{-asws} hands. He loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him'.

قَالَ قَبَاتِ النَّاسُ يُدَوُّونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَسْتَكْبِي عَيْنَيْهِ قَالَ فَأَرْسَلُوا إِلَيْهِ

He (the narrator) said, 'The people spent the night pacing their night, which one of them would be given it. When it was the morning, the people came to Rasool-Allah^{-saww}, all of them wishing that he be given it. He^{-saww} said: 'Where is Ali^{-asws} Bin Abu Talib^{-asws}?' It was said, 'O Rasool-Allah^{-saww}! He^{-asws} has complaint of his^{-asws} eyes'. He^{-saww} said: 'Send for him^{-asws}'.

فَأُتِيَ بِهِ فَبَصَقَ فِي عَيْنَيْهِ وَ دَعَا لَهُ فَبَرَأَ حَتَّى كَانَ كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ أَقَاتِلْهُمْ حَتَّى يَكُونُوا مِثْلَنَا

They came with him^{-asws}. He^{-saww} applied saliva in his^{-asws} eyes and supplicated for him^{-asws}, and he^{-asws} was cured until it was as if there did not happen to be any pain with him^{-asws}. He^{-saww} gave him^{-asws} the flag. Ali^{-asws} said: 'O Rasool-Allah^{-saww}! Shall I^{-asws} kill them until they become like us?'

قَالَ انْفِذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَ أَخْبِرْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ عَزَّ وَ جَلَّ فِيهِ فَوَ اللَّهُ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ خُمُرِ النَّعَمِ.

He^{-saww} said: 'Go upon your^{-asws} gradualness until you^{-asws} are in their courtyard, then call them to Al-Islam and inform them with what is Obligated upon them from the rights of Allah^{-azwj} Mighty and Majestic in it. By Allah^{-azwj}! If Allah^{-azwj} was to Guide one man through you^{-asws}, it would be better for you^{-asws} than the red camel'²⁷.

و رُوِيَ مِنَ الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ

And it is reported from the (two books) 'Saheeh', from Abu Hureyra (well-known fabricator),

'Rasool-Allah^{-saww} said on the day of Khyber: 'I^{-saww} shall give this flag to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. Allah^{-azwj} will Grant victory upon his hands'.

قَالَ عُمَرُ بْنُ الْخَطَّابِ مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ قَالَ فَتَسَاوَزْتُ لَهَا رَجَاءً أَنْ أُدْعَى لَهَا قَالَ فَقَدَا رَسُولُ اللَّهِ ص عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَأَعْطَاهُ إِيَّاهَا وَ قَالَ امشِ وَ لَا تَلْتَفِتْ حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ

Umar Bin Al-Khattab said, 'I did not love the governance except on that day'. I dedicated to it hoping to claim it. But Rasool-Allah^{-saww} called Ali^{-asws} Bin Abu Talib^{-asws} and gave it to him^{-asws}. He^{-saww} said: 'Walk and do not turn around until Allah^{-azwj} Grants victory to you^{-asws}'.

قَالَ فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَ لَمْ يَلْتَفِتْ فَصَرَخَ بِرَسُولِ اللَّهِ ص عَلَى مَا دَا أَقَاتِلُ النَّاسَ قَالَ قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَ حِسَابُهُمْ عَلَى اللَّهِ.

²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 I

He (the narrator) said, 'Ali^{-asws} travelled a bit, then stopped, and did not turn around. He^{-asws} shouted at Rasool-Allah^{-saww}: 'What is that I^{-asws} should kill the people upon?' He^{-saww} said: 'Kill them until they testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. When they do that, so you^{-asws} would have prevented their blood and their wealth from you^{-asws}, except by its right, and their Reckoning is upon Allah^{-azwj}'.²⁸

وَرَوَى ابْنُ شَيْرَوَيْهِ فِي الْفَرْدَوْسِ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَعْطِيَنَّ الرَّايَةَ عِدًّا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ لَا يَرْجِعُ حَتَّى يُفْتَحَ عَلَيْهِ يَغْنِي عَلَيَّ بَنُ أَبِي طَالِبٍ.

And it is reported by Ibn Sheyrawiya in (the book) 'Al Firdows', from Sahl Bin Sa'ad said,

'The Prophet^{-saww} said: 'I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him. He will not return until he^{-asws} is victorious upon it' – meaning Ali^{-asws} Bin Abu Talib^{-asws}'.²⁹

2- مد، العمدة بالإسناد إلى عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ وَكِيعٍ عَنِ ابْنِ لَيْلَى عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبِي يَسْمُرُ مَعَ عَلِيٍّ عَ وَكَانَ عَلِيٌّ عَ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الْبَيْتِ وَثِيَابَ الْبَيْتِ فِي الصَّيْفِ فَقِيلَ لَهُ لَوْ سَأَلْتَهُ عَنْ هَذَا فَسَأَلَهُ عَنْ هَذَا

(The book) 'Al Amdah' – By the chain to Abdullah Bin Ahmad, from his father, from Wakie, from Ibn Layli Al Minhal Bin Amro, from Abdul Rahman Bin Abu Layli who said,

'My father used to travel with Ali^{-asws}, and Ali^{-asws} would wear summer clothes during the winter, and the winter clothes during the summer. It was said to him, 'If you could ask him^{-asws} about this'. So, I asked him^{-asws} about this.

فَقَالَ صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ إِلَيَّ وَأَنَا أَرْمُدُ يَوْمَ خَيْبَرَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَرْمُدُ فَتَقَلَّ فِي عَيْنِي وَ قَالَ اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَالْقُرَّ فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا

He^{-asws} said: 'The truth is Rasool-Allah^{-saww} sent for me^{-asws} on the day of Khyber, and I^{-asws} had sore eyes. I^{-asws} said: 'O Rasool-Allah^{-saww}! I^{-asws} have sore eyes'. So, he^{-saww} applied saliva in my^{-asws} eyes and said: 'O Allah^{-azwj}! Keep away from him^{-asws}, the heat and the cold!' Thus, I^{-asws} neither feel hot nor cold'.

قَالَ وَ قَالَ لَأَبْعَثَنَّ رَجُلًا يُحِبُّهُ اللَّهُ وَرَسُولُهُ وَيُحِبُّ اللَّهَ وَرَسُولَهُ لَيْسَ بِفَرَارٍ قَالَ فَتَشَوَّفَ لَهَا النَّاسُ فَبَعَثَ عَلِيًّا ع.

He (the narrator) said, 'And he^{-saww} said: 'I^{-saww} send a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him. He isn't with fleeing'. The people shoved each other to it, and he^{-saww} sent Ali^{-asws}'.³⁰

وَرَوَى السَّيِّدُ الْمُرْتَضَى فِي كِتَابِ الشَّافِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَ عُمَرَ إِلَى خَيْبَرَ فَأَهْرَمَ وَمَنْ مَعَهُ فَقَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجِئُ أَصْحَابَهُ وَيُجِئُونَهُ فَبَلَغَ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ مَبْلَغٍ فَبَاتَ لَيْلَتَهُ مَهْمُومًا

²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 m

²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 1 n

³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 2 a

And it is reported by the Seyyid Al Murtaza in the book 'Al Shafy', from Abu Saeed Al Khudri,

'The people sent Umar to Khyber, but he and the ones with him were defeated. He came back to Rasool-Allah^{-saww} accusing his companions of cowardice and they were accusing him of cowardice. That reached from Rasool-Allah^{-saww} every reaching and he^{-saww} spent his^{-saww} night worried.

فَلَمَّا أَصْبَحَ خَرَجَ إِلَى النَّاسِ وَمَعَهُ الرَّايَةُ فَقَالَ لِأَعْظَمِ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ

When it was morning, he^{-saww} came out to the people and the flag was with him^{-saww}. He^{-saww} said: 'I^{-saww} shall give the flag today to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him. He is a persistent attacker, not a fleer'.

فَتَعَرَّضَ لَهَا جَمِيعُ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَقَالَ صَ أَتَيْتُ عَلِيًّا فَقَالُوا يَا رَسُولَ اللَّهِ هُوَ أَرْمَدُ فَبَعَثَ إِلَيْهِ أَبَا ذَرٍّ وَ سَلَمَانَ فَجَاءَا بِهِ يُقَادُّ لَا يُقْدِرُ عَلَى فَتْحِ عَيْنَيْهِ مِنَ الرَّمَدِ

The entirety of the Emigrants and the Helpers presented for it. He^{-saww} said: 'Where is Ali^{-asws}? They said, 'O Rasool-Allah^{-saww}! He^{-asws} is with sore eyes'. He^{-saww} sent Abu Zarr^{-ra} and Salman^{-ra} to him^{-asws}. They^{-ra} came with him^{-asws}. He^{-asws} was almost not able upon opening his^{-asws} eyes due to the soreness.

فَلَمَّا دَنَا مِنْ رَسُولِ اللَّهِ صَ تَقَلَّ فِي عَيْنَيْهِ وَقَالَ اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَالْبَرَدَ وَ انْصُرْهُ عَلَى عَدُوِّهِ فَإِنَّهُ عَبْدُكَ يُحِبُّكَ وَ يُحِبُّ رَسُولَكَ غَيْرَ فَرَارٍ ثُمَّ دَفَعَ إِلَيْهِ الرَّايَةَ

When he^{-asws} was close to Rasool-Allah^{-saww}, he^{-saww} applied saliva in his^{-asws} eyes and said: 'O Allah^{-azwj}! Keep away from him^{-asws} the heat and the cold, and Help him^{-asws} against his^{-asws} enemies for he^{-asws} loves You^{-azwj} and loves Your^{-azwj} Rasool^{-saww}, not being a fleer'. Then he^{-saww} handed the flag to him^{-asws}.

وَ اسْتَأْذَنَهُ حَسَّانُ بْنُ ثَابِتٍ أَنْ يَقُولَ فِيهِ شِعْرًا فَأَذِنَ فَأَنْشَأَ يَقُولُ

وَكَانَ عَلِيٌّ أَرْمَدَ الْعَيْنَ يَبْتَغِي	دَوَاءً فَلَمَّا لَمْ يُجَسِّنْ مُدَاوِيًا
شَفَاهُ رَسُولُ اللَّهِ مِنْهُ بِتَقْلَةٍ	فَبُورِكَ مَرْقِيًا وَ بُورِكَ رَاقِبًا
وَ قَالَ سَأَعْطِي الرَّايَةَ الْيَوْمَ صَارِمًا	كَمِيًا مُحِبًّا لِلرَّسُولِ مُوَالِيًا
يُحِبُّ إِلَهِي وَ إِلَاهَهُ يُحِبُّهُ	بِهِ يَفْتَحُ اللَّهُ الْخُصُوفَ الْأَوَائِيَا
فَأَصْنَعِي بِهَا دُونَ الْبَرِيَّةِ كُلِّهَا	عَلِيًّا وَ سَمَاءَ الْوَزِيرِ الْمُوَاحِيَا.

And Hasaan Bin Sabit sought his^{-saww} permission to say a poem regarding it. He^{-saww} permitted, and he prosed saying, 'And Ali^{-asws} had soreness of the eyes, appropriated for medication. When the medicines were not good, Rasool-Allah^{-saww} healed him^{-asws} from it by his^{-asws} saliva. Blessed was the one spat at and Blessed is the spitter. And he^{-saww} said: 'I^{-saww} shall give the flag today to a firm, bold, loving to the Rasool^{-saww}, brave. He loved my^{-saww} god and God Loves him^{-asws}. Allah^{-azwj} will Conquer through him^{-asws} the high fortresses'. Thus he^{-saww} described Ali^{-asws} with besides all the people, and named him^{-asws} at the Vizier, the brother'.

وَيُقَالُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمْ يَجِدْ بَعْدَ ذَلِكَ أَدَى حَرٍّ وَ بَرٍّ.

And it is said that Amir Al-Momineen^{-asws} did not find after that, any harm of heat and cold”.³¹

وَرَوَى سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ هَذَا الْحَبْرَ عَلَى وَجْهِ آخَرَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ إِلَى خَيْبَرَ فَرَجَعَ وَ قَدْ أَهْرَمَ وَ أَهْرَمَ النَّاسُ مَعَهُ ثُمَّ بَعَثَ مِنْ الْعَدِ عُمَرَ فَرَجَعَ وَ قَدْ جُرِحَ فِي رِجْلَيْهِ وَ أَهْرَمَ النَّاسُ مَعَهُ فَهُوَ يُجِئُ أَصْحَابَهُ وَ أَصْحَابُهُ يُجِئُونَهُ

And it is reported by Saeed Bin Jubeyr, from Ibn Abbas, this Hadeeth from another aspect, said,

‘Rasool-Allah^{-saww} sent Abu Bakr to Khyber, but he returned having been defeated, and the people were defeated along with him. Then he sent Umar the next morning, but he returned, and he had been injured in his leg, and the people were defeated along with him. He accused his companions of cowardice and they accused him of cowardice.

فَقَالَ رَسُولُ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ عِدَاً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَارٍ وَ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ

Rasool-Allah^{-saww} said: ‘I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him. He isn’t with fleeing nor will he^{-asws} return until Allah^{-azwj} Grants victory to him^{-asws}’.

وَ قَالَ ابْنُ عَبَّاسٍ فَأَصْبَحْنَا مُتَسَوِّقِينَ نُرَائِي وَجُوهَنَا رَجَاءً أَنْ يَكُونَ يُدْعَى رَجُلًا مِمَّا فَدَعَا رَسُولُ اللَّهِ ص عَلِيًّا ع وَ هُوَ أَزْمَدُ فَتَقَلَّ فِي عَيْنَيْهِ وَ دَفَعَ إِلَيْهِ الرَّايَةَ فَفُتِحَ بَابُهُ عَلَيْهِ.

And Ibn Abbas said, ‘We woke up in the morning desirous viewing our faces hoping that it would happen to be a man from us. But Rasool-Allah^{-saww} called Ali^{-asws}, and he^{-asws} had sore eyes. He^{-saww} applied saliva in his^{-asws} eyes and handed the flag to him^{-asws}, and its door (of victory) was opened to him^{-asws}’.³²

وَ مِمَّا ظَهَرَ مِنْ فَضْلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي ذَلِكَ الْيَوْمِ مَا رَوَاهُ الشَّيْخُ الطَّبْرَسِيُّ فِي كِتَابِ إِعْلَامِ الْوَرَى مِنْ كِتَابِ الْمَعْرِفَةِ لِإِبْرَاهِيمَ بْنِ سَعِيدٍ التَّقْفِي عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْعُرْبِيِّ وَ كَانَ صَالِحاً عَنْ كَادِحِ بْنِ جَعْفَرٍ الْبَجَلِيِّ وَ كَانَ مِنَ الْأَبْدَالِ عَنْ لَهَيْعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ مُسْلِمِ بْنِ يَسَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: لَمَّا قَدِمَ عَلِيٌّ ع عَلَى رَسُولِ اللَّهِ ص بِفَتْحِ خَيْبَرَ قَالَ لَهُ رَسُولُ اللَّهِ ص لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفٌ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عَيْسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ الْيَوْمَ قَوْلًا لَا تَمُرُّ بِمَلَا إِلَّا أَخَذُوا مِنْ نُرَابِ رِجْلَيْكَ وَ مِنْ فَضْلِ طَهُورِكَ يَسْتَشْفُونَ بِهِ

And from what appeared from his^{-asws} merits during that day is what is reported by the sheykh Al Tabarsi in the book ‘Ilam Al Wara’, from the book ‘Al Ma’rifa’ of Ibrahim Bin Saeed al Saqafy, from al Hassan Bin Al Husayn Al Urny, and he was righteous, from Kadih Bin Ja’far Bin Al Bajaly, and he was from Al Abdal, from Lahiya, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasaar, from Jabir Bin Abdullah Al Ansari who said,

‘When Ali^{-asws} came back to Rasool-Allah^{-saww} with the victory of Khyber, Rasool-Allah^{-saww} said to him^{-asws}: ‘Had it not been that a group from my^{-saww} community would be saying regarding you^{-asws} what the Christians say regarding Isa^{as} Ibn Maryam^{as}, I^{-saww} would say such words regarding you^{-asws}, you^{-asws} will not pass by any assembly except they would take from the dust of your^{-asws} feet and from the remnants of your^{-asws} cleansing, to be healed by it.

³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 2 b

³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 2 c

وَلَكِنْ حَسْبُكَ أَنْ تُكُونَ مِنِّي وَأَنَا مِنْكَ تَرْنِي وَأَرْثُكَ وَأَنْتَ مِنِّي بِمَثَلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَأَنْتَ تُبْرِي دِمَّتِي وَتُقَاتِلُ عَلَيَّ سُنَّتِي

But it suffices you^{-asws} that you^{-asws} happen to be from me^{-saww} and I^{-saww} am from you^{-asws}, and I^{-saww} inherit you^{-asws} and you^{-asws} inherit me^{-saww}, and you^{-asws} are at the status of Haroun^{-as} from Musa^{-as}, except surely there is no Prophet^{-saww} after me^{-saww}, and you^{-asws} will fulfil my^{-saww} responsibilities and fight upon my^{-saww} Sunnah.

وَأَنْتَ فِي الْآخِرَةِ أَقْرَبُ النَّاسِ مِنِّي وَأَنْتَ غَدًا عَلَى الْخَوْضِ خَلِيفَتِي وَأَنْتَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الْخَوْضَ غَدًا وَأَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي

And in the Hereafter, you^{-asws} will be closest of the people from me^{-saww}, and tomorrow you^{-asws} will be upon the Fountain as my^{-saww} caliph, and you^{-asws} will be the first one to return to me^{-saww} tomorrow, and you^{-asws} will be the first one to be clothed with me^{-saww}, and you^{-asws} will be the first one from my^{-saww} community to enter the Paradise.

وَأَنَّ شِيعَتَكَ عَلَى مَنَابِرٍ مِنْ نُورٍ مُبَيَّضَةٍ وَجُوهُهُمْ حَوْلِي أَشْفَعُ لَهُمْ وَ يَكُونُونَ فِي الْجَنَّةِ جِيرَانِي وَأَنَّ حَرْبَكَ حَرْبِي وَأَنَّ سِلْمَكَ سِلْمِي وَأَنَّ سِرَّكَ سِرِّي وَأَنَّ عَلَانِيَتَكَ عَلَانِيَتِي وَأَنَّ سَرِيرَةَ صَدْرِكَ كَسَرِيرَةِ صَدْرِي وَأَنَّ وَلَدَكَ وَلَدِي

And that your^{-asws} Shias would be upon pulpits of light. Their faces would be brightened, being around me^{-saww}. I^{-saww} shall intercede for them and they would be in the Paradise as my^{-saww} neighbours. You^{-asws} peace is my^{-saww} peace, and your^{-asws} secret is my^{-saww} secret, and your^{-asws} announcement is my^{-saww} announcement, and the happiness of your^{-asws} chest is like the happiness of my^{-saww} chest, and your^{-asws} children are my^{-saww} children.

وَأَنَّكَ تُنَجِّرُ عِدَاتِي وَأَنَّ الْحَقَّ مَعَكَ وَأَنَّ الْحَقَّ عَلَى لِسَانِكَ وَ فِي قَلْبِكَ وَ بَيْنَ عَيْنَيْكَ وَأَنَّ الْإِيمَانَ مُحَالِطٌ لَحْمِي وَ دَمِي وَأَنَّكَ لَا يَرِدُ عَلَيَّ الْخَوْضَ مُبْغِضٌ لَكَ وَلَنْ يَغِيبَ عَنْهُ حُبُّ لَكَ غَدًا حَتَّى يَرِدَ الْخَوْضَ مَعَكَ

And you^{-asws} will fulfil my^{-saww} commitments, and the truth is with you^{-asws}, and the truth is upon you^{-asws} tongue, and in your^{-asws} heart and between your^{-asws} eyes, and the Eman is mingled in your^{-asws} flesh and your^{-asws} blood like what my^{-saww} flesh and my^{-saww} blood (is mingled), and surely he will not return to me^{-saww} at the Fountain being a hater to you^{-asws}, and one loving you^{-asws} will never be absent from it tomorrow until he return to the Fountain with you^{-asws}.

فَحَزَّ عَلَيَّ عَ سَاجِدًا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِالْإِسْلَامِ وَ عَلَّمَنِي الْقُرْآنَ وَ حَبَّبَنِي إِلَى خَيْرِ النَّبِيِّ حَاتِمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ إِحْسَانًا مِنْهُ إِلَيَّ وَ فَضْلًا مِنْهُ عَلَيَّ

Ali^{-asws} fell in Sajdah, then said: 'The Praise is for Allah^{-azwj} Who Conferred upon me^{-saww} with Al-Islam, and Taught me^{-asws} the Quran, and Caused me^{-asws} to be beloved to best of the Created beings, last of the Prophets^{-as}, and Chief of the Muslims, as a favour from Him^{-azwj} to me^{-asws}, and a Grace from Him^{-azwj} upon me^{-asws}.

فَقَالَ لَهُ النَّبِيُّ صَ عِنْدَ ذَلِكَ لَوْ لَا أَنْتَ يَا عَلِيُّ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي.

The Prophet^{-saww} said to him^{-asws} at that: 'Had it not been for you^{-asws}, O Ali^{-asws}, the Momineen would not be recognised after me^{-saww}'.³³

³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 71 H 2 d

باب 72 أن النبي صلى الله عليه وآله أمر بسد الأبواب الشارعة إلى المسجد إلا بابه صلوات الله عليه

CHAPTER 72 – THE PROPHET^{-saww} ORDERED WITH CLOSURE OF THE DOORS OPENING TO THE MASJID, EXCEPT HIS^{-asws} DOOR

1- لي، الأماالي للصدوق الحافظ عن أحمد بن موسى عن خلف بن سالم عن عئذ عن عوف عن ميمون عن زيد بن أرقم قال: كان لنفر من أصحاب رسول الله ص أبواب شارعة في المسجد فقال يوماً سدوا هذه الأبواب إلا باب علي فتكلم في ذلك الناس

(The book) 'Al Amaali' of Al Sadouq – Al Hafiz, from Ahmad Bin Musa, from Khalaf Bin Salim, from Gundar, from Awf, from Maymoun, from Zayd Bin Arqam who said,

'There used to be for a number of companions of Rasool-Allah^{-saww}, doors opening into the Masjid. One day he^{-saww} said: 'Close these doors except the door of Ali^{-asws}!' The people spoke regarding that.

قال فقام رسول الله فحمد الله وأثنى عليه ثم قال أما بعد فإني أمرت بسد هذه الأبواب غير باب علي ع فقال فيه قائلكم وإني والله ما سددت شيئاً ولا فتحتُهُ ولا كني أمرت بشيء فأتبعته.

He (the narrator) said, 'Rasool-Allah^{-saww} stood, praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'As for after, I^{-saww} ordered with closure of these doors, other than the door of Ali^{-asws}, so your speaker spoke regarding it, and by Allah^{-azwj}, I^{-saww} have not closed anything nor opened, but I^{-saww} am Commanded with a thing so I^{-saww} follow it!''³⁴

2- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق بإسناد التميمي عن الرضا عن أبيه ع قال قال رسول الله ص لا يحل لأحد أن يجنب في هذا المسجد إلا أنا وعلي وفاطمة والحسن والحسين ع ومن كان من أهلي فإثم مبي.

(The books) 'Uyoon Akhbar Al-Reza^{-asws}' (and) 'Al-Amaali' of Al-Sadouq, by a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'It is not Permissible for anyone to be with sexual impurity in this Masjid, except I^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the one who are from my^{-saww} family, for they are from me^{-saww}''³⁵

3- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق بهذا الإسناد قال قال النبي ص سدوا الأبواب الشارعة في المسجد إلا باب علي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}, (and) 'Al-Amaali' of Al-Sadouq – By this chain, said, 'The Prophet^{-saww} said: 'Closed the doors opening into the Masjid except the door of Ali^{-asws}!''³⁶

4- لي، الأماالي للصدوق أحمد بن محمد بن إسحاق الدينوري عن أحمد بن شعيب عن محمد بن وهب عن مسكين بن بكير عن شعبة عن أبي بلج عن عمرو بن ميمون عن ابن عباس قال: أمر رسول الله ص بأبواب المسجد فسدت إلا باب علي.

³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 1

³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 2

³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 3

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Muhammad Bin Is'haq Al Deynawari, from Ahmad Bin Shuayn, from Muhammad Bin Wahab, from Miskeen Bin Bukeyr, from Shu'ba, from Abu Balhi, from Amro Bin Marmoun, from Ibn Abbas who said,

'Rasool-Allah^{-saww} ordered with the doors of the Masjid and these were closed, except the door of Ali^{-asws}'.³⁷

5- لي، الأماالي للصدوق الدينوري عن محمد بن محمد بن سليمان عن محمد بن عمر عن عبد الله بن جعفر عن عبد الله بن عمر عن زيد بن أبي أنيسة عن أبي إسحاق عن العلاء عن ابن عمر أن النبي ص قال: سُدُّوا الأبوابَ إلى المسجدِ إلَّا بابَ عليٍّ.

(The book) 'Al Amaali' of Al Sadouq – Al Deynawary, from Muhammad Bin Muhammad Bin Suleyman, from Muhammad Bin Umar, from Abdullah Bin Ja'far, from Abdullah Bin Umar, from Zayd Bin Abu Anisah, from Abu Is'haq, from Al A'la, from Ibn Umar,

'The Prophet^{-saww} said: 'Close the doors (leading) to the Masjid except the door of Ali^{-asws}!''³⁸

6- لي، الأماالي للصدوق ن، عيون أخبار الرضا عليه السلام فيما بين الرضا ع من فضائل العترة الطاهرة قال: فَأَمَّا الرَّابِعَةُ فإِخْرَاجُهُ النَّاسَ مِنْ مَسْجِدِهِ مَا خَلَا الْعِتَّةَ حَتَّى تَكَلَّمَ النَّاسُ فِي ذَلِكَ وَ تَكَلَّمَ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ تَرَكْتُ عَلِيًّا وَ أَخْرَجْتَنَّا

(The book) 'Al-Amaali' of Al-Sadouq, (and) 'Uyoon Akhbar Al-Reza^{-asws} among what Al-Reza^{-asws} explained from the merits of the clean family, said: 'As for the fourth, his^{-saww} expelling the people from his^{-asws} Masjid apart from the family until the people spoke regarding that, and Al-Abbas spoke, he said, 'O Rasool-Allah^{-saww}! You^{-asws} have left Ali^{-asws} and expelled us!'

فَقَالَ رَسُولُ اللَّهِ ص مَا أَنَا تَرَكْتُهُ وَ أَخْرَجْتُكُمْ وَ لَكِنَّ اللَّهَ تَرَكَهُ وَ أَخْرَجَكُمْ وَ فِي هَذَا بَيِّنَاتُ قَوْلِهِ ص لِعَلِّي ع أَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

Rasool-Allah^{-saww} said: 'I^{-saww} did not leave him^{-asws} and expelled you all, but Allah^{-azwj} Left him^{-asws} and Expelled you all!' And this is an explanation of his^{-saww} words to Ali^{-asws}: 'You^{-asws} are from me^{-saww} at the status of Haroun^{as} from Musa^{as}'.

قَالَتِ الْعُلَمَاءُ وَ أَتَى هَذَا مِنَ الْقُرْآنِ قَالَ أَبُو الْحَسَنِ أَوْجَدُكُمْ فِي ذَلِكَ قُرْآنًا أَقْرَأُهُ عَلَيْكُمْ قَالُوا هَاتِ

The scholars said, 'And where is this from the Quran?' Abu Al-Hassan^{-asws} said: 'I^{-asws} shall find for you Quran (Verse) regarding that. I^{-asws} shall recite it to you'. They said, 'Give!'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوُّا لِقَوْمِكُمَا بِمِصْرَ بَيْتُونَ وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فِيهِ هَذِهِ الْآيَةُ مَنْزِلَةُ هَارُونَ مِنْ مُوسَى وَ فِيهَا أَيْضًا مَنْزِلَةُ عَلِيٍّ ع مِنْ رَسُولِ اللَّهِ ص وَ مَعَ هَذَا دَلِيلٌ ظَاهِرٌ فِي قَوْلِ رَسُولِ اللَّهِ ص حِينَ قَالَ أَلَا إِنَّ هَذَا الْمَسْجِدَ لَا يَحِلُّ لِحُجُبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ.

He^{-asws} said: 'Words of Allah^{-azwj} Mighty and Majestic: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87].** So, in this Verse is the status of Haroun^{as} from Musa^{as}, and therein as well is the status of Ali^{-asws} from Rasool-Allah^{-saww}. And along with this is the evidence

³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 4

³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 5

apparent in the words of Rasool-Allah^{-saww}. He^{-saww} said: 'Indeed! This Masjid is not Permissible for one with sexual impurity except for Muhammad^{-saww} and his^{-saww} Progeny^{-asws}'.³⁹

7- ع، علل الشرائع مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ عَنِ الْأَسَدِيِّ عَنِ الْبَرَمَكِيِّ عَنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمُرُوزِيِّ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا سَدَّ رَسُولُ اللَّهِ ص الْأَبْوَابَ الشَّارِعَةَ إِلَى الْمَسْجِدِ إِلَّا بَابَ عَلِيٍّ ضَخَّ أَصْحَابُهُ مِنْ ذَلِكَ فَقَالُوا يَا رَسُولَ اللَّهِ لِمَ سَدَدْتَ أَبْوَابَنَا وَتَرَكْتَ بَابَ هَذَا الْعُلَامِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَنِي بِسَدِّ أَبْوَابِكُمْ وَتَرْكِ بَابِ عَلِيٍّ فَإِنَّمَا أَنَا مُتَّبِعٌ لِمَا يُوحَى إِلَيَّ مِنْ رَبِّي.

(The book) 'Illal Al Sharaie' – Muhammad Bin Ahmad Al Shaybani, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Suleyman Bin Hafs Al Marouzy, from Amro Bin Sabit, from Sa'ad Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'When Rasool-Allah^{-saww} closed off the doors opening to the Masjid except the door of Ali^{-asws}, his^{-saww} companions clamoured from that. They said, 'O Rasool-Allah^{-saww}! Why did you^{-saww} close down our doors and left the door of this boy^{-asws}? He^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Closed your doors and Left the door of Ali^{-asws}, for rather I^{-saww} am a follower of whatever is Revealed to me^{-saww} from my^{-saww} Lord^{-azwj}'.⁴⁰

8- ع، علل الشرائع الْمُطَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِ عَنْ أَبِيهِ عَنْ نَصْرِ بْنِ أَحْمَدَ الْبَغْدَادِيِّ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ مُحَمَّدِ بْنِ عُثَيْدٍ أَنَّ أَبَا رَافِعٍ عَنْ أَبِيهِ وَعَمِّهِ عَنْ أَبِيهِمَا عَنْ أَبِي رَافِعٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ص خَطَبَ النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ مُوسَى وَهَارُونَ أَنْ يَبْنِيَا لِقَوْمِهِمَا بَيْتًا بِمِصْرَ يُبَيِّنَا أَنْ لَا يَبِيتَ فِي مَسْجِدِهِمَا جُنُبٌ وَلَا يَقْرَبَ فِيهِ النِّسَاءُ إِلَّا هَارُونَ وَدُرَيْثُهُ

(The book) 'Illal Al Sharaie' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Nuseyr Bin Ahmad Al Baghdadi, from Isa Bin Mihran, from Mukhawwal, from Abdul Rahman Bin Al Asoud, from Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, and his uncle, from their father, from Abu Rafie who said,

'Rasool-Allah^{-saww} addressed the people. He^{-saww} said: 'O you people! Allah^{-azwj} Mighty and Majestic Commanded Musa^{as} and Haroun^{as} to build a house for their^{as} people in Egypt, and Commanded them^{as} the one with sexual impurity should not spend the night in their^{as} Masjid, nor should the women go near it, except for Haroun^{as} and his^{as} offspring.

وَإِنَّ عَلِيًّا مَنِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَقْرَبَ النِّسَاءَ فِي مَسْجِدِي وَلَا يَبِيتَ فِيهِ جُنُبٌ إِلَّا عَلِيٌّ وَدُرَيْثُهُ فَمَنْ شَاءَ ذَلِكَ فَهَاهُنَا وَضَرَبَ بِيَدِهِ نَحْوَ الشَّامِ.

And Ali^{-asws} is from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}. So, it is not Permissible for anyone that he brings the women near in my^{-saww} Masjid, nor should one with sexual impurity spend the night in it, except for Ali^{-asws} and his^{-asws} offspring. So, the one who desires that, it is over there!' – and he^{-saww} struck his^{-saww} hand towards Syria''.

بيان الإشارة نحو الشام لبيان أن آثارهما هاهنا موجودة و يظهر منها أن أبواب بيوت موسى و هارون شارعة إلى المسجد دون سائر الناس و فيه أن موسى و هارون على المشهور لم يدخلوا الشام فكيف بنوا فيه البيوت و يمكن أن يكون يوشع ع بنى بيوت ذرية هارون بجانب بيت المقدس و فتح أبوابهما إلى المسجد بأمر موسى ع.

³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 6

⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 7

Note – Explanation of his^{-saww} indicating towards Syria is to explain that their^{-as} impact exits over there, and it appears from it that the doors of the houses of Musa^{-as} and Haroun^{-as} were opening to the Masjid, besides rest of the people, and regarding it is that Musa^{-as} and Haroun^{-as}, upon the well-known, did not enter Syria, so how could they^{-as} have built the houses? And it is possible that Yoshua Bin Noun^{-as} built houses of the offspring of Haroun^{-as} by the side of Bayt Al-Maqdis, and opened its doors to the Masjid, by the order of Musa^{-as}.⁴¹

ع، علل الشرائع بهذا الإسناد عن نَصْرِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ بْنِ عُثْبَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ سَلَامِ بْنِ أَبِي عَمِيرَةَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي الطُّفَيْلِ عَنْ خَدِيفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ خَطِيبًا فَقَالَ إِنَّ رَجُلًا لَا يَجِدُونَ فِي أَنْفُسِهِمْ أَنْ أُسْكِنَ عَلَيَّ فِي الْمَسْجِدِ وَأُخْرِجَهُمْ وَ سَأَقُ الْحَدِيثَ إِلَى آخِرِ مَا سَيَأْتِي فِي رِوَايَةِ ابْنِ الْمَعَالِزِيِّ.

(The book) 'Al Illal Al Sharaie' – By this chain from Nuseyr Bin Ahmad, from Muhammad Bin Ubeyd Bin Utba, from Ismail Bin Aban, from Sallam Bin Abu Ameyra, from Marouf Bin Kharbouz, from Abu Al Tufeyl, from Huzeyfa Bin Aseyd Al Ghifari who said,

'The Prophet^{-saww} stood to address. He^{-saww} said: 'Some men are not finding (happiness) within themselves that I^{-saww} should settle Ali^{-asws} in the Masjid and expel them' – and continued the Hadeeth up to the end of what I shall be coming within the report of Ibn Al-Maghazili'.⁴²

9- م، تفسير الإمام عليه السلام عن أمير المؤمنين ع قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَنَى مَسْجِدَهُ بِالْمَدِينَةِ وَأَشْرَعَ بَابَهُ وَأَشْرَعَ الْمُهَاجِرُونَ وَالْأَنْصَارُ أَبْوَابَهُمْ أَرَادَ اللَّهُ عَزَّ وَجَلَّ إِنَاءَةَ مُحَمَّدٍ وَ آلِهِ الْأَفْضَلِينَ بِالْقُضْبِلَةِ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – From Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww}, when his^{-saww} Masjid had been built at Al-Medina and its door was set facing it, and the Muhajirs (Emigrants) and the Ansaar (Helpers) (also) had their doors set facing it, Allah^{-azwj} Mighty and Majestic Wanted to Manifest Muhammad^{-saww} and his^{-saww} Progeny^{-asws} as being superior with the merits.

فَنَزَلَ جِبْرِيلُ عَنِ اللَّهِ بِأَنْ سُدُّوا الْأَبْوَابَ عَنْ مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْزِلَ بِكُمْ الْعَذَابُ

Jibraeel^{-as} descended from the Presence of Allah^{-azwj} the Exalted, that 'The doors should be closed from the Masjid of Rasool-Allah^{-saww} before the Punishment descends with you all!'

فَأَوَّلُ مَنْ بَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُهُ بِسَدِّ الْأَبْوَابِ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ سَمْعًا وَ طَاعَةً لِلَّهِ وَ لِرَسُولِهِ وَ كَانَ الرَّسُولُ مُعَاذُ بْنُ جَبَلٍ

The first one whom Rasool-Allah^{-saww} sent for ordering him with the closure of the doors, was Al-Abbas Bin Abdul Muttalib. He said, 'I hear and am obedient to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}', and the messenger was Muaz Bin Jabal^{-la}.

ثُمَّ مَرَّ الْعَبَّاسُ بِقَاعِطَةِ عَفْرَاهَا قَاعِدَةً عَلَى بَابِهَا وَ قَدْ أَقْعَدَتِ الْحَسَنَ وَ الْحُسَيْنَ ع فَقَالَ لَهَا مَا بَالُكِ قَاعِدَةً أَنْظِرُوا إِلَيْهَا كَأَنَّهَا لَبُوءَةٌ بَيْنَ يَدَيْهَا جِرَؤُهَا تَنْظُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْرِجُ عَمَّهُ وَ يُدْخِلُ ابْنَ عَمِّهِ

⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 72 H 8 a

⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 72 H 8 b

Then Al-Abbas passed by (Syeda) Fatima^{-asws} and saw her^{-asws} to be seated at her^{-asws} door, and Al-Hassan^{-asws} and Al-Husayn^{-asws} were (also) seated. So he said to her^{-asws}, 'What is the matter with you^{-asws} being seated looking at it (the Masjid) like a lioness and its cubs in front of it? Do you^{-asws} think that Rasool-Allah^{-saww} would throw out his^{-saww} uncle and will admit a son^{-asws} of his^{-saww} uncle^{as}?'

فَمَرَّ بِهِمْ رَسُولُ اللَّهِ ص فَقَالَ لَهَا مَا بِأَلَيْكَ قَاعِدَةً فَقَالَتْ أَتَنْتَظِرُ أَمْرَ رَسُولِ اللَّهِ ص بِسَدِّ الْأَبْوَابِ فَقَالَ ص إِنَّ اللَّهَ تَعَالَى أَمَرَهُمْ بِسَدِّ الْأَبْوَابِ وَاسْتَنْتَى مِنْهُمْ رَسُولُهُ وَ أَنتُمْ تَقْسِرُونَ رَسُولَ اللَّهِ

Rasool-Allah^{-saww} passed by them and he^{-saww} said to her^{-asws}: 'What is the matter with you^{-asws} being seated (here)?' She^{-asws} said: 'I^{-asws} am awaiting the instructions of Rasool-Allah^{-saww} with the closure of the doors'. He^{-saww} said to her^{-asws}: 'Allah^{-azwj} the Exalted Commanded them (people) with the closure of the doors, and Excluded from them His^{-azwj} Rasool^{-saww}, and rather you^{-asws} are the soul of Rasool-Allah^{-saww}'.

ثُمَّ إِنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ فَقَالَ إِنِّي أُحِبُّ النَّظَرَ إِلَيْكَ يَا رَسُولَ اللَّهِ إِذَا مَرَرْتُ إِلَى مُصَلَّائِكَ فَأَذِّنْ لِي فِي حُجُوجِهِ أَنْظُرُ إِلَيْكَ مِنْهَا فَقَالَ قَدْ أَبَى اللَّهُ ذَلِكَ فَقَالَ فَمَقْدَارَ مَا أَضَعُ عَلَيْهِ وَجْهِي قَالَ قَدْ أَبَى اللَّهُ ذَلِكَ قَالِ فَمَقْدَارَ مَا أَضَعُ عَلَيْهِ عَيْنِي فَقَالَ قَدْ أَبَى اللَّهُ ذَلِكَ وَ لَوْ قُلْتَ قَدَرِ طَرَفِ إِبْرَةٍ لَمْ أَذَنْ لَكَ

Then Umar Bin Al-Khattab came, and he said, 'I love looking at you^{-saww}, O Rasool-Allah^{-saww} whenever I pass by your^{-saww} praying place, so allow me a hole, I can look at you^{-saww} from it!' But he^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has Refused that'. He said, 'So what about a measurement of what I can place my head upon it?' He^{-saww} said: 'Allah^{-azwj} has Refused that'. He said, 'So (what about) a measurement of what I can place one of my eyes upon it'. He^{-saww} said: 'Allah^{-azwj} has Refused that, and even if I you were to say, 'An end point of a needle', that would not be allowed for you.

وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنَا أَخْرَجْتُكُمْ وَلَا أَدْخَلْتُكُمْ وَلَكِنَّ اللَّهَ أَدْخَلَهُمْ وَأَخْرَجَكُمْ

By the One^{-azwj} in Whose Hand is my^{-saww} soul, it was not I^{-saww} who exited you all nor admitted them^{-asws}, but Allah^{-azwj} Exited you all and Admitted them^{-asws}'.

ثُمَّ قَالَ لَا يَنْبَغِي لِأَحَدٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يَبِيتُ فِي هَذَا الْمَسْجِدِ حُجْبًا إِلَّا لِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْمُتَجَبِّينَ مِنَ آلِهِمُ الطَّيِّبِينَ مِنْ أَوْلَادِهِمْ

Then he^{-saww} said: 'It is not befitting for anyone **who believes in Allah and the Last Day [9:99]** that he spends the night in this Masjid with being in requirement of major ablution, but excluded are Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the chosen ones^{-asws} from their^{-asws} Progeny^{-asws}, the goodly ones from their^{-asws} children'.

قَالَ ع فَأَمَّا الْمُؤْمِنُونَ فَزُصُوا وَ أَسْلَمُوا وَ أَمَّا الْمُنَافِقُونَ فَاعْتَاطُوا لِذَلِكَ وَ أَبْقُوا وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ يَقُولُونَ فِيمَا بَيْنَهُمْ أَلَا تَرَوْنَ مُحَمَّدًا لَا يَزَالُ يُخْصُ بِالْفَضْلِ إِنَّ عَمَّهُ لَيُخْرِجُنَا مِنْهَا صُفْرًا وَ اللَّهُ لَئِنْ أَنْقَدْنَا لَهُ فِي حَيَاتِهِ لَنَتَّابِعَنَّ عَلَيْهِ بَعْدَ وَفَاتِهِ

He^{-asws} said: 'As for the *Momineen*, so they were pleased and submitted, and as for the hypocrites, they were indignant to that and showed scorn, and they went to each other saying in what was among them, 'Are you not seeing Muhammad^{-saww} not ceasing specialising his'

^{saww} cousin with the merits and thrown us out from it with zero (worthless status). By Allah-^{azwj}! If we are enforced to him-^{saww} during his-^{saww} lifetime, we will turn against him-^{asws} after his-^{saww} expiry’.

وَجَعَلَ عَبْدُ اللَّهِ بْنُ أَبِي بُضْغِي إِلَى مَقَالَتِهِمْ فَبُغِضَ تَارَةً وَبَسُكُنْ أُخْرَى فَيَقُولُ لَهُمْ إِنَّ مُحَمَّدًا ص لَمُتَالَهُ فَإِيَّاكُمْ وَ مُكَاشَفَتُهُ فَإِنَّ مَنْ كَاشَفَ الْمُتَالَةَ انْقَلَبَ حَاسِبًا حَسِيرًا وَ تَنَعَّصَ عَلَيْهِ عَيْشُهُ وَ إِنَّ الْفُطْنَ اللَّيِّبَ مَنْ تَجَرَّعَ عَلَى الْعَصَةِ لِيَنْتَهِيَ الْفُرْصَةَ

And Abdullah Bin Abayy went to listen to their speeches, and sometimes he would be angry, and other (times) he would be calm, and he would be saying to them, ‘Muhammad-^{saww} is a lofty one, therefore beware of (trying to) remove him-^{saww}, for the one who (tries to) remove a lofty one would turn back in loss and fatigued, and life would become difficult upon him, and that the discerning, wise, is the one who swallows his anger to await the opportunity’.

فَبَيْنَا لَهُمْ كَذَلِكَ إِذْ طَلَعَ عَلَيْهِمْ رَجُلٌ مِنَ الْمُؤْمِنِينَ يُقَالُ لَهُ زَيْدُ بْنُ أَرْقَمَ فَقَالَ لَهُمْ يَا أَعْدَاءَ اللَّهِ أ بِاللَّهِ تُكَذِّبُونَ وَ عَلَى رَسُولِهِ تَطْعُنُونَ وَ اللَّهُ وَ دِينَهُ تَكِيدُونَ لِأُخْبِرَنَّ رَسُولَ اللَّهِ ص بِكُمْ

While they were like that when a man from the *Momineen* called Zayd Bin Arqam emerged upon them, and he said to them, ‘O servants of Allah-^{azwj}! Are you belying with Allah-^{azwj} and taunting upon His-^{azwj} Rasool-^{saww} and you are belying His-^{azwj} Religion? By Allah-^{azwj} I shall inform Rasool-Allah-^{saww} of you all’.

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي الْجَمَاعَةِ وَ اللَّهُ لَئِنْ أَخْبَرْتَهُ بِمَا لَنُكَذِّبَنَّكَ وَ لَنُخْلِفَنَّ لَهُ فَإِنَّهُ إِذَا يُصَدِّقُنَا ثُمَّ وَ اللَّهُ لَتُفَيِّمَنَّ مِنْ يَشْهَدُ عَلَيْكَ عِنْدَهُ بِمَا يُوجِبُ قَتْلَكَ أَوْ قَطْعَكَ أَوْ حَدَّكَ

Abdullah Bin Abayy and the group said, ‘By Allah-^{azwj}! If you inform him-^{saww} of us, we will belie you and we will swear an oath to him-^{saww}. Thus, when he-^{saww} would ratify us, then, by Allah-^{azwj}, we would establish upon you the one who would testify against you with what would Obligate killing you or cutting off (your limbs), or punish you’.

قَالَ فَأَتَى زَيْدُ رَسُولَ اللَّهِ ص فَاسْتَرَى إِلَيْهِ مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي وَ أَصْحَابِهِ فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَا تُطِيعِ الْكَافِرِينَ الْمُجَاهِدِينَ لَكَ يَا مُحَمَّدُ فِيمَا تَدْعُوهُمْ إِلَيْهِ مِنَ الْإِيمَانِ بِاللَّهِ وَ الْمَوَالَةِ لَكَ وَ لِأَوْلِيَائِكَ وَ الْمُعَادَاةِ لِأَعْدَائِكَ

He-^{asws} said: ‘So Zayd Bin Arqam came to Rasool-Allah-^{saww} and divulged to him-^{saww} whatever was from Abdullah Bin Abayy and his companions. So Allah-^{azwj} Mighty and Majestic Revealed: **And be not compliant to the Kafirs [33:48]**, the ones outspoken to you-^{saww}, O Muhammad-^{saww}, with regards to what you are calling them to – from having the *Eman* in Allah-^{azwj}, and the Wilayah for you-^{saww} and your-^{saww} friends and the enmity to your-^{saww} enemies.

وَ الْمُنَافِقِينَ الَّذِينَ يُطِيعُونَكَ فِي الظَّاهِرِ وَ يُخَالِفُونَكَ فِي الْبَاطِنِ وَ دَعَا أَهْلَهُمْ وَ مَا يَكُونُ مِنْهُمْ مِنَ الْقَوْلِ السَّيِّئِ فَبِكَ وَ فِي ذَوِيكَ وَ تَوَكَّلْ عَلَى اللَّهِ فِي تَمَامِ أَمْرِكَ وَ إِقَامَةِ حُجَّتِكَ

And the hypocrites – those who are obeying you in the apparent and are opposing you-^{saww} in the hidden; **and disregard their hurtful talk** – with what is happening from them, from the evils words regarding you-^{saww} and regarding your-^{saww} folk; **and rely upon Allah [33:48]** – regarding the completion of your-^{saww} matters and the establishment of your-^{saww} argument.

فَإِنَّ الْمُؤْمِنَ هُوَ الظَّاهِرُ وَ إِنْ غُلِبَ فِي الدُّنْيَا لِأَنَّ الْعَاقِبَةَ لَهُ لِأَنَّ عَرَضَ الْمُؤْمِنِينَ فِي كَدِّهِمْ فِي الدُّنْيَا إِنَّمَا هُوَ الْوُصُولُ إِلَى نَعِيمٍ الْأَبَدِ فِي الْجَنَّةِ وَ ذَلِكَ حَاصِلٌ لَكَ وَ لِأَنَّكَ وَ أَصْحَابِكَ وَ شِيعَتِهِمْ

So the *Momin*, he is the apparent with the argument, and even if he is overcome in the world, because the end-result is for him, because the aim of the *Momineen* is the drudgery in the world. But rather, he would be arriving to the everlasting Bliss in the Paradise, and that would be an achievement for you^{-saww}, and for your^{-saww} Progeny^{-asws}, and for your^{-saww} companions, and their^{-asws} Shias.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص لَمْ يَلْتَفِتْ إِلَى مَا بَلَغَهُ عَنْهُمْ وَ أَمَرَ الرَّجُلَ زَيْدًا فَقَالَ لَهُ إِنْ أَرَدْتَ إِلَّا يُصِيبَكَ شَرُّهُمْ وَ لَا يَنَالَكَ مَكْرُهُمْ فَقُلْ إِذَا أَصْبَحْتَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّ اللَّهَ يُعِيدُكَ مِنْ شَرِّهِمْ فَإِنَّهُمْ شَيَاطِينُ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

Then Rasool-Allah^{-saww} did not turn (his^{-saww} attention) towards whatever reached from them, and he^{-saww} instructed Zayd, saying to him: 'If you want that their evil should not hit you, nor for their plots to hold you, so say when it is morning 'I seek Refuge with Allah^{-azwj}, from the Pelted Satan^{la}'. So Allah^{-azwj} would Shelter you from their evil, for they are Satans: **Some of them suggesting to others flowery words to deceive [6:112].**

فَإِذَا أَرَدْتَ أَنْ يُؤْمِنَكَ بَعْدَ ذَلِكَ مِنَ الْغَرَقِ وَ الْحَرَقِ وَ السَّرِقِ فَقُلْ إِذَا أَصْبَحْتَ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَسُوْقُ الْخَيْرَ إِلَّا اللَّهُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ مَا يَكُونُ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

And whenever you want to be safe after that from the drowning, and the burning, and the theft, so say when it is morning, 'In the Name of Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. None can change evil except for Allah^{-azwj}. In the Name of Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. None can usher the goodness except Allah^{-azwj}. In the Name of Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. Whatever happens from a Bounty, so it is from Allah^{-azwj}. In the Name of Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. There is neither might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent. In the Name of Allah^{-azwj}', and Send Blessings upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}.

فَإِنَّ مَنْ قَالَهَا ثَلَاثًا إِذَا أَصْبَحَ أَمِنَ مِنَ الْحَرَقِ وَ الْغَرَقِ وَ السَّرِقِ حَتَّى يُصْبِحَ وَ إِنْ الْخَضِرَ وَ الْيَاسَ ع يَلْتَقِيَانِ فِي كُلِّ مَوْسِمٍ فَإِذَا تَفَرَّقَا تَفَرَّقَا عَنْ هَذِهِ الْكَلِمَاتِ وَ إِنَّ ذَلِكَ شِعَارُ شِيعَتِي وَ بِهِ يُمْتَنَزُّ أَعْدَائِي مِنْ أَوَّلِيَّائِي يَوْمَ خُرُوجِ قَائِمِهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِ

The one who says it thrice when it is morning, would be safe from the burning, and the drowning, and the theft until evening. And the one who says it thrice when evening, would be safe from the burning, and the drowning, and the theft until morning. And Al-Khizr^{-as} and Ilyas^{-as} meet during every season (of Hajj), and when they^{-as} separate, do so upon these words. And that is a symbol or my^{-asws} Shias, and by it would be differentiated my^{-asws} enemies from my^{-asws} friends on the Day of the rising of their Qaim^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

قَالَ الْبَاقِرُ ع لَمَّا أَمَرَ الْعَبَّاسُ بِسَدِّ الْأَبْوَابِ وَ أُذِنَ لِعَلِيٍّ ع بِرُكُوبِهِ بَابَهُ جَاءَ الْعَبَّاسُ وَ غَبَرَهُ مِنْ آلِ مُحَمَّدٍ ص فَقَالُوا يَا رَسُولَ اللَّهِ مَا بَالُ عَلِيٍّ يَدْخُلُ وَ يَخْرُجُ فَقَالَ رَسُولُ اللَّهِ ص ذَلِكَ إِلَى اللَّهِ فَسَلِّمُوا لَهُ حُكْمَهُ هَذَا جَبْرِئِيلُ جَاءَنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ بِذَلِكَ

Al-Baqir^{-asws} said: 'When Al-Abbas was ordered with the closure of the doors, and Ali^{-asws} was allowed in leaving his^{-asws} door (open), Al-Abbas and others from the Progeny^{-asws} of Muhammad^{-saww} (relatives) came over, and they said, 'O Rasool-Allah^{-saww}! What is the matter Ali^{-asws} is enters and exits?' So Rasool-Allah^{-saww} said: 'That is up to Allah^{-azwj}, therefore submit to it, Exalted is His^{-azwj} Decision. This, Jibraeel^{as} came to me from Allah^{-azwj} Mighty and Majestic with that'.

ثُمَّ أَخَذَهُ مَا كَانَ يَأْخُذُهُ إِذَا نَزَلَ الْوَحْيُ فَسَرَّيَ عَنْهُ فَقَالَ يَا عَبَّاسُ يَا عَمَّ رَسُولُ اللَّهِ إِنَّ جِبْرِيلَ يُخْبِرُنِي عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّ عَلِيًّا لَمْ يَفَارِقْكَ فِي وَحْدَتِكَ وَ
أَنَسَكَ فِي وَحْشَتِكَ فَلَا تُفَارِقُهُ فِي مَسْجِدِكَ

Then it seized him^{-saww} what used to seize him^{-saww} whenever the Revelation descended unto him^{-saww}. Then he^{-saww} Confided in from it, so he^{-saww} said: 'O Abbas! O uncle of Rasool-Allah^{-saww}! Jibraeel^{as} informs me^{-saww} from Allah^{-azwj}, Majestic is His^{-azwj} Majesty: 'Ali^{-asws} should not be separated from you^{-saww} during your being alone, and he^{-asws} is your^{-saww} comforter in your^{-saww} loneliness. Therefore, do not separate him^{-asws} from your^{-saww} Masjid'.

لَوْ رَأَيْتَ عَلِيًّا وَهُوَ يَتَضَوَّرُ عَلَى فِرَاشِ مُحَمَّدٍ صَ وَاقِياً رُوحَهُ بِرُوحِهِ مُتَعَرِّضاً لِأَعْدَائِهِ مُسْتَسْلِماً هُمْ أَنْ يَقْتُلُوهُ كَافِيَا شَرِّ قَتْلِهِ لَعَلِمْتَ أَنَّهُ يَسْتَحِقُّ مِنْ مُحَمَّدٍ
الْكَرَامَةَ وَ التَّفْضِيلَ وَ مِنَ اللَّهِ تَعَالَى التَّعْظِيمَ وَ التَّجْجِيلَ

Had you (O uncle), seen Ali^{-asws} while he^{-asws} resembled⁴³ upon the bed of Muhammad^{-saww}, protecting his^{-saww} soul with his^{-asws} soul, displaying to his^{-saww} enemies, resigning to them to kill him^{-asws} by an evil killing, you^{-saww} would have known that he^{-asws} is deserving from Muhammad^{-saww}, the prestige and the preference, and from Allah^{-azwj} the Exalted, the veneration and the reverence.

إِنَّ عَلِيًّا قَدْ انْقَرَدَ عَنِ الْخَلْقِ بِالْبَيِّنُوتَةِ عَلَى فِرَاشِ مُحَمَّدٍ صَ وَ وَقَايَةَ رُوحِهِ بِرُوحِهِ فَأَفْرَدَهُ اللَّهُ تَعَالَى دُوهُمْ بِسُلُوكِهِ فِي مَسْجِدِهِ

Ali^{-asws} has been singled out from the people with regards to spending the night upon the bed of Muhammad^{-saww} and saving his^{-saww} soul with his^{-asws} soul. Allah^{-azwj} Singled him^{-asws} out besides by His^{-azwj} Conduct with regards to His^{-azwj} Masjid.

وَ لَوْ رَأَيْتَ عَلِيًّا يَا عَمَّ رَسُولُ اللَّهِ وَ عَظِيمَ مَنْزِلَتِهِ عِنْدَ رَبِّ الْعَالَمِينَ وَ شَرِيفَ مَحَلِّهِ عِنْدَ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ عَظِيمَ شَأْنِهِ فِي أَعْلَى عِلِّيَّينَ لَأَسْتَعْلَلْتُ مَا تَرَاهُ
لَهُ هَاهُنَا

Had you seen Ali^{-asws}, O uncle of Rasool-Allah^{-saww}, and great is his^{-asws} status in the Presence of the Lord^{-azwj} of the worlds, and noble is his^{-asws} place in the presence of His^{-azwj} Angels of Proximity, and great is his^{-asws} glory in the High Illiyeen, you would have reduced what you view for him^{-asws} over here.

إِنَّا يَا عَمَّ رَسُولُ اللَّهِ أَنْ نَجِدَ لَهُ فِي قَلْبِكَ مَكْرُوهًا فَتَصِيرَ كَأَخِيكَ أَبِي هَبْ فَإِنَّا كَمَا شَقِيقَانِ

⁴³ أي يمتثل و يظهر نفسه كالرَّسول اشتياقا و رغبة. (2) (i.e. - Resembling and manifesting himself^{asws} like the Rasool^{-saww}, longing and desiring.

Beware, O uncle of Rasool-Allah^{-saww}, of finding abhorrence for him^{-asws} in your heart, so you would (end up) becoming like your brother Abu Lahab^{la}, so you would both be wretched ones.

يَا عَمَّ رَسُولَ اللَّهِ لَوْ أَبْغَضَ عَلِيًّا أَهْلُ السَّمَاوَاتِ وَالْأَرْضِينَ لَأَهْلَكْتُهُمُ اللَّهُ بِبُغْضِهِ وَلَوْ أَحَبَّهُ الْكُفَّارُ أَجْمَعُونَ لِأَنَّا نَحْمَدُ اللَّهَ عَنْ حُبِّهِ بِالْخَلْقَةِ الْمَحْمُودَةِ بِأَنَّهُ يُؤَفِّقُهُمُ لِلْإِيمَانِ ثُمَّ يُدْخِلُهُمُ الْجَنَّةَ بِرَحْمَتِهِ

O uncle of Rasool-Allah^{-saww}! If the inhabitants of the skies and the earth were to hate Ali^{-asws}, Allah^{-azwj} would Destroy them due to their hatred for him^{-asws}; and if the entirety of the Kafirs were to love him^{-asws}, Allah^{-azwj} would Reward them due to their love for him^{-asws}, with the conclusion of the Most-Praised One^{-azwj} being, Inclining them to the *Eman*, then Entering them into the Paradise by His^{-azwj} Mercy.

يَا عَمَّ رَسُولَ اللَّهِ إِنَّ شَأْنَ عَلِيٍّ عَظِيمٌ إِنَّ حَالَ عَلِيٍّ جَلِيلٌ إِنَّ وَزْنَ عَلِيٍّ ثَقِيلٌ مَا وَضِعَ حُبُّ عَلِيٍّ فِي مِيزَانٍ أَحَدٍ إِلَّا رَجَحَ عَلَى سَيِّئَاتِهِ وَلَا وَضِعَ بُغْضُهُ فِي مِيزَانٍ أَحَدٍ إِلَّا رَجَحَ عَلَى حَسَنَاتِهِ

O uncle of Rasool-Allah^{-saww}. The glory of Ali^{-asws} is magnificent. The state of Ali^{-asws} is majestic. The weight of Ali^{-asws}'s (status) is heavy, and the love of Ali^{-asws} would not be placed in the Scale of anyone except it would outweigh upon his evil deeds; and hatred for him^{-asws} would not be placed in the scale of anyone except it would outweigh his good deeds.

فَقَالَ الْعَبَّاسُ قَدْ سَلَّمْتُ وَرَضِيتُ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص يَا عَمَّ انْظُرْ إِلَى السَّمَاءِ

Al-Abbas said, 'I have submitted, and I am pleased, O Rasool-Allah^{-saww}'. Rasool-Allah^{-saww} said: 'O uncle! Look at the sky!'

فَنَظَرَ الْعَبَّاسُ فَقَالَ مَاذَا تَرَى قَالَ أَرَى شَمْسًا طَالِعَةً تَقِيَّةً مِنْ سَمَاءٍ صَافِيَةٍ جَلِيلَةٍ

Al-Abbas looked, and he^{-saww} said: 'What do you see, O Abbas?' He said, 'I see the pure sun emerging from the sky, clear, shining'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبَّاسُ يَا عَمَّ رَسُولُ اللَّهِ إِنَّ حُسْنَ تَسْلِيمِكَ لِمَا وَهَبَ اللَّهُ عَزَّ وَجَلَّ لِعَلِيٍّ مِنَ الْقَضِيَّةِ أَحْسَنُ مِنْ هَذِهِ الشَّمْسِ فِي هَذِهِ السَّمَاءِ وَ عَظَمَ بَرَكَهَ هَذَا التَّسْلِيمِ عَلَيْكَ أَكْثَرَ مِنْ عَظِيمِ بَرَكَهَ هَذَا الشَّمْسِ عَلَى النَّبَاتِ وَالْحَبُوبِ وَالْإِمَارِ حَيْثُ تُنْضِجُهَا وَ تُنْمِيهَا وَ تُرَبِّيَهَا

Rasool-Allah^{-saww} said: 'O uncle of Rasool-Allah^{-saww}! The excellence of your submission to what Allah^{-azwj} Mighty and Majestic Endowed to Ali^{-asws} from the merits is more excellent than this sun in this sky. And the greatness of the Blessings of this submission upon you is greater and more than the greatness of the Blessings of this sun upon the vegetation, and the seeds, and the fruits – where it matures these, and develops these, and nourishes these.

فَاعْلَمْ أَنَّهُ قَدْ صَافَاكَ بِتَسْلِيمِكَ لِعَلِيٍّ فَضِيلَتُهُ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ أَكْثَرَ مِنْ عَدَدِ قَطْرِ الْمَطَرِ وَ وَرَقِ الشَّجَرِ وَ رَمْلِ عَالِجٍ وَ عَدَدِ شُعُورِ الْحَيَوَانَاتِ وَ أَصْنَافِ النَّبَاتِ وَ عَدَدِ حُطَى ابْنِ آدَمَ وَ أَنْفَاسِهِمْ وَ أَلْفَاطِهِمْ وَ أَحْطَاطِهِمْ كُلِّ يَقُولُونَ اللَّهُمَّ صَلِّ عَلَى الْعَبَّاسِ عَمَّ نَبِيِّكَ فِي تَسْلِيمِهِ لِنَبِيِّكَ فَضَّلَ أَحِبَّهُ عَلَيَّ

And know, that they have cleaned you, by your submission to Ali^{-asws}, a tribe from the Angels of Proximity whose number is more than the drops of the rain, and leaves of the tree, and sands of a desert, and the number of the hairs of the animals, and the varieties of the

vegetation, and the number of the footsteps (taken by) the children of Adam^{as}, and their breaths, and their letters (spoken), and their memories – all of them are saying, ‘O Allah^{-azwj}! Send Blessings upon Al-Abbas, uncle of Your^{-azwj} Prophet^{-saww} during his submission to Your^{-azwj} Prophet^{-saww} preferring his^{-saww} brother^{-asws} Ali^{-asws}’.

فَأَحْمَدُ اللَّهَ وَ اشْكُرُهُ فَلَقَدْ عَظُمَ رَجْحُكَ وَ جَلَّتْ رُتْبَتُكَ فِي مَلَكُوتِ السَّمَاوَاتِ.

I^{-saww} thus praise Allah^{-azwj} and thank Him^{-azwj}, for He^{-azwj} has Magnified your gain and Made your rank to be majestic in the kingdoms of the skies”.⁴⁴

10- قب، المناقب لابن شهر آشوب حديث سَدِّ الْأَبْوَابِ رَوَاهُ ثَلَاثِينَ رَجُلًا مِنَ الصَّحَابَةِ مِنْهُمْ زَيْدُ بْنُ أَرْقَمَ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو سَعِيدٍ الْخُدْرِيُّ وَ أُمُّ سَلَمَةَ وَ أَبُو رَافِعٍ وَ أَبُو الطُّفَيْلِ عَنْ حَدِيثَةِ بِنِ أَسِيدِ الْغِفَارِيِّ وَ أَبُو حَازِمٍ عَنْ ابْنِ عَبَّاسٍ وَ الْعَلَاءُ عَنْ ابْنِ عُمَرَ وَ شُعْبَةُ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَخِيهِ الْبَاقِرِ ع عَنْ جَابِرٍ وَ عَلِيِّ بْنِ مُوسَى الرِّضَا ع وَ قَدْ تَدَاخَلَتِ الرِّوَايَاتُ بَعْضُهَا فِي بَعْضٍ إِنَّهُ لَمَّا قَدِمَ الْمُهَاجِرُونَ إِلَى الْمَدِينَةِ بَنَوْا حَوْلَ الْمَسْجِدِ بُيُوتًا فِيهَا أَبْوَابٌ شَارِعَةٌ فِي الْمَسْجِدِ وَ نَامَ بَعْضُهُمْ فِي الْمَسْجِدِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – The Hadeeth of closure of the doors is reported from approximately thirty men from the companions, from them are Zayd Bin Arqam, and Sa’ad Bin Waqas, and Abu Saeed Al Khudri, and Umm Salama^{ra}, and Abu Rafie, and Abu Al Tufeyl, from Huzeyfa in Aseyd, and Abu Hazim, from Ibn Abbas, and Al A’ala, from Ibn Umar, and Shu’ba,

‘From Zayd son of Ali (bin Al-Husayn^{-asws}), from his brother^{-asws} Al Baqir^{-asws}, from Jabir and Ali Bin Musa Al Reza^{-asws}, and the reports are inter-mingled into each other: ‘When the Emigrants arrived at Al Medina, they built houses around his^{-saww} Masjid, among these were doors opening into the Masjid, and some of them were sleeping in the Masjid.

فَأَرْسَلَ النَّبِيُّ ص مُعَاذَ بْنَ جَبَلٍ فَنَادَى إِنَّ النَّبِيَّ ص يَأْمُرُكُمْ أَنْ تَسُدُّوا أَبْوَابَكُمْ إِلَّا بَابَ عَلِيٍّ فَأَطَاعُوهُ إِلَّا رَجُلًا قَالَ فَقَامَ رَسُولُ اللَّهِ ص فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ.

The Prophet^{-saww} sent Muaz Bin Jabal. He called out, ‘The Prophet^{-saww} orders you all to close your doors except for the door of Ali^{-asws}’. They obeyed him^{-saww}, except one man. Rasool-Allah^{-saww} stood, praised Allah^{-azwj} and extolled upon Him^{-azwj}”.⁴⁵

ثُمَّ قَالَ مَا حَدَّثَنِي بِهِ أَبُو الْحَسَنِ الْعَاصِمِيُّ الْخَوَارِزْمِيُّ عَنْ أَبِي الْبَيْهَقِيِّ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ عَوْنٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّهُ قَالَ قَالَ النَّبِيُّ ص أَمَّا بَعْدُ فَإِنِّي أُمِرْتُ بِسَدِّ هَذِهِ الْأَبْوَابِ غَيْرَ بَابِ عَلِيٍّ فَقَالَ فِيهِ قَائِلُكُمْ وَ إِنِّي وَ اللَّهُ مَا سَدَدْتُ شَيْئًا وَ لَا فَتَحْتُهُ وَ لَكِنْ أُمِرْتُ بِشَيْءٍ فَأَتْبَعْتُهُ – ذَكَرَهُ أَحْمَدُ فِي الْقُضَائِلِ.

Then he said, ‘What is narrated to me with by Abu Al Hassan Al Aasimy Al Khawarizmi, from Abu Al Bayhaqi, from Ahmad Bin Ja’far, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Muhammad Bin Ja’far, from Awn, from Abdullah Bin Marmoun, from Zayd Bin Arqam,

‘The Prophet^{-saww} said: ‘as for after, I^{-saww} have been Commanded with closing these doors apart from the door of Ali^{-asws}. A speaker of your spoke, and by Allah^{-azwj}, I^{-saww} have not closed

⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 72 H 9

⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 72 H 10 a

anything, nor opened it, but I^{-azwj} have been Commanded with a thing, so I^{-azwj} follow it' – and it is mentioned by Ahmad in (the book) 'Al-Fazaail'.⁴⁶

مُسْنَدُ أَبِي يَغْلَى عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَا مَا فَتَحْتُهُ وَلَكِنَّ اللَّهَ فَتَحَهُ.

(The book) 'Musnad' of Abu Ya'la, from Sa'ad Bin Abu Waqas –

'I^{-saww} did not keep it open, but Allah^{-azwj} Kept it open'.⁴⁷

خَصَائِصُ الْعُلَوِّيَّةِ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ يَا أَيُّهَا النَّاسُ مَا أَنَا سَدَدْتُهَا وَمَا أَنَا فَتَحْتُهَا بَلِ اللَّهُ عَزَّ وَجَلَّ سَدَّهَا ثُمَّ قَرَأَ وَالتَّجْمِ إِذَا هَوَىٰ إِلَى قَوْلِهِ إِنَّ هُوَ إِلَّا وَحْيِي يُوحَىٰ.

(The book) 'Khasaais Al Alawiya' – From Bureyda Al Aslami,

'O you people! I^{-saww} did not close these, and I^{-saww} did not keep it open, but Allah^{-azwj} Mighty and Majestic has Closed these!' Then he^{-saww} recited: **(I Swear) by the star when it swoops down [53:1]** – up to His^{-azwj} Words: **Surely, it is only a Revelation He Revealed [53:4]**'.⁴⁸

مُسْنَدُ أَبِي يَغْلَى وَفَضَائِلُ السَّمْعَانِيِّ وَحَلِيَّةُ الْأَوْلِيَاءِ عَنْ أَبِي نُعَيْمٍ بَطْرِيقِيِّ عَنْ أَبِي صَالِحٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص سُدُّوا أَبْوَابَ الْمَسْجِدِ كُلَّهَا إِلَّا بَابَ عَلِيٍّ.

(The books) 'Musnad' of Abu Ya'la, and 'Fazaail' of Al Sam'any, and 'Hilyah' Al Awliya – From Abu Nueym by two ways, from Abu Salih, from Amro Bin Maymoun, 'Ibn Abbas said,

'Rasool-Allah^{-saww} said: 'Close the doors of the Masjid, all of them, except door of Ali^{-asws}!'⁴⁹

وَ فِي رَوَايَةٍ عَنْ ابْنِ عَبَّاسٍ سُدُّوا هَذِهِ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ قَبْلَ أَنْ يَنْزِلَ الْعَذَابُ.

And in a report of Ibn Abbas – 'Close the doors except door of Ali^{-asws}, before the Punishment descends!'⁵⁰

تَارِيخُ بَغْدَادَ فِيمَا أَسْنَدَهُ الْخَطِيبُ إِلَى زَيْدِ بْنِ عَلِيٍّ عَنْ أَخِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سُدُّوا الْأَبْوَابَ كُلَّهَا إِلَّا بَابَ عَلِيٍّ وَ أَوْمَأَ بِيَدِهِ إِلَى بَابِ عَلِيٍّ.

(The book) 'Tareekh Baghdad' – Among what is attributed by Al Khateeb to,

'Zayd (son of Ali^{-asws} Bin Al-Husayn^{-asws}), from his brother^{-asws} Muhammad Bin Ali^{-asws} having heard Jabir Bin Abdullah saying, 'I heard Rasool-Allah^{-saww} saying: 'Close the doors, all of them, except the door of Ali^{-asws}!' – and he^{-saww} gestured towards the door of Ali^{-asws}'.⁵¹

⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 b

⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 c

⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 d

⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 e

⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 f

⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 g

الْفِرْدَوْسُ عَنِ الْكِنَاشِيرِيِّ سُدُّوا الْأَبْوَابَ كُلَّهَا إِلَّا بَابَ عَلِيٍّ.

(The book) 'Al-Firdows' – From Al-Keysharwiya - 'Close the doors, all of these, except door of Ali^{-asws}!''⁵²

جَامِعُ التِّرْمِذِيِّ عَنْ شُعْبَةَ عَنْ أَبِي بَلَجٍ يَحْيَى بْنُ أَبِي سُلَيْمٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ.

(The book) 'Jamie Al Tirmizi' – From Shu'ba, from Abu Balj Yahya Bin Abu Suleym, from Amro Bin Maymoun, from Ibn Abbas,

'Rasool-Allah^{-saww} ordered with closure of the doors except door of Ali^{-asws}''⁵³.

مُسْنَدُ الْعَشَرَةِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ الرَّقِيقِ الْكِنَاشِيِّ قَالَ: خَرَجْنَا إِلَى الْمَدِينَةِ زَمَنَ الْجَمَلِ فَلَقِينَا سَعْدُ بْنُ مَالِكٍ يَقُولُ أَمَرَ رَسُولُ اللَّهِ صَ بِسَدِّ الْأَبْوَابِ الشَّارِعَةِ فِي الْمَسْجِدِ وَ تَرَكَ بَابَ عَلِيٍّ.

(The book) 'Musnad Al Ashra' – From Ahmad Bin Abdullah Bin Al Raqeeq Al Kindy who said,

'We went out to Al-Medina in the time of (battle of) the camel and we met Sa'ad Bin Malik saying, 'Rasool-Allah^{-saww} ordered with the closure of the doors opening into the Masjid, and left the door of Ali^{-asws}''⁵⁴.

تَارِيخُ الْبَلَادِرِيِّ وَ مُسْنَدُ أَحْمَدَ قَالَ عَمْرِو بْنُ مَيْمُونٍ فِي خَبَرٍ خَلَا ابْنُ عَبَّاسٍ مَعَ جَمَاعَةٍ ثُمَّ يَقُولُ أَفٍّ أَفٍّ وَقَعُوا فِي رَجُلٍ قَالَ لَهُ رَسُولُ اللَّهِ صَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيٍّْ مَوْلَاهُ وَ قَالَ لَهُ مَنْ كُنْتُ وَلِيَّهُ فَعَلَيٍّْ وَلِيُّهُ وَ قَالَ لَهُ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى الْحَبِيرِ

(The books) 'Tareekh' of Al Balazuri, and 'Musnad' of Ahmad – Amro Bin Maymoun said in a Hadeeth,

'Ibn Abbas isolated with a group, then stood saying, 'Uff! Uff! They are falling regarding a man, Rasool-Allah^{-saww} had said to him^{-asws}: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master', and said for him^{-asws}: 'One whose commander I^{-saww} was, so Ali^{-asws} is his commander', and said to him^{-asws}: 'You^{-asws} are from me^{-saww} are the status of Haroun^{-as} from Musa^{-as} – the Hadeeth.

وَ قَالَ لَهُ لَأَذْفَعَنَّ الرَّايَةَ عَدَاً إِلَى رَجُلٍ الْحَبِيرِ وَ سَدَّ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ وَ نَامَ مَكَانَ رَسُولِ اللَّهِ صَ لَيْلَةَ الْغَارِ وَ بَعَثَ بَرَاءَةَ مَعَ أَبِي بَكْرٍ ثُمَّ أَرْسَلَ عَلِيّاً فَأَخَذَهَا.

And he^{-saww} said to him^{-asws}: 'I^{-saww} shall hand the flag tomorrow to a man' – the Hadeeth, and closure of the doors except the door of Ali^{-asws}, and he^{-asws} slept in the place of Rasool-Allah^{-saww} on the night of the cave (emigration), and he^{-saww} had sent (Surah) Bara'at with Abu Bakr, then sent Ali^{-asws}, and he^{-asws} took it''.

⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 h

⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 i

⁵⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 j

الإِبَانَةُ عَنْ أَبِي عَبْدِ اللَّهِ الْعُكْبَرِيِّ وَالْمُسْنَدُ عَنْ أَبِي يَعْلَى وَ أَحْمَدَ وَ فَضَائِلُ أَحْمَدَ وَ شَرْفُ الْمُصْطَفَى عَنْ أَبِي سَعِيدٍ التَّيْسَابُورِيِّ وَ اللَّفْظُ لَهُ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ ثَلَاثَةُ أَشْيَاءَ لَوْ كَانَ لِي وَاحِدَةٌ مِنْهُنَّ لَكَانَ أَحَبَّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ أَحَدُهَا إِعْطَاءُ الرَّايَةِ إِيَّاهُ يَوْمَ خَيْبَرٍ وَ تَزْوِجُهُ فَاطِمَةَ إِيَّاهُ وَ سَدُّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ.

(The book) 'Al Ibanah' – From Abu Abdullah Al Akbary, and (the book) 'Al Musnad', from Abu Ya'la and Ahmad, and (the book) 'Fazaail' of Ahmad, and (the book) Sharf Al Mustafa^{-saww} from Abu Saeed Al Neshapuri, and the wordings are his, 'Abdullah Bin Umar said,

'Three things, if even one of these had been for me, it would have been more beloved to me than the red camel. One of these is his^{-saww} giving the flag to him^{-asws} on the day of Khyber, and his^{-saww} getting (Syeda) Fatima^{-asws} married to him^{-asws}, and closure of the doors except the door of Ali^{-asws}'.⁵⁵

قَالُوا فَخَرَجَ الْعَبَّاسُ يَبْكِي وَ قَالَ يَا رَسُولَ اللَّهِ أَخْرَجْتَ عَمَكَ وَ أَسْكَنْتَ ابْنَ عَمِّكَ فَقَالَ مَا أَخْرَجْتُكَ وَ لَا أَسْكَنْتُهُ وَ لَكِنَّ اللَّهَ أَسْكَنَهُ.

They said, 'Al-Abbas came out weeping and said, 'O Rasool-Allah^{-saww}! You^{-saww} have expelled your^{-saww} uncle and settled the son^{-asws} of your^{-saww} uncle^{as}? He^{-saww} said: 'I^{-saww} did not expel you nor did I^{-saww} settle him^{-asws}, but Allah^{-azwj} Settled him^{-asws}'.⁵⁶

وَ رُوِيَ أَنَّ الْعَبَّاسَ قَالَ لِفَاطِمَةَ ع انظُرُوا إِلَيْهَا كَأَنَّهَا لَبُوءَةٌ بَيْنَ يَدَيْهَا جِرَافُهَا تَنْظُرُ أَنَّ رَسُولَ اللَّهِ يُخْرِجُ عَمَّهُ وَ يُدْخِلُ ابْنَ عَمِّهِ

And it is reported that Al-Abbas said to (Syeda) Fatima^{-asws}, looking at her^{-asws} as if she^{-asws} was a lioness, her^{-asws} children being in front of her^{-asws}, 'Do you^{-asws} thing that Rasool-Allah^{-saww} would expel his^{-saww} uncle and include the son^{-asws} of his^{-saww} uncle^{-as}?'

وَ جَاءَهُ حَمْزَةُ يَبْكِي وَ يُجْرُ عَبَاءَهُ الْأَحْمَرَ فَقَالَ لَهُ كَمَا قَالَ لِلْعَبَّاسِ فَقَالَ عُمَرُ دَعْ لِي حَوْخَةً أَطْلُعَ مِنْهَا إِلَى الْمَسْجِدِ فَقَالَ لَا وَ لَا يَقْدِرُ إِنْ صَبَعَةٍ فَقَالَ أَبُو بَكْرٍ دَعْ لِي كُوَّةً أَنْظُرُ إِلَيْهَا فَقَالَ وَ لَا رَأْسَ إِبْرَةٍ فَسَأَلَ عُثْمَانُ مِثْلَ ذَلِكَ فَأَبَى.

And Hamza^{-asws} came to him^{-saww} weeping and dragging his^{as} red cloak. He^{-saww} said to him^{as} like what he^{-saww} had said to Al-Abbas. Umar said, 'Leave an opening for me to notice from it to the Masjid'. He^{-saww} said: 'No, not even the measurement of a finger (hole)'. Abu Bakr said, 'Leave a hole for me to look through it'. He^{-saww} said: 'And not even the head of a needle'. Usman asked like that, and he^{-saww} refused".⁵⁷

الْفَائِقُ عَنْ الرَّخْشَرِيِّ قَالَ سَعْدٌ لَمَّا نُودِيَ لِيَخْرُجَ مِنْ فِي الْمَسْجِدِ إِلَّا آلَ رَسُولِ اللَّهِ ص وَ آلَ عَلِيٍّ خَرَجْنَا نَحْرُ قِلَاعَنَا.

(The book) 'Al-Faiq', from Al-Zamakhshari – Sa'ad said, 'When there was a call for the expulsion of the ones in the Masjid except Progeny^{-asws} of Rasool-Allah^{-saww} and family of Ali^{-asws}, we went out dragging our belongings'.⁵⁸

⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 k

⁵⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 l

⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 m

⁵⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 10 n

11- قب، المناقب لابن شهر آشوب فضائل السَّمْعَانِي رَوَى جَابِرٌ عَنِ ابْنِ عُمَرَ فِي خَبَرٍ أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ مَا قَوْلُكَ فِي عَلِيٍّ وَ عُثْمَانَ فَقَالَ أَمَّا عُثْمَانُ فَكَأَنَّ اللَّهَ قَدْ عَفَا عَنْهُ فَكَرِهْتُمْ أَنْ يَغْفُو عَنْهُ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Fazaail' of Al Sam'any – It is reported by Jabir, from Ibn Umar in a Hadeeth,

'A man asked him (Ibn Umar), he said, 'What is your word regarding Ali^{-asws} and Usman?' He said, 'As for Usman, it is as if Allah^{-azwj} has Pardoned him, and you have disliked that He^{-azwj} Pardons him.

وَأَمَّا عَلِيٌّ فَأَبْنُ عَمِّ رَسُولِ اللَّهِ ص وَ حَتْنُهُ وَ هَذَا بَيْتُهُ وَ أَشَارَ بِيَدِهِ إِلَى بَيْتِهِ حَيْثُ تَرَوْنَ أَمَرَ اللَّهُ سُبْحَانَهُ نَبِيَّهُ أَنْ يَبْنِيَ مَسْجِدَهُ فَبَنَى فِيهِ عَشْرَةَ أَبْيَاتٍ تِسْعَةً لِنَبِيِّهِ وَ أَزْوَاجِهِ وَ عَاشِرُهَا وَ هُوَ مُتَوَسِّطُهَا لِعَلِيٍّ وَ فَاطِمَةَ ع

And as for Ali^{-asws}, he^{-asws} is a son^{-asws} of an uncle^{as} of Rasool-Allah^{-saww}, and his^{-saww} son-in-law, and this is his^{-asws} house' – and he gestured towards his^{-asws} house – 'Where you can see. Allah^{-azwj} the Glorious Commanded His^{-azwj} Prophet^{-saww} to build his^{-saww} Masjid. Ten houses were built in it, nine for His^{-saww} Prophet^{-saww} and his^{-saww} wives, and its tenth, and it was in their middle, for Ali^{-asws} and (Syeda) Fatima^{-asws}.

وَ كَانَ ذَلِكَ فِي أَوَّلِ سَنَةِ الْهِجْرَةِ وَ قَالُوا كَانَ فِي آخِرِ عُمَرِ النَّبِيِّ ص وَ الْأَوَّلُ أَصَحُّ وَ أَشْهَرُ وَ بَقِيَ عَلَى كَوْنِهِ فَلَمْ يَزَلْ عَلِيٌّ وَ وَلَدُهُ فِي بَيْتِهِ إِلَى أَيَّامِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ

And that was during the beginning of the year of Emigration, and they said it was at the end of the lifetime of the Prophet^{-saww}, and the first (view) is more correct and more well known, and it remained upon its existence. Ali^{-asws} and his^{-asws} children did not cease to be in his^{-asws} house up to the days of Abdul Malik Bin Marwan.

فَعَرَفَ الْخَبَرَ فَحَسَدَ الْقَوْمَ عَلَى ذَلِكَ وَ اعْتَاطَ وَ أَمَرَ يَهْدِمَ الدَّارَ وَ تَطَاهَرَ أَنَّهُ يُرِيدُ أَنْ يُزَادَ فِي الْمَسْجِدِ وَ كَانَ فِيهَا الْحَسَنُ بْنُ الْحَسَنِ فَقَالَ لَا أَخْرُجُ وَ لَا أُمَكِّنُ مِنْ هَدْمِهَا فَضُرِبَ بِالسِّيَاطِ وَ تَسَابَحَ النَّاسُ وَ أُخْرِجَ عِنْدَ ذَلِكَ وَ هُدِمَتِ الدَّارُ وَ زِيدَ فِي الْمَسْجِدِ.

He knew of the Hadeeth, so he envied the people upon that and resented, and he ordered with the demolition of the house, and manifested that he wanted to make an expansion in the Masjid, and in it Al-Hassan son of Al-Hassan^{-asws}. He said, 'I will not get out nor will I allow its demolition'. So, he was struck with the whips and the people shouted, and he was expelled at that, and the house was demolished, and there was an addition in the Masjid".⁵⁹

وَ رَوَى عِيسَى بْنُ عَبْدِ اللَّهِ أَنَّ دَارَ فَاطِمَةَ ع حَوْلَ ثُرَيَّةِ النَّبِيِّ ص وَ بَيْنَهُمَا حَوْضٌ.

And it is reported by Isa Bin Abdullah, 'The house of (Syeda) Fatima^{-asws} was around the soil of the Prophet^{-saww}, and between the two was a fountain".⁶⁰

⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 a

⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 b

و فِي مِنْهَاجِ الْكَرَاجَكِيِّ أَنَّهُ مَا بَيْنَ الْبَيْتِ الَّذِي فِيهِ رَسُولُ اللَّهِ ص وَ بَيْنَ الْبَابِ الْمُحَازِي لِزُقَاقِ الْبَقِيعِ فُتِحَ لَهُ بَابٌ وَ سُدَّ عَلَى سَائِرِ الْأَصْحَابِ مَنْ قَلَعَ الْبَابَ كَيْفَ يُسَدُّ عَلَيْهِ الْبَابُ قَلَعَ بَابَ الْكُفْرِ مِنَ التُّخُومِ فُتِحَ لَهُ أَبْوَابُ مِنَ الْعُلُومِ.

And in (the book) 'Minhaj' of Al Karajaky –

'It is what is between the house in which is Rasool-Allah^{-saww} and the Al-Muhazy door to the alley of Al-Baqie. A door for him^{-asws} was kept open and a barrier was placed upon the doors of rest of the companions. One who had uprooted the door (of Khyber), how could the door be blocked upon him^{-asws}. He^{-asws} had uprooted the door of Kufr from the surrounding, and the doors of knowledge were opened for him^{-asws}'.⁶¹

و فِي رِوَايَةِ أَبِي رَافِعٍ أَنَّهُ ص صَعِدَ الْمِنْبَرَ وَ قَالَ إِنَّ رَجُلًا يَجِدُونَ فِي أَنْفُسِهِمْ أَنْ سَكَنَ عَلِيٌّ فِي الْمَسْجِدِ وَ خَرَجُوا وَ اللَّهُ مَا فَعَلْتُ إِلَّا عَنْ أَمْرِ رَبِّي إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى مُوسَى أَنْ يَسْكُنَ مَسْجِدَهُ فَلَا يَدْخُلُ جُنُبٌ غَيْرُهُ وَ غَيْرَ أَخِيهِ هَارُونَ وَ ذُرِّيَّتِهِ

And in a report of Abu Rafie –

'He^{-saww} ascended the pulpit and said: '(Some) men are finding within themselves (grudges) that I^{-saww} have settled Ali^{-asws} in the Masjid, and they were expelled. By Allah^{-azwj}! I^{-saww} did not do so except from a Command of my^{-saww} Lord^{-azwj}. Allah^{-azwj} the Exalted Revealed to Musa^{as} to settle in his^{as} Masjid, so no one with sexual impurity could enter apart from him^{as} and his^{as} brother^{as} Haroun^{as} and his^{as} offspring.

وَ اغْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّ عَلِيًّا مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ لَوْ كَانَ كَانَ عَلِيًّا.

And know, may Allah^{-azwj} have Mercy on you all, that Ali^{-asws} is from me^{-saww} at the status of Haroun^{as} from Musa^{as}, except surely there is no Prophet^{as} after me^{-saww}, and if there had been, it would have been Ali^{-asws}'.⁶²

جَابِرُ بْنُ عَبْدِ اللَّهِ كُنَّا نَنَامُ فِي الْمَسْجِدِ وَ مَعَنَا عَلِيٌّ ع فَدَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ص فَقَالَ قُومُوا فَلَا تَنَامُوا فِي الْمَسْجِدِ فَقُمْنَا لِنَخْرُجَ فَقَالَ أَمَّا أَنْتَ يَا عَلِيُّ فَنَمْ فَقَدْ أُذِنَ لَكَ.

Jabir Bin Abdullah,

'We were sleeping in the Masjid and Ali^{-asws} was with us. Rasool-Allah^{-saww} entered towards us and said: 'Arise! Do not be sleeping in the Masjid!' We stood up to go out. He^{-saww} said: 'As for you^{-asws}, O Ali^{-asws}, you^{-asws} can sleep, for there is permission for you^{-asws}'.⁶³

أَبُو صَالِحٍ الْمُؤَدِّ فِي الْأَرْبَعِينَ وَ أَبُو الْعَلَاءِ الْحَمْدَانِيُّ فِي كِتَابِهِ بِالْإِسْنَادِ عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ بِأَعْلَى صَوْتِهِ أَلَا إِنَّ هَذَا الْمَسْجِدَ لَا يَحِلُّ لِمَنْ يَحِيضُ وَلَا حَائِضٍ إِلَّا لِلنَّبِيِّ وَ أَزْوَاجِهِ وَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَ عَلِيٍّ أَلَا بَيِّنَةٌ لَكُمْ أَنْ تَضِلُّوا مَرَّتَيْنِ.

~~Abu Salih Al-Muwazzin in (the book) 'Al-Arbaeen', and Abu Al-A'ala Al-Attar Al-Hamdany in his book, by the chain from Umm Salama^{ra}, 'He^{-saww} said at the top of his^{-saww} voice: 'Indeed! This Masjid is not permissible for one with sexual impurity, nor a menstruating (woman),~~

⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 c

⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 d

⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 e

~~except for the Prophet^{-saww} and his^{-saww} wives, and Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, and Ali^{-asws}. Indeed! I^{-saww} have clarified to you all lest you stray twice!~~⁶⁴

جَامِعِ التِّرْمِذِيِّ وَ مُسْنَدُ أَبِي يَعْلَى أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ النَّبِيُّ ص يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَ غَيْرَكَ.

(The books) 'Jamie' of Al Tirmizi, and 'Musnad' of Abu Ya'la Abu Saeed Al Khudri,

'The Prophet^{-saww} said: 'O Ali^{-asws}! It is not permissible for anyone that he be with sexual impurity while in the Masjid apart from me^{-saww} and you^{-asws}''⁶⁵

وَ فِي رَوَايَةٍ يَا عَلِيُّ لَا يَحِلُّ لِأَحَدٍ مِنْ هَذِهِ الْأُمَّةِ غَيْرِي وَ غَيْرِكَ.

And in a report – 'O Ali^{-asws}! It is not permissible for anyone from this community apart from me^{-saww} and you^{-asws}''⁶⁶

وَ فِي رَوَايَةٍ وَ لَا يَحِلُّ أَنْ يَدْخُلَ مَسْجِدِي جُنُبٌ غَيْرِي وَ غَيْرَهُ وَ غَيْرُ ذُرِّيَّتِهِ فَمَنْ شَاءَ فَهَذَا وَ أَشَارَ بِيَدِهِ نَحْوَ الشَّامِ

And in a report – 'And it not permissible and he enters into my^{-saww} Masjid apart from me^{-saww} and him^{-asws} and his^{-asws} offspring. So, the one who so desires, it is over there!' – and he^{-saww} indicated by his^{-saww} hand around Syria'.

فَقَالَ الْمُنَافِقُونَ لَقَدْ ضَلَّ وَ غَوَى فِي أَمْرِ حَتَّيْهِ فَنَزَلَ مَا ضَلَّ صَاحِبُكُمْ وَ مَا غَوَى.

The hypocrites said, 'He^{-saww} has erred and deviated in the matter of his^{-saww} son-in-law!' So, it was Revealed: **Your companion does not err, and does not deviate [53:2]**'⁶⁷

12- كشف، كشف الغمة من مسند أحمد بن حنبل عن زيد بن أرقم قال: كَانَ لِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص أَبْوَابٌ شَارِعَةٌ فِي الْمَسْجِدِ فَقَالَ يَوْمًا سُدُّوا هَذِهِ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ ع

(The book) 'Kashf Al Ghumma', from (the book) 'Musnad' of Ahmad Bin Hanbal, from Zayd Bin Arqam who said,

'For several companions of Rasool-Allah^{-saww}, there used to be doors opening into the Masjid. One day he^{-saww} said: 'Close off these doors except the door of Ali^{-asws}!'

قَالَ فَتَكَلَّمْتُ فِي ذَلِكَ أَنَا قَالَ فَقَامَ رَسُولُ اللَّهِ ص فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنِّي أُمِرْتُ بِسَدِّ هَذِهِ الْأَبْوَابِ غَيْرِ بَابِ عَلِيٍّ فَقَالَ فِيهِ فَأَتَيْتُكُمْ وَ اللَّهُ مَا سَدَّدْتُ شَيْئًا وَ لَا فَتَحْتُهُ وَ لَكِنِّي أُمِرْتُ بِشَيْءٍ فَأَتَّبَعْتُهُ.

He (the narrator) said, 'Anas spoke regarding that. So, Rasool-Allah^{-saww} stood up, praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'As for after, I^{-saww} have been Commanded with closing these doors apart from the door of Ali^{-asws}, so your speaker has spoken regarding it.

⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 f

⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 g

⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 h

⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 11 i

By Allah-^{azwj}! I-^{saww} did not close anything nor opened it, but I-^{saww} am Commanded with a thing, so I-^{saww} follow it”.⁶⁸

وَبِإِسْنَادِ الْمُفَدِّمِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: لَقَدْ أُوتِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثَلَاثًا لَأَنْ أَكُونَ أُوتِيْتُهَا أَحَبُّ إِلَيَّ أَنْ أُعْطَى حُمْرُ النَّعَمِ جَوَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَالرَّايَةُ يَوْمَ خَيْبَرَ وَالثَّالِثَةُ نَسَبُهَا سُهَيْلٌ.

And by the preceding chain from Suheyl Bin Abu Salih, from his father,

‘Umar Bin Al-Khattab said, ‘Ali-^{asws} Bin Abu Talib-^{asws} has been given three (things), if I had been given these it would have been more beloved to me than a red camel – neighbourhood of Rasool-Allah-^{saww} for him-^{asws} in the Masjid, and the flag on the day of Khyber’, and Suheyl (the narrator) forgot the third”.⁶⁹

وَبِإِسْنَادِ عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَقُولُ خَيْرُ النَّاسِ أَبُو بَكْرٍ ثُمَّ عُمَرُ وَ لَقَدْ أُوتِيَ ابْنُ أَبِي طَالِبٍ ثَلَاثَ خِصَالٍ لَأَنْ يَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ رَوْجُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ وَلَدَتْ لَهُ وَ سَدَّ الْأَبْوَابَ إِلَّا بَابَهُ فِي الْمَسْجِدِ وَ أَعْطَاهُ الرَّايَةَ يَوْمَ خَيْبَرَ.

And by the chain from Ibn Umar who said,

‘We used to say, ‘Best of the people is Abu Bakr, then Umar, and the son-^{asws} of Abu Talib-^{asws} has been given three qualities, even if one of these were to be for me, it would have been more beloved to be than a red camel – Rasool-Allah-^{saww} got his-^{saww} daughter-^{asws} married to him-^{asws} and she-^{asws} gave children to him-^{asws}, and closure of the doors except his-^{asws} door in the Masjid, and he-^{saww} gave him-^{asws} the flag on the day of Khyber”.⁷⁰

وَمِنْ مَنَاقِبِ الْفَقِيهِ ابْنِ الْمَغَازِلِيِّ عَنْ عَبْدِ بْنِ ثَابِتٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ فَقَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ نَبِيَّهُ مُوسَى أَنْ ابْنِي لِي مَسْجِدًا طَاهِرًا لَا يَسْكُنُهُ إِلَّا مُوسَى وَ ابْنَاهُ هَارُونُ وَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ ابْنِي مَسْجِدًا طَاهِرًا لَا يَسْكُنُهُ إِلَّا أَنَا وَ عَلِيٌّ وَ ابْنَاهُ عَلِيُّ.

And from (the book) ‘Manaqib Al Fiqh’ of Ibn Al Maghazili, from Aday Bin Sabit who said,

‘Rasool-Allah-^{saww} came out to the Masjid. He-^{saww} said: ‘Allah-^{azwj} had Revealed to His-^{azwj} Prophet-^{as} Musa-^{as}: “Build a clean Masjid for Me-^{azwj}!” No one could settle in it except Musa-^{as} and Haroun-^{as} and two sons-^{as} of Haroun-^{as}. And Allah-^{azwj} has Revealed to me-^{saww} to build a clean Masjid. No one can settle in it except I-^{saww} and Ali-^{asws}, and two sons-^{asws} of Ali-^{asws}”.⁷¹

وَبِإِسْنَادِ الْمُفَدِّمِ عَنْ حَدِيقَةَ بْنِ أَسِيدٍ الْغَفَارِيِّ قَالَ: لَمَّا قَدِمَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ لَمْ تَكُنْ لَهُمْ بُيُوتٌ فَكَانُوا يَبْتَئُونَ فِي الْمَسْجِدِ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَبْتَئُوا فِي الْمَسْجِدِ فَتَحْتَلِمُوا

And by the preceding chain from Huzeifa Bin Aseyd Al Ghifary who said,

⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 a

⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 b

⁷⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 c

⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 d

‘When the companions of the Prophet^{-saww} arrived at Al-Medina, there did not happen to be any houses for them, so they used to spend the night in the Masjid. The Prophet^{-saww} said to them: ‘Do not spend the night in the Masjid, for you might have wet dreams’.

ثُمَّ إِنَّ الْقَوْمَ بَنَوْا بُيُوتًا حَوْلَ الْمَسْجِدِ وَ جَعَلُوا أَبْوَابَهَا إِلَى الْمَسْجِدِ وَ إِنَّ النَّبِيَّ ص بَعَثَ إِلَيْهِمْ مُعَاذَ بْنَ جَبَلٍ فَقَادَى أَبَا بَكْرٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص يَأْمُرُكَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ وَ تَسُدَّ بَابَكَ فَقَالَ سَمِعًا وَ طَاعَةً فَسَدَّ بَابَهُ وَ خَرَجَ مِنَ الْمَسْجِدِ

Then the people, built houses around the Masjid and they made their doors to (open to) the Masjid. And the Prophet^{-saww} sent Muaz Bin Jabal to them. He called out, ‘Abu Bakr! Rasool-Allah^{-saww} orders you to get out from the Masjid and close off your door!’ He said, ‘Listening and obeying’. He closed off his door and went out from the Masjid.

ثُمَّ أُرْسِلَ إِلَى عُمَرَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص يَأْمُرُكَ أَنْ تَسُدَّ بَابَكَ الَّذِي فِي الْمَسْجِدِ وَ تَخْرُجَ مِنْهُ فَقَالَ سَمِعًا وَ طَاعَةً لِلَّهِ وَ لِرَسُولِهِ عَزَّ أَنْتَ أَرْغَبُ إِلَى اللَّهِ تَعَالَى فِي خُزْجَةٍ فِي الْمَسْجِدِ فَأَبْلَغَهُ مُعَاذٌ مَا قَالَهُ عُمَرُ

Then he was sent to Umar. He said, ‘Rasool-Allah^{-saww} orders you to close off your door which (is opening) into the Masjid and get out from it!’ He said, ‘Listening and obeying to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, apart from that I wish to Allah^{-azwj} the Exalted regarding a narrow slit regarding (looking at) the Masjid’. Muaz delivered (to Rasool-Allah^{-saww}) what Umar had said.

ثُمَّ أُرْسِلَ إِلَى عُثْمَانَ وَ عِنْدَهُ رُقَيْئَةُ فَقَالَ سَمِعًا وَ طَاعَةً فَسَدَّ بَابَهُ وَ خَرَجَ مِنَ الْمَسْجِدِ

Then he was sent to Usman, and Ruqaiyya was with him. He said, ‘Listening and obeying!’ He closed off his door and went out from the Masjid.

ثُمَّ أُرْسِلَ إِلَى حَمْزَةَ رَضِيَ اللَّهُ عَنْهُ فَسَدَّ بَابَهُ وَ قَالَ سَمِعًا وَ طَاعَةً لِلَّهِ وَ لِرَسُولِهِ

Then he was sent to Hamza^{-asws}, may Allah^{-azwj} be pleased from him^{as}. He^{as} closed his^{as} door and said: ‘Listening and obeying to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’.

وَ عَلَيَّ ع عَلَى ذَلِكَ مُتَرَدِّدٌ لَا يَذَرِي أَ هُوَ فِيمَنْ يُقِيمُ أَوْ فِيمَنْ يَخْرُجُ وَ كَانَ النَّبِيُّ ص قَدْ بَنَى لَهُ فِي الْمَسْجِدِ بَيْتًا بَيْنَ أَبْيَاتِهِ فَقَالَ لَهُ النَّبِيُّ ص اسْكُنْ طَاهِرًا مُطَهَّرًا

And Ali^{-asws} was hesitant upon that, not knowing whether he^{-asws} was among the ones to be staying or among the ones to be expelled, and the Prophet^{-saww} had built a house for him^{-asws} in the Masjid between his^{-saww} own houses. The Prophet^{-saww} said to him^{-asws}: ‘Dwell cleanly, Purified!’

فَبَلَغَ حَمْزَةَ قَوْلُ النَّبِيِّ ص لِعَلِّيَّ ع فَقَالَ يَا مُحَمَّدُ تُخْرِجُنَا وَ تُبْسِكُ غِلْمَانَ بَنِي عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ نَبِيُّ اللَّهِ لَوْ كَانَ الْأَمْرُ إِلَيَّ مَا جَعَلْتُ دُونَكُمْ مِنْ أَحَدٍ وَ اللَّهُ مَا أَعْطَاهُ إِلَّا اللَّهُ وَ إِنَّكَ لَعَلَى خَيْرٍ مِنَ اللَّهِ وَ رَسُولِهِ أَبَشَّرَ فَبَشَّرَهُ النَّبِيُّ ص فَقَبِلَ يَوْمَ أُحُدٍ شَهِيداً

The words of the Prophet^{-saww} to Ali^{-asws}, reached Hamza^{-asws}. He^{-as} said, ‘O Muhammad^{-saww}! You^{-saww} have expelled us and withheld a boy of the Clan of Abdul Muttalib!’ The Prophet^{-saww} said to him^{-as}: ‘If the matter had been up to me^{-saww}, I^{-saww} would not have made it to be besides you^{-as} (instead of) anyone. By Allah^{-azwj}! No one gave it to him^{-asws} except Allah^{-azwj},

and you^{as} are upon good from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. Receive glad tidings! The Prophet^{-saww} gave him^{as} glad tidings, and he^{as} was killed on the day of Ohad, a martyr.

وَنَفَسَ ذَلِكَ رَجُلًا عَلَى عَلِيٍّ فَوَجَدُوا فِي أَنْفُسِهِمْ وَتَبَيَّنَ فَضْلُهُ عَلَيْهِمْ وَعَلَى غَيْرِهِمْ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص قَبْلَ ذَلِكَ النَّبِيِّ ص فَقَامَ خَطِيبًا فَقَالَ إِنَّ رَجُلًا يَجِدُونَ فِي أَنْفُسِهِمْ فِي أَنْ أُسْكِنَ عَلِيًّا فِي الْمَسْجِدِ وَأُخْرِجَهُمْ وَاللَّهُ مَا أَخْرَجَهُمْ وَلَا أُسْكِنُهُ

And the men envied upon Ali^{-asws} and they found (grudge) within themselves, and his^{-asws} merit had been manifest to them and to others from the companions of Rasool-Allah^{-saww}. That reached the Prophet^{-saww}, so he^{-saww} stood to address. He^{-saww} said: ‘(Some) men are finding (grudges) within themselves regarding my^{-saww} let Ali^{-asws} dwell in the Masjid and expelling them. By Allah^{-azwj}! I^{-saww} neither expelled them nor settled him^{-asws}.

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَ أَقِيمُوا الصَّلَاةَ وَ أَمَرَ مُوسَى أَنْ لَا يَسْكُنَ مَسْجِدَهُ وَ لَا يَنْكِحَ فِيهِ وَ لَا يَدْخُلَهُ إِلَّا هَارُونَ وَ ذُرِّيَّتُهُ

Allah^{-azwj} Mighty and Majestic had Revealed to Musa^{as} and his^{as} brother^{as}: **And We Revealed unto Musa and his brother, saying: “Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction), and establish the Salat [10:87].** And He^{-azwj} Commanded Musa^{as} that there would be no copulation in it, nor would anyone enter it except Haroun^{as} and his^{as} offspring.

وَ إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ هَارُونَ مِنْ مُوسَى وَ هُوَ أَخِي دُونَ أَهْلِي وَ لَا يَحِلُّ مَسْجِدِي لِأَحَدٍ يَنْكِحُ فِيهِ النِّسَاءَ إِلَّا عَلِيٌّ وَ ذُرِّيَّتُهُ فَمَنْ شَاءَ « فَمِنْ سَاءَ » فَهَاهُنَا وَ أَوْمَأَ بِيَدِهِ نَحْوَ الشَّامِ.

And Ali^{-asws} is at the status of Haroun^{as} from Musa^{as}, and he^{-asws} is my^{-saww} brother^{-asws} besides being my^{-saww} family, and my^{-saww} Masjid is not permissible for anyone to copulate with the women in it, except Ali^{-asws} and his^{-asws} offspring. The one who feels and, so over there!’ – and he^{-saww} gestured by his^{-saww} hand towards Syria”.⁷²

وَ بِالْإِسْنَادِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَانَتْ لِعَلِيِّ ع مَنَاقِبٌ لَمْ يَكُنْ لِأَحَدٍ كَانَ يَبِيتُ فِي الْمَسْجِدِ وَ أَعْطَاهُ الرَّايَةَ يَوْمَ خَيْبَرٍ وَ سَدَّ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ.

And by the chain from Sa’ad Bin Abu Waqas who said,

‘There were virtues for Ali^{-asws} which did not happen to be for anyone. His^{-asws} house was in the Masjid, and he^{-saww} gave him^{-asws} the flag on the day of Khyber, and closure of the doors except the door of Ali^{-asws}’.⁷³

وَ بِالْإِسْنَادِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ لِنَقَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص أَبْوَابٌ شَارِعَةٌ فِي الْمَسْجِدِ وَ إِنَّ رَسُولَ اللَّهِ ص قَالَ سُدُّوا هَذِهِ الْأَبْوَابَ غَيْرَ بَابِ عَلِيٍّ قَالَ فَتَكَلَّمَ فِي ذَلِكَ أَنَا

And by the chain from Al Bara’a Bin Aazib who said,

⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 e

⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 f

‘For several companions of Rasool-Allah^{-saww}, there were doors opening into the Masjid, and Rasool-Allah^{-saww} said: ‘Close these doors apart from the door of Ali^{-asws}!’ Anas Spoke regarding that’.

قَالَ فَقَامَ رَسُولُ اللَّهِ ص فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنِّي أَمَرْتُ بِسَدِّ هَذِهِ الْأَبْوَابِ غَيْرَ بَابِ عَلِيٍّ فَقَالَ قَائِلُكُمْ مَا سَدَدْتُ شَيْئاً وَ لَا فَتَحْتُهُ وَ لَكِنِّي أَمَرْتُ بِشَيْءٍ فَأَتَّبَعْتُهُ.

He (the narrator) said, ‘Rasool-Allah^{-saww} stood up, praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘As for after, I^{-saww} have been Commanded with the closure of these doors apart from the door of Ali^{-asws}, so a speaker of yours spoke. I^{-saww} have neither closed anything nor opened, but I^{-saww} am Commanded with a thing, so I^{-saww} follow it’’.⁷⁴

وَ بِالْإِسْنَادِ الْمَقْدَمِ عَنْ سَعِيدٍ أَنَّ النَّبِيَّ ص أَمَرَ بِالْأَبْوَابِ فَسَدَدْتُ وَ تَرَكْتُ بَابَ عَلِيٍّ فَأَتَاهُ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ سَدَدْتُ أَبْوَابَنَا وَ تَرَكْتُ بَابَ عَلِيٍّ فَقَالَ مَا أَنَا فَتَحْتُهَا وَ لَا سَدَدْتُهَا.

And by the preceding chain from Saeed – ‘The Prophet^{-saww} ordered with the doors, so these were closed off, and the door of Ali^{-asws} was left. Al-Abbas came to him^{-saww} and said, ‘O Rasool-Allah^{-saww}! You^{-saww} closed off our doors and left the door of Ali^{-asws}!’ He^{-saww} said: ‘It was not I^{-saww} who opened these nor closed these (doors)’’.⁷⁵

وَ بِالْإِسْنَادِ عَنْ ابْنِ عَبَّاسٍ أَيْضاً أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِسَدِّ الْأَبْوَابِ كُلِّهَا فَسَدَدْتُ إِلَّا بَابَ عَلِيٍّ ع.

And by the chain from Ibn Abbas as well, ‘Rasool-Allah^{-saww} ordered with closure of the doors, all of them. So, these were closed except the door of Ali^{-asws}’’.⁷⁶

وَ بِالْإِسْنَادِ عَنْ نَافِعٍ مَوْلَى ابْنِ عُمَرَ قَالَ: قُلْتُ لِابْنِ عُمَرَ مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص

And by the chain from Nafie, a slave of Ibn Umar who said,

‘I said to Ibn Umar, ‘Who is best of the people after Rasool-Allah^{-saww}?’

قَالَ مَا أَنْتَ وَ ذَلِكَ لَا أَمَّ لَكَ ثُمَّ اسْتَغْفَرَ اللَّهَ وَ قَالَ خَيْرُهُمْ بَعْدَهُ مَنْ كَانَ يَحِلُّ لَهُ مَا يَحِلُّ لَهُ وَ يَحْرُمُ عَلَيْهِ مَا يَحْرُمُ عَلَيْهِ قُلْتُ مَنْ هُوَ

He said, ‘What have you to do with that? May there be no mother for you’. Then he sought Forgiveness of Allah^{-azwj} and said, ‘Best of the after him^{-saww} is the one it was permissible for him what was permissible him^{-saww}, and prohibited unto him^{-asws} what was prohibited unto him^{-saww}’. I said, ‘Who is he?’

قَالَ عَلِيٌّ سَدَّ أَبْوَابَ الْمَسْجِدِ وَ تَرَكْتُ بَابَ عَلِيٍّ ع وَ قَالَ لَكَ فِي هَذَا الْمَسْجِدِ مَا لِي وَ عَلَيْكَ فِيهِ مَا عَلَيَّ وَ أَنْتَ وَارِثِي وَ وَصِيِّي تَقْضِي دِينِي وَ تُنْجِزُ عِدَاتِي وَ تُقْتَلُ عَلَى سُنِّي كَذَبَ مَنْ رَعَمَ أَنَّهُ يُبْغِضُكَ وَ يُحِبُّنِي.

⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 g

⁷⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 h

⁷⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 12 i

He said, 'Ali^{-asws}! The doors of the Masjid were closed off and the door of Ali^{-asws} was left, and he^{-saww} said: 'For you^{-asws} in this Masjid is what is for me^{-saww}, and against you^{-asws} in it is what is against me^{-saww}, and you^{-asws} are my^{-saww} inheritor, and my^{-saww} successor^{-asws}, and you^{-asws} will pay off my^{-saww} debts, and fulfil my^{-saww} promises, and you^{-asws} will fight being upon my^{-saww} Sunnah. He is lying, one who claims that he hates you^{-asws} and loves me^{-saww}'.⁷⁷

13- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى مُوسَى ع أَنِ ابْنِ مَسْجِدًا طَاهِرًا لَا يَكُونُ فِيهِ إِلَّا مُوسَى وَ هَارُونُ وَ ابْنَا هَارُونَ شَبْرٌ وَ شَبِيرٌ وَ إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَبْنِيَ مَسْجِدًا لَا يَكُونُ فِيهِ غَيْرِي وَ غَيْرُ أَخِي عَلِيٍّ وَ ابْنِي الْحُسَيْنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Allah^{-azwj} the Exalted Revealed to Musa^{-as} to build a clean Masjid, no one to be in it except Musa^{-as}, and Haroun^{-as}, and two sons^{-as} of Haroun^{-as}, Shabbar^{-as} and Shabbir^{-as}. And Allah^{-azwj} has Commanded me^{-saww} to build a Masjid, there should not be anyone in it apart from me^{-saww}, and my^{-saww} brother^{-asws} Ali^{-asws}, and (his^{-asws}) two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}'.⁷⁸

14- يف، الطرائف رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ص وَ رَوَى أَبُو زَكْرِيَّا بْنُ مَنَّةَ الْأَصْفَهَانِيُّ الْخَافِظُ فِي مَسَانِيدِ الْمَأْمُونِ عَنْ إِبْرَاهِيمَ بْنِ سَعِيدٍ الْجَوْهَرِيِّ قَالَ حَدَّثَنِي الْمَأْمُونُ قَالَ حَدَّثَنِي الرَّشِيدُ قَالَ حَدَّثَنِي الْمُتَّهِدِيُّ قَالَ حَدَّثَنِي الْمُتَّصِرُ قَالَ حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيٍّ ع أَنْتَ وَارِثِي وَ قَالَ إِنَّ مُوسَى سَأَلَ اللَّهَ تَعَالَى أَنْ يُطَهَّرَ لَهُ مَسْجِدًا لَا يَسْكُنُهُ إِلَّا مُوسَى وَ هَارُونُ وَ ابْنَا هَارُونَ وَ إِنِّي سَأَلْتُ اللَّهَ تَعَالَى أَنْ يُطَهَّرَ مَسْجِدًا لَكَ وَ لِذُرِّيَّتِكَ مِنْ بَعْدِكَ

(The book) 'Al Taraaif' – It is reported by Ahamad Bin Hanbal, from Abdullah Bin Umar, from the Prophet^{-saww}, and it is reported by Abu Zakariya Bin Mandah Al Asfahany Al Hafiz in attributions of Al Mamoun, from Ibrahim Bin Saeed Al Jowhary who said, 'Al Mamoun narrated to me, he said, 'It is narrated to me by Al Rasheed who said, 'It is narrated to me by Al Mahdy who said, 'It is narrated to me by Al Mansour who said, 'It is narrated to me by my father, from Abdullah Bin Abbas who said,

'The Prophet^{-saww} said to Ali^{-asws}: 'You^{-asws} are my^{-saww} inheritor'. And he^{-saww} said: 'Musa^{-as} asked Allah^{-azwj} the Exalted to Clean a Masjid for him^{-as}, no one to settle in it except Musa^{-as} and Haroun^{-as}, and two sons^{-as} of Haroun^{-as}, and I^{-saww} asked Allah^{-azwj} the Exalted to Clean a Masjid. (He^{-azwj} Said): "For you^{-saww} and for your^{-saww} offspring from after you^{-saww}!"

ثُمَّ أَرْسَلَ إِلَى أَبِي بَكْرٍ أَنْ سُدَّ بَابَكَ فَاسْتَرْجِعْ وَ قَالَ فَعَلَ هَذَا بَعْثِي فَقِيلَ لَا فَقَالَ سَمِعًا وَ طَاعَةً فَسَدَّ بَابَهُ

Then he^{-saww} sent (a message) to Abu Bakr: 'Close your door!' He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}', and said: 'Has this been done with other than me?' It was said, 'No'. He said, 'Listening and obeying', and he closed his door.

ثُمَّ أَرْسَلَ إِلَى عُمَرَ فَقَالَ سُدَّ بَابَكَ فَاسْتَرْجِعْ وَ قَالَ فَعَلَ هَذَا بَعْثِي فَقِيلَ بَأْبِي بَكْرٍ فَقَالَ إِنَّ فِي أَبِي بَكْرٍ أَسْوَأَ حَسَنَةً فَسَدَّ بَابَهُ

Then he^{-saww} sent a message to Umar. He^{-saww} said: 'Close your door!' He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}', and said, 'Has this been done with other than me?' It

⁷⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 72 H 12 j

⁷⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 72 H 13

was said, 'With Abu Bakr'. He said, 'In Abu Bakr there is the best example', so he closed his door.

ثُمَّ ذَكَرَ رَجُلًا آخَرَ فَسَدَّ النَّبِيُّ بَابَهُ وَ ذَكَرَ كَلَامًا لَهُ ثُمَّ قَالَ فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَقَالَ مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَلَا فَتَحْتُ بَابَ عَلِيٍّ ع وَ لَكِنَّ اللَّهَ سَدَّ أَبْوَابَكُمْ وَ فَتَحَ بَابَ عَلِيٍّ ع.

Then he (the narrator) mentioned another man, 'The Prophet^{-saww} closed his door', and he mentioned a speech of his^{-saww}, then said: 'Rasool-Allah^{-saww} ascended the pulpit. He^{-saww} said: 'It was not I^{-saww} who closed your doors, nor did I^{-saww} keep the door of Ali^{-asws} open, but Allah^{-azwj} Closed your doors and Kept open the door of Ali^{-asws}!''⁷⁹

وَرَوَاهُ الشَّافِعِيُّ ابْنُ الْمَغَازِلِيِّ مِنْ ثَمَانِيَةِ طُرُقٍ فَمِنْهَا عَنْ حَدِيثَةِ بْنِ أَبِي الْعَفَّارِ قَالَ: لَمَّا قَدِمَ أَصْحَابُ النَّبِيِّ ص الْمَدِينَةَ لَمْ يَكُنْ لَهُمْ بُيُوتٌ يَسْكُنُونَ فِيهَا وَكَانُوا يَبِيتُونَ فِي الْمَسْجِدِ وَ سَاقَ الْحَدِيثَ إِلَى آخِرِ مَا مَرَّ.

And it is reported by the Shafie Ibn Al Maghazily, from eighty ways. From these is from Huzeyfa Bin Aseyd Al Ghifari who said,

'When the companions of the Prophet^{-saww} arrived at Al-Medina, there did not happen to be any houses for them they could settle in, and they used to spend the night in the Masjid' – and he continued the Hadeeth up to what has passed (above)".⁸⁰

⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 14

⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 72 H 15

باب 73 أن فيه ع خصال الأنبياء و اشتراكه مع نبينا في جميع الفضائل سوى النبوة

CHAPTER 73 – IN HIM^{asws} ARE CHARACTERISTICS OF THE PROPHETS^{as}, AND HIS^{asws} ASSOCIATION WITH OUR PROPHET^{saww} IN ENTIRETY OF THE MERITS BESIDES THE PROPHETHOOD

1- ما، الأماالي للشيخ الطوسي المفيض عن الجبائي عن أحمد بن عيسى عن مسعر بن يحيى عن شريك عن أبيه عن عبد الله بن مسعود قال: كَانَ رَسُولُ اللَّهِ ص جَالِساً فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ إِذْ أَقْبَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع فَقَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ وَ إِلَى نُوحٍ فِي حِكْمَتِهِ وَ إِلَى إِبْرَاهِيمَ فِي جَلَمِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ.

(The book) 'Al Amaali of the sheykh Al Tusi – Al Mufeed, from Al Jabbaie, from Ahmad Bin Isa, from Mi'sar Bin Yahya, from Shareek, from his father, from Abdullah Bin Masoud who said,

'Rasool-Allah^{saww} was seated in a group of his^{saww} companions when Ali^{asws} Bin Abu Talib^{asws} came. Rasool-Allah^{saww} said: 'One who wants to look at Adam^{as} in his^{as} knowledge, and to Noah^{as} in his^{as} wisdom, and to Ibrahim^{as} in his^{as} forbearance, then let him look at Ali^{asws} Bin Abu Talib^{asws}''⁸¹.

2- لي، الأماالي للصدوق ابن الوليد عن ابن مَيْتِل عن ابن أبي الخطاب عن مُحَمَّدِ بْنِ سِنَانٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ ع قَالَ: نَظَرَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ إِلَى عَلِيٍّ ع قَدْ أَقْبَلَ وَ حَوْلَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى يُوسُفَ فِي جَمَالِهِ وَ إِلَى إِبْرَاهِيمَ فِي سَخَائِهِ وَ إِلَى سُلَيْمَانَ فِي بَهْجَتِهِ وَ إِلَى دَاوُدَ فِي حِكْمَتِهِ فَلْيَنْظُرْ إِلَى هَذَا.

(The book) 'Al Amaali' of Al Sadouq – Ibn A Waleed, from Ibn Mateel, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ja'far Bin Suleyman, from Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'One day Rasool-Allah^{saww} looked at Ali^{asws} to have come, and around him^{saww} was a group of his^{saww} companions. He^{saww} said: 'One who loves to look at Yusuf^{as} in his^{as} beauty, and to Ibrahim^{as} in his^{as} generosity, and to Suleyman^{as} in his^{as} pleasantness, and to Dawood^{as} in his^{as} wisdom, then let him look at this one!''⁸²

3- ك، إكمال الدين ابن المُنَوِّكِل عَنِ السَّعْدِ ابْنِ أَبِي بَرْقِيٍّ عَنْ أَبِيهِ عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ بْنِ عَنَزَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ وَ إِلَى نُوحٍ فِي سَلَمِهِ وَ إِلَى إِبْرَاهِيمَ فِي جَلَمِهِ وَ إِلَى مُوسَى فِي فُطْنَتِهِ وَ إِلَى دَاوُدَ فِي زُهْدِهِ فَلْيَنْظُرْ إِلَى هَذَا فَتَنْظُرْنَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَدْ أَقْبَلَ كَالْمَاءِ يَنْحَدِرُ مِنْ صَبَبٍ.

(The book) 'Ikmal Al Deen' – from Al Sa'adabady, from Al Barqy, from his father, from Abdul Malik Bin Haroun Bin Antarah, from his father, from his grandfather, from Abdullah Bin Abbas who said,

'We were seated in the presence of Rasool-Allah^{saww}. He^{saww} said: 'One who wants to look at Adam^{as} in his^{as} knowledge, and to Noah^{as} in his^{as} submission, and to Ibrahim^{as} in his^{as} forbearance, and to Musa^{as} in his^{as} discernment, and to Dawood^{as} in his^{as} asceticism, then let

⁸¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 1

⁸² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 2

him look at this one!’ We looked at Ali^{-asws} Bin Abu Talib^{-asws} to have come, like the water rolling down from the cloud”⁸³.

4- جاء، المجلس للمفيد مُحَمَّدُ بْنُ عُمَرَ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ عِيسَى الْعَجَلِيِّ عَنْ مَسْعُودِ بْنِ يَحْيَى التَّهْدِيدِيِّ عَنْ شَرِيكِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص جَالِسٌ فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ إِذْ أَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع نَحْوَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي خَلْقِهِ وَ إِلَى نُوحٍ فِي حِكْمَتِهِ وَ إِلَى إِبْرَاهِيمَ فِي جُلْمِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Umar Bin Muslim, from Muhammad Bin Isa Al Ijaly, from Masoud Bin Yahya Al Nahdy, from Shareek, from Abu Is’haq, from his father having said,

‘While Rasool-Allah^{-saww} was seated in a group of his^{-saww} companions when Ali^{-asws} Bin Abu Talib^{-asws} came towards him^{-saww}. Rasool-Allah^{-saww} said: ‘One who wants to look at Adam^{as} in his^{as} physique, and to Noah^{as} in his^{as} wisdom, and to Ibrahim in his^{as} wisdom, then let him look at Ali^{-asws} Bin Abu Talib^{-asws}’⁸⁴.

5- ن، عيون أخبار الرضا عليه السلام أَحْمَدُ بْنُ الْحُسَيْنِ الْبَغْدَادِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَنَبَسَةَ عَنِ الْحَسَنِ بْنِ سُلَيْمَانَ الْمَلَطِيِّ وَ مُحَمَّدُ بْنُ الْقَاسِمِ الْعُلَوِيُّ وَ دَارِمُ بْنُ قَبِيصَةَ جَمِيعاً عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَا سَأَلْتُ رَبِّي شَيْئاً إِلَّا سَأَلْتُ لَكَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ لَا نُبُوَّةَ بَعْدَكَ أَنْتَ خَاتَمُ النَّبِيِّينَ وَ عَلِيُّ خَاتَمُ الْوَصِيِّينَ.

(The book) ‘Uyoon Akhbar Al Reza’ – Ahmad Bin Al Husayn Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Al Hassan Bin Suleyman Al Maltay, and Muhammad Bin Al Qasim Al Alawy, and Darim Bin Qabeysa, altogether,

‘From Al-Reza^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! I^{-saww} have not asked my^{-saww} Lord^{-azwj} for anything except I^{-saww} have asked for you^{-asws} the like of it. He^{-azwj} Said: “There is no Prophet-hood after you^{-asws}. You^{-saww} are last of the Prophets^{-as} and Ali^{-asws} is last of the successors^{-asws}!”⁸⁵

6- ما، الأمايلي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْذِرِ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَخْرَجَنِي وَ رَجُلًا مَعِيَ مِنْ ظَهْرٍ إِلَى ظَهْرٍ مِنْ صُلْبِ آدَمَ حَتَّى خَرَجْنَا مِنْ صُلْبِ آدَمَ وَ سَبَقْتُهُ بِفَضْلِ هَذِهِ عَلَى هَذِهِ وَ ضَمَّ بَيْنَ السَّبَابَةِ وَ الْوُسْطَى وَ هُوَ النُّبُوَّةُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn al Salt, from Ibn Uqdah, from Muhammad Bin Al Munzir, from Ahmad Bin Yahya, from Musa Bi Al Qasim,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} forefathers^{-asws} who said, ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} has Extracted me^{-saww} and a man with me^{-saww}, from a back to a back, from the Sulb of Adam^{-as} until we^{-asws} both came out from the Sulb of our fathers, and I^{-saww} preceded him^{-asws} with a merit of this upon this’ – and he^{-saww} pressed between the index and the middle fingers – ‘And it is the Prophet-hood!’

فَقِيلَ لَهُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

⁸³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 3

⁸⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 4

⁸⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 5

It was said to him^{-saww}, 'Who is he, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}' 86

7- لي، الأماالي للصدوق أبي عن إبراهيم بن عمرو بن الحسن بن إسماعيل الفخطبي عن سعيد بن الحكم بن أبي مريم عن أبيه عن الأوزاعي عن يحيى بن أبي كثير عن عبد الله بن مرة عن سلمة بن قيس قال قال رسول الله صلى الله عليه وآله علي في السماء السابعة كالشمس بالنهار في الأرض وفي السماء الدنيا كالقمر بالليل في الأرض

(The book) 'Al Amaali' of Al Sadouq – My father, from Ibrahim Bin Amrous, from Al Hassan Bin Ismail Al Qahtaby, from Saeed Bin Al Hakam Bin Abu Maryam, from his father, from Azaie, from Yahya Bin Abu Kaseer, from Abdullah Bin Murrah, from Salamah Bin Qays who said,

'Rasool-Allah^{-saww} said: 'In the seventh sky, Ali^{-asws} is like the sun by the day in the earth, and in the sky of the world he^{-asws} is like the moon at night in the earth.

أعطى الله علياً من الفضل جزءاً لو قسم على أهل الأرض لوسعهم وأعطاه الله من الفهم لو قسم على أهل الأرض لوسعهم

Ali^{-asws} has been Given such a segment from the merits, if its were to be apportioned upon the people of earth, it would be capacious for them, And Allah^{-azwj} has Given him^{-asws} (such a segment) from the understanding, if it were to be apportion upon the people of earth, it would be capacious for them.

شبهت لينة بلين لوط و خلقه بخلي يحيى و هده يهدى أيوب و سخاءه يسخاء إبراهيم و هجته بهجة سليمان بن داود و قوته بقوة داود

His^{-asws} gentleness resembles the gentleness of Lut^{-as}, and his^{-asws} manners with the manners of Yahya^{-as}, and his^{-asws} ascetism with the ascetism of Ayoub^{-as}, and his^{-asws} generosity with the generosity of Ibrahim^{-as}, and his^{-asws} pleasantness with the pleasantness of Suleyman^{-as} Bin Dawood^{-as}, and his^{-asws} strength with the strength of Dawood^{-as}.

و له اسم مكتوب على كل حجاب في الجنة بشرني به ربي و كانت له البشارة عندي علي محمد عند الحق مكرمي عند الملائكة و خاصني و خالصني و طاهرتني و مصباحي و خنتي و رفيقي

And for him^{-asws} there is a name written upon every Veil in the Paradise. My^{-saww} Lord^{-azwj} Gave me glad tidings with it, and the glad tidings for him^{-asws}, with me^{-saww}. Ali^{-asws} is a praised one in the presence of the truth, highly commended in the presence of the Angels, and my^{-saww} special, and my^{-saww} sincere, and my^{-saww} backer, and my^{-saww} lamp, and my^{-saww} shield, and my^{-saww} friend.

آنسني به ربي فسألت ربي أن لا يقبضه قبلي و سأله أن يقبضه شهيداً

My^{-saww} Lord^{-azwj} Comforted me^{-saww} by him^{-asws}, so I^{-saww} asked my^{-saww} Lord^{-azwj} not to Cause him^{-asws} to die before me^{-saww}, and I^{-saww} asked Him^{-saww} to Cause him^{-asws} to die as a martyr.

أَدْخِلْتُ الْجَنَّةَ فَرَأَيْتُ حُورَ عَلِيٍّ أَكْثَرَ مِنْ وَرَقِ الشَّجَرِ وَ فُصُورَ عَلِيٍّ كَعَدَدِ الْبَشَرِ عَلَيَّ مَيِّ وَ أَنَا مِنْ عَلِيٍّ مَنْ تَوَلَّى عَلِيًّا فَقَدْ تَوَلَّى حُبَّ عَلِيٍّ نِعْمَةً وَ اتِّبَاعُهُ فَضِيلَةٌ دَانَ بِهِ الْمَلَائِكَةُ

I^{-saww} entered the Paradise and saw Houries of Ali^{-asws} being more than leaves of the tree, and castles of Ali^{-asws} like the number of the mortals. Ali^{-asws} is from me^{-saww} and I^{-saww} am from Ali^{-asws}. One who befriends Ali^{-asws}, so he has befriended me^{-saww}. Love of Ali^{-asws} is a Favour and following him^{-asws} is a merit the Angels are making a religion with it.

وَ حَقَّتْ بِهِ الْحِيلُ الصَّالِحُونَ لَمْ يَمْشِ عَلَى الْأَرْضِ مَاشٍ بَعْدِي إِلَّا كَانَ هُوَ أَكْرَمَ مِنْهُ عِزًّا وَ قَحْرًا وَ مِنْهَاجًا لَمْ يَكُ فَظًّا عَجُولًا وَ لَا مُسْتَرْسِلًا لِفَسَادٍ وَ لَا مُتَعَبِدًا حَمَلَتْهُ الْأَرْضُ فَأَكْرَمَتْهُ لَمْ يَخْرُجْ مِنْ بَطْنٍ أَنْتَى بَعْدِي أَحَدٌ كَانَ أَكْرَمَ خُرُوجًا مِنْهُ وَ لَمْ يَنْزِلْ مَنْزِلًا إِلَّا كَانَ مَيْمُونًا

And the righteous Jinn are surrounding him^{-asws}. No walker will walk the earth after me^{-saww} except he^{-asws} would be more honourable than him, in endearment and pride and a manifesto. He^{-asws} is neither rude, hasty, nor going for the corruption, nor stubborn. The earth carries him^{-asws} like it is being honoured by him^{-asws}. No one has come out from the belly of a female, after me^{-saww}, anyone of more honourable exit than him^{-asws}, and he^{-asws} does not descend any descent except it would be auspicious.

أَنْزَلَ اللَّهُ عَلَيْهِ الْحِكْمَةَ وَ رَدَّاهُ بِأَلْفِهِمُ الْمَلَائِكَةُ وَ لَا يَرَاهَا وَ لَوْ أَوْجِي إِلَى أَحَدٍ بَعْدِي لِأَوْجِي إِلَيْهِ فَرَيْنَ اللَّهُ بِهِ الْمَحَافِلَ وَ أَكْرَمَ بِهِ الْعَسَاكِرَ وَ أَحْصَبَ بِهِ الْبِلَادَ وَ أَعَزَّ بِهِ الْأَجْنَادَ

Allah^{-azwj} has Sent the Wisdom unto him^{-asws} and cloaked him^{-asws} with the understanding. The Angels sit to him^{-asws} and he^{-asws} does not see them, and if there was to be a Revelation to anyone after me^{-saww}, it would be Revealed to him^{-asws}. Allah^{-azwj} has adorned the gatherings by him^{-asws}, and honoured the soldiers by him^{-asws}, and fertilised the countries by him^{-asws}, and strengthened the armies by him^{-asws}.

مَثَلُهُ كَمَثَلِ بَيْتِ اللَّهِ الْحَرَامِ يُزَارُ وَ لَا يَزُورُ وَ مَثَلُهُ كَمَثَلِ الْقَمَرِ إِذَا طَلَعَ أَضَاءَ الظُّلُمَةَ وَ مَثَلُهُ كَمَثَلِ الشَّمْسِ إِذَا طَلَعَتْ أَتَارَتِ الدُّنْيَا وَصَفَهُ اللَّهُ فِي كِتَابِهِ وَ مَدَحَهُ بِآيَاتِهِ وَ وَصَفَ فِيهِ آثَارَهُ وَ أَجْرَى مَنَارِلَهُ فَهُوَ الْكَرِيمُ حَيًّا وَ الشَّهِيدُ مَيِّتًا.

His^{-asws} example is an example of the Sacred House of Allah^{-azwj}. He^{-asws} is visited and he^{-asws} does not visit. And his^{-asws} example is like an example of the full moon. When it emerges, it illuminates the darkness. And his^{-asws} example is like an example of the sun. When it rises, it radiates the world. And Allah^{-azwj} has Described him^{-asws} in His^{-azwj} Book, and Praised him^{-asws} with His^{-azwj} Verses, and has Described his^{-asws} impact in it and flowing his^{-asws} status. He^{-asws} is the honourable (when) alive, and the martyr (when) dead".⁸⁷

8- ير، بصائر الدرجات ابن أبي الخطاب عن البرزطي عن حماد بن عثمان عن فضيل عن أبي جعفر ع قال: كانت في علي سنة ألف نبي.

(The book) 'Basaair Al Darajaat' – Ibn Abu Al Khattab, from Al Bazanty, from Hammad Bin Usman, from Fuzeyl,

'From Abu Ja'far^{-asws} having said: 'There are Sunnahs in Ali^{-asws} of a thousand Prophets^{as}'.⁸⁸

⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 7

⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 8

9- فض، كتاب الروضة أحمد بن عبد الجبار عن زيد بن الحارث عن الأعمش عن إبراهيم التميمي عن أبيه عن أبي ذر الغفاري قال: بينما ذات يوم من الأيام بين يدي رسول الله ص إذ قام و ركع و سجد شكراً لله تعالى

The book 'Al-Rowza' – Ahmad Bin Abdul Jabbar, from Zayd Bin Al Haris, from Al Amsh, from Ibrahim Al Tameemi, from his father,

'From Abu Zarr Al-Ghifari^{ra} who said, 'One day from the days while we were in front of Rasool-Allah^{-saww}, when he^{-saww} stood up and performed Ruk'u and Sajdah of thanks to Allah^{-azwj} the Exalted.

ثم قال يا جندب من أراد أن ينظر إلى آدم في علمه و إلى نوح في فهمه و إلى إبراهيم في خلته و إلى موسى في مناجاته و إلى عيسى في سياحته و إلى أيوب في صبره و بلاته فلينظر إلى هذا الرجل المقابل الذي هو كالشمس و القمر الساري و الكوكب الدري أشجع الناس قلباً و أسخى الناس كفاً فعلى مبعظه لعنة الله و الملائكة و الناس أجمعين

Then said: 'O Jundab^{ra}! One who wants to look at Adam^{-as} in his^{-as} knowledge, and to Noah^{-as} in his^{-as} understanding, and to Ibrahim^{-as} in his^{-as} morals, and to Musa^{-as} in his^{-as} whispering (to Allah^{-azwj}), and to Isa^{-as} in his^{-as} touring for worship, and to Ayoub^{-as} in his^{-as} patience and his^{-as} afflictions, then let him look at this man coming, who is like the rotating sun and the moon, and the shining star. He^{-asws} is the bravest of the people of a heart, and most generous of the people of a palm. Upon the one hating him^{-asws} are the Curses of Allah^{-azwj}, and the Angels, and the people in their entirety.

قال فالتفت الناس ينظرون من هذا المقبل فإذا هو علي بن أبي طالب عليه الصلاة و السلام.

He (Abu Zarr^{ra}) said, 'The people turned around looking in this direction, and there, it was Ali^{-asws} Bin Abu Talib^{-asws}, upon him^{-asws} be the Salawaat and the greetings".⁸⁹

10- كشف، كشف الغمة من مناقب الخوارزمي عن أبي الحمراء قال قال رسول الله ص من أراد أن ينظر إلى آدم في علمه و إلى نوح في فهمه و إلى يحيى بن زكريا في زهده و إلى موسى بن عمران في بطشه فلينظر إلى علي بن أبي طالب ع.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi, from Abu Al Hamra'a who said,

'One who wants to look at Adam^{-as} in his^{-saww} knowledge, and to Noah^{-as} in his^{-as} understanding, and to Yahya^{-as} Bin Zakariyya^{-as} in his^{-as} ascetism, and to Musa^{-as} Bin Imran^{-as} in his^{-as} valour, then let him look at Ali^{-asws} Bin Abu Talib^{-asws}".⁹⁰

قال أحمد بن الحسين البيهقي لم أكتبه إلا بهذا الإسناد و قد روى البيهقي في كتابه المصنف في فضائل الصحابة يرفعه بسنده إلى رسول الله ص أنه قال: من أراد أن ينظر إلى آدم في علمه و إلى نوح في تفواه و إلى إبراهيم في حلمه و إلى موسى في هيئته و إلى عيسى في عبادته فلينظر إلى علي بن أبي طالب ع.

⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 9

⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 10 a

Ahmad Bin Al-Husayn Al-Bayhaqi said, 'One who wants to look at Adam^{-as} in his^{-as} knowledge, and to Noah^{-as} in his^{-as} piety, and to Ibrahim^{-as} in his^{-as} forbearance, and to Musa^{-as} in his^{-as} awe, and to Isa^{-as} in his^{-as} worship, then let him look at Ali^{-asws} Bin Abu Talib^{-asws}'.⁹¹

وَمِنْ كِتَابِ الْمَنَاقِبِ عَنِ الْحَارِثِ الْأَعْوَرِ صَاحِبِ رَايَةِ عَلِيٍّ ع قَالَ: بَلَّغْنَا أَنَّ النَّبِيَّ ص كَانَ فِي جَمْعٍ مِنْ أَصْحَابِهِ فَقَالَ أُرِيكُمْ آدَمَ فِي عِلْمِهِ وَ نُوحًا فِي فَهْمِهِ وَ إِبْرَاهِيمَ فِي حِكْمَتِهِ

And from the book 'Al Manaqib' –

From Al-Haris Bin Al-Awr, flag-bearer of Ali^{-asws}, said, 'It reached us that the Prophet^{-saww} was among a group of his^{-saww} companions. He^{-saww} said: 'I^{-saww} shall show you all, Adam^{-as} in his^{-as} knowledge, and Noah^{-as} in his^{-as} understanding, and Ibrahim^{-as} in his^{-as} wisdom'.

فَلَمْ يَكُنْ بِأَسْرَعَ مِنْ أَنْ طَلَعَ عَلَيٌّ ع فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ أَ قِسْتَ رَجُلًا بِثَلَاثَةِ مِنَ الرُّسُلِ يَخُ بَخَ هَذَا الرَّجُلِ مَنْ هُوَ يَا رَسُولَ اللَّهِ

It could not have been any quicker before Ali^{-asws} emerged. Abu Bakr said, 'O Rasool-Allah^{-saww}! You^{-saww} have compared a man with three of the Rasools^{-as}? Congratulations! Congratulations to this man. Who is he, O Rasool-Allah^{-saww}?'

قَالَ النَّبِيُّ ص أ لَا تَعْرِفُهُ يَا أَبَا بَكْرٍ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ أَبُو بَكْرٍ يَخُ بَخَ لَكَ يَا أَبَا الْحَسَنِ وَ أَتَيْنَ مِثْلَكَ يَا أَبَا الْحَسَنِ.

The Prophet^{-saww} said: 'Do you not know him, O Abu Bakr?' He said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'. He^{-saww} said: 'Abu Al-Hassan Ali^{-asws} Bin Abu Talib^{-asws}'. Abu Bakr said, 'Congratulations! Congratulations to you^{-asws}, O Abu Al-Hassan^{-asws}! And where is the like of you^{-asws}, O Abu Al-Hassan^{-asws}!'⁹²

11- مد، العمدة من مناقب ابن المغازلي عن أحمد بن محمد بن عبد الوهاب عن الحسين بن محمد العدل عن محمد بن محمود عن إبراهيم بن سليمان بن رشيد عن زيد بن عطية عن أبان بن فيروز عن أنس بن مالك قال قال رسول الله ص من أراد أن ينظر إلى علم آدم و فقه نوح فلينظر إلى علي بن أبي طالب.

(The book) 'Al Amdah', from (the book) 'Manaqib' of Ibn Al maghazily, from Ahmad Bin Muhammad Bin Al Wahhab, from Al Husayn Bin Muhammad Al Adl, from Muhammad Bin Mahmoud, from Ibrahim Bin Suleyman Bin Rusheyd, from Zayd Bin Atiya, from Aban Bin Feyrouz, from Anas Bin Malik (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'One who wants to look at the knowledge of Adam^{-as}, and understanding of Noah^{-as}, then let him look at Ali^{-asws} Bin Abu Talib^{-asws}'.⁹³

12- ع، علل الشرائع أبي عن محمد الطاهر عن ابن أبان عن ابن أرومة عن القاسم بن عروة عن بريد العجلي عن ابن نبتة قال: قام ابن الكواء إلى علي ع و هو على المنبر فقال يا أمير المؤمنين أخبرني عن ذي القرنين أ نبيا كان أم ملكا و أخبرني عن قرينه أ من ذهب كان أم من فضة

⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 10 b

⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 10 c

⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 11

(The book) 'Al Illal Al Sharaie – My father, from Muhammad Al Attar, from Ibn Aban, from Ibn Awramah, from Al Qasim Bin Mwarah, from Bureyd Al Ijaly, from Ibn Nubatah who said,

'Ibn Al-Kawa stood up to Ali^{-asws} while he^{-asws} was upon the pulpit. He said, 'O Amir Al-Momineen^{-asws}! Inform me about Zulqarnayn, what he a Prophet^{-as} or a king? And inform me about his horn, what is of gold or from silver?'

فَقَالَ لَهُ لَمْ يَكُنْ نَبِيًّا وَلَا مَلِكًا وَلَا يَكُنْ قَرْنَاهُ مِنْ ذَهَبٍ وَلَا فِضَّةٍ وَلَكِنَّهُ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ اللَّهُ وَنَصَحَهُ اللَّهُ وَنَصَحَهُ اللَّهُ

He^{-asws} said to him: 'He neither happened to be a Prophet^{-as} nor a king, and his horn did not happen to be of gold nor silver, but he was a servant loving Allah^{-azwj} so Allah^{-azwj} Loved him. And he advised for the Sake of Allah^{-azwj}, and Allah^{-azwj} Advised him.

وَأَمَّا سُمِّيَ ذَا الْقَرْنَيْنِ لِأَنَّهُ دَعَا قَوْمَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَضَرَبُوهُ عَلَى قَرْنِهِ فَعَابَ عَنْهُمْ حِينَئِذٍ عَادَ إِلَيْهِمْ فَضَرَبَ عَلَى قَرْنِهِ الْآخَرَ وَفِيكُمْ مِثْلُهُ.

And rather he is named at Zulqarnayn (One with two horns), because he called his people to Allah^{-azwj} Mighty and Majestic. They struck him upon his horn. He was absent from them for a while. Then he returned to them and he was struck upon his other horn; and among you all is his example".⁹⁴

13- مع، معاني الأخبار الأثنائي عن جديده عن محمد بن عمار عن موسى بن إسماعيل عن حماد بن سلمة عن محمد بن إسحاق عن محمد بن إبراهيم التيمي عن سلمة عن أبي الطفيل عن علي بن أبي طالب ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ يَا عَلِيُّ إِنَّ لَكَ كَنْزًا فِي الْجَنَّةِ وَأَنْتَ ذُو قَرْنَيْهَا فَلَا تُتْبِعِ النَّظْرَةَ فِي الصَّلَاةِ فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ.

(The book) 'Ma'any Al Akhbar' – Al Ashnany, from Muhammad Bin Ammar, from Musa Bin Ismail, from Hammad Bin Salamah, from Muhammad Bin Is'haq, from Muhammad Bin Ibrahim Al Taymi, from Salamah, from Abu Al Tufeyl,

'From Ali^{-asws} Bin Abu Talib^{-asws}, that Rasool-Allah^{-saww} said to him^{-asws}: 'O Ali^{-asws}! There is a treasure for you^{-asws} in the Paradise, and you^{-asws} are with its two reins. Do not follow the look in the Salat, as for you^{-asws} if the first (glance) and the next one isn't for you^{-asws}'.⁹⁵

وَقَدْ قَالَ لَهُ النَّبِيُّ ص يَا عَلِيُّ حُبُّكَ إِيْمَانًا وَبُغْضُكَ نِفَاقًا وَكُفْرًا.

And the Prophet^{-saww} said to him^{-asws}: 'O Ali^{-asws}! Loving you^{-asws} is Eman and hating you^{-asws} is hypocrisy and Kufr".⁹⁶

ما روي أن الله تعالى كفل سارة و إبراهيم أولاد المؤمنين يغذوهم بشجر في الجنة لها أظلاف كأظلاف البقر فإذا كان يوم القيامة ألبسوا و طيبوا و أهدوا إلى آبائهم فهم في الجنة ملوك مع آبائهم.

What is reported that Allah^{-azwj} the Exalted Encumbered Sarah^{-as} and Ibrahim^{-as} with (deceased) children of the Momineen^{-asws}. They^{-as} are providing them by a tree in the Paradise. For it are udders like udders of the cow. When it will be the Day of Qiyamah. They will be

⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 12

⁹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 13 a

⁹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 13 b

clothed and perfumed and gifted to their (biological) fathers, so they will be kings in the Paradise with their fathers”⁹⁷.

رُوي أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُزَيِّنُ بِمَا جَنَّتُهُ كَمَا تُزَيِّنُ الْمَرْأَةُ بِقُرْطَيْيَها.

It is reported that Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic has Adorned His^{-azwj} Paradise by them^{-as} like what the woman tends to adorn with her ear-rings”⁹⁸.

و فِي خَيْرٍ آخَرَ يُزَيِّنُ اللَّهُ بِمَا عَرَّشَهُ.

And in another Hadeeth: ‘Allah^{-azwj} had Adorned His^{-azwj} Throne by them^{-as}”⁹⁹.

قول الصادق ع إن ذا القرنين لم يكن نبيا و لا ملكا و إنما كان عبدا أحب الله فأحبه الله و نصحه الله فنصحه الله و فيكم مثله يعني بذلك أمير المؤمنين ع.

Words of Al-Sadiq^{-asws}: ‘Zulqarnayn neither happened to be a Prophet^{-as} nor a king, and rather he was a servant loving Allah^{-azwj}, and advised for Allah^{-azwj}, so Allah^{-azwj} Advised him, and among you all is his example’ – meaning by that Amir Al-Momineen^{-asws}”¹⁰⁰.

14- قب، المناقب لابن شهر آشوب أبو عبيد في غريب الحديث أَنَّ النَّبِيَّ ص قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع إِنَّ لَكَ بَيْتًا فِي الْجَنَّةِ وَ إِنَّكَ لَدُو قُرَيْيَها.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Ubeyd in a strange Hadeeth, ‘The Prophet^{-saww} said to Amir Al-Momineen^{-asws}: ‘For you^{-asws} there is a house in the Paradise and you are with its reins”¹⁰¹.

سُوَيْدُ بْنُ عَقَلَةَ وَ أَبُو الطُّفَيْلِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ ذَا الْقَرْنَيْنِ كَانَ مَلِكًا عَادِلًا فَأَحْبَبَهُ اللَّهُ وَ نَاصَحَ لِلَّهِ فَنَصَحَهُ اللَّهُ أَمَرَ قَوْمَهُ بِتَقْوَى اللَّهِ فَضَرَبُوهُ عَلَى قَرْنَيْهِ بِالسَّيْفِ فَعَابَ عَنْهُمْ مَا شَاءَ اللَّهُ ثُمَّ رَجَعَ إِلَيْهِمْ فَدَعَاهُمْ إِلَى اللَّهِ فَضَرَبُوهُ عَلَى قَرْنَيْهِ الْآخَرِ بِالسَّيْفِ فَذَلِكَ قَرْنَاهُ

Suweyd Bin Ghafilah and Abu Al Tufeyl,

‘Amir Al-Momineen^{-asws} said: ‘Zulqarnayn was a just king. Allah^{-azwj} Loved him and he advised for the Sake of Allah^{-azwj}, so Allah^{-azwj} Advised him the matter of his people due to the fear of Allah^{-azwj}. They struck him upon his horn (head) with the sword. He was absent from them for as long as Allah^{-azwj} so Desires. Then he returned to them and called them to Allah^{-azwj}, but they struck him upon his other horn (side of the head) with the sword, so those were his two horns (sides of the head).

وَ فِيكُمْ مِثْلُهُ يَعْنِي نَفْسَهُ لِأَنَّهُ ضُرِبَ عَلَى رَأْسِهِ ضَرْبَتَيْنِ أَحَدُهُمَا يَوْمَ الْخُنْدَقِ وَ الثَّانِي ضَرْبَةُ ابْنِ مُلْجَمٍ لَعَنَهُ اللَّهُ.

⁹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 13 c

⁹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 13 d

⁹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 13 e

¹⁰⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 13 f

¹⁰¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 14 a

And among you is his example' – meaning himself^{-asws} because he^{-asws} was struck upon his^{-asws} head with two strikes, one on the day of Al-Khandaq and the second strike of Ibn Muljam, may Allah^{-azwj} Curse him^{la''}.¹⁰²

15- قَب، المناقب لابن شهر آشوب لِنَبِيِّهِ آمَنَ الرَّسُولُ وَ لَهُ وَ صَالِحُ الْمُؤْمِنِينَ وَ قَالَ لِنَفْسِهِ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'For His^{-azwj} Prophet^{-saww}: ***"The Rasool believes [2:285], and for him (Ali^{-asws}): and the corrector of the Momineen; [66:4], and for Himself^{-azwj}: Surely, the Grip of your Lord is Strong [85:12].***

وَ لِنَبِيِّهِ أَشَدُّ حُبًّا لِلَّهِ وَ لَهُ أَشَدُّاءُ عَلَى الْكُفَّارِ وَ قَالَ لِنَفْسِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And for His^{-azwj} Prophet^{-saww}: ***more intense in love for Allah [2:165], and for him^{-asws}: hard upon the Kafirs [48:29], and Said for Himself^{-azwj}: In the Name of Allah the Beneficent, the Merciful [1:1].***

وَ لِنَبِيِّهِ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً وَ لَهُ قُلُّ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ وَ قَالَ لِنَفْسِهِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

And for His^{-azwj} Prophet^{-saww}: ***And We did not Send you except as a mercy [21:107], and for him^{-asws}: Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing [10:58], and Said for Himself^{-azwj}: from Allah, the Mighty, the Wise [39:1].***

وَ لِنَبِيِّهِ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ وَ لَهُ وَ تُعِزُّ مَنْ تَشَاءُ وَ قَالَ لِنَفْسِهِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ

And for His^{-azwj} Prophet^{-saww}: ***There has come to you a Rasool from yourselves. It is grievous [9:128], and for him^{-asws}: and You Honour the one You so Desire to [3:26], and Said for Himself^{-azwj}: and He is the Exalted, the Magnificent [42:4].***

وَ لِنَبِيِّهِ إِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ وَ لَهُ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبَاِ الْعَظِيمِ وَ قَالَ لِنَفْسِهِ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ

And for His^{-saww} Prophet^{-saww}: ***And you are upon magnificent morals [68:4], and from him^{-asws}: What are they asking about? [78:1] About the Magnificent News, [78:2], and Said to Himself^{-azwj}: Allah is Light of the skies and the earth [24:35].***

وَ لِنَبِيِّهِ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَ لَهُ وَ اتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ

And for His^{-azwj} Prophet^{-saww}: ***There has come to you a Noor from Allah, [5:15], and for him^{-asws}: and follow the Noor which has descended with him, [7:157].***

ثُمَّ إِنَّ اللَّهَ تَعَالَى سَمَّى عَلِيًّا مِثْلَ مَا سَمَّى بِهِ مُحَمَّدًا قَالَ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ لَعَلِّي وَ لِكُلِّ قَوْمٍ هَادٍ وَ قَالَ فِيهَا هُدًى وَ نُورٌ

¹⁰² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 14 b

Then Allah-^{azwj} the Exalted Named Ali-^{asws} like what His-^{azwj} Books have Named him-^{asws} with. He-^{azwj} Said: ***Surely We Revealed the Torah wherein is Guidance [5:44], and for Ali-^{asws}: and for every people there is a Guide [13:7], wherein was Guidance and Noor [5:46].***

وَلِلْقُرْآنِ وَالْتَّوْرَةِ الَّذِي أُنْزِلَ مَعَهُ وَلِإِلَهِ حَقْلَانَهُ نُورًا هَدًى بِهِ وَقَالَ يَحْكُمُ بِهَا النَّبِيُّونَ وَلِإِلَهِ لَدُنَّا لَعَلِّي حَكِيمٌ

And for the Quran: ***and follow the Noor which has descended with him, [7:157], and for Ali-^{asws}: but We Made it a 'Noor' (Light) We Guide with [42:52], and Said: The Prophets judged with it [5:44], and for Ali-^{asws}: And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4].***

وَقَالَ صُحُفِ إِبْرَاهِيمَ وَمُوسَى وَلِإِلَهِ الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ وَالْكِتَابُ أَكْبَرُ

And Said: ***The Parchments of Ibrahim and Musa [87:19], and for Ali-^{asws}: That is the Book. There is no doubt in it is Guidance for the pious [2:2], and the Book is greater.***

وَقَالَ فِي الْقُرْآنِ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ وَلَهُ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ

And Said regarding the Quran: ***and We have Enumerated all things in a clarifying Imam [36:12], and for him-^{asws}: On the Day (of Qiyamah), We will be Calling every human being with their Imam. [17:71].***

وَفِي الْقُرْآنِ هَذَا بَيَانٌ لِلنَّاسِ وَلَهُ أَقَمْنِ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ

And regarding the Quran: ***This is a Clarification for the people, [3:138], and for him-^{asws}: the one who was upon a clear Proof from his Lord [11:17].***

وَفِي الْقُرْآنِ هَذَا بَصَائِرُ لِلنَّاسِ وَلَهُ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ

And regarding the Quran: ***This has insights for the people [45:20], and for him-^{asws}: Say: 'This is my way. I call to Allah upon an insight, [12:108].***

وَفِي الْقُرْآنِ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ وَلَهُ وَ يَتْلُوهُ شَاهِدٌ

And regarding the Quran: ***are reciting it as is its true recitation, [2:121], and for him-^{asws}: and a witness from him recites it [11:17].***

وَفِي الْقُرْآنِ هُدًى وَ بَشْرَى وَلَهُ هُمُ الْبَشْرَى

And regarding the Quran: ***Guidance and glad tidings for the Momineen [2:97] For them is the glad tiding [10:64].***

وَفِي الْقُرْآنِ سُنَّتِي عَلَيْكَ قَوْلًا نَقِيلاً وَلَهُ إِنِّي تَارِكٌ فِيكُمْ التَّعْلِينَ الْخَيْرَ

And regarding the Quran: **We will soon be casting upon you a weighty Word [73:5]**, and for him^{-asws}, (he^{-saww} said): 'I^{-saww} am leaving behind among you all the two weighty things' – the Hadeeth.

و فِي الْقُرْآنِ وَ إِنَّهُ لَذِكْرٌ لَّكَ وَ لَهُ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ

And regarding the Quran: **And it is a Zikr for you and for your people, [43:44]**, and for him^{-asws}: **Is the one who guides to the Truth [10:35]**.

و فِي الْقُرْآنِ قُلْ فَلِلَّهِ الْحُجَّةُ وَ لَهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا حُجَّةُ اللَّهِ وَ أَنَا خَلِيفَةُ اللَّهِ

And in the Quran: **Say: 'For Allah is the conclusive Proof [6:149]**, and for him^{-asws}, Amir Al-Momineen^{-asws} said: 'I^{-asws} am a Proof of Allah^{-azwj} and I^{-asws} am a Caliph of Allah^{-azwj}'.

و فِي الْقُرْآنِ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ لَهُ وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ

And regarding the Quran: **Surely, We Sent down the Zikr (Reminder) [15:9]**, and for him^{-asws}: **and We Sent the Reminder to you [16:44]**.

و فِي الْقُرْآنِ وَ لَا تَكْتُمُوا الشَّهَادَةَ وَ لَهُ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And regarding the Quran: **And do not conceal the testimony, [2:283]**, and for him^{-asws}: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**.

و فِي الْقُرْآنِ وَ الَّذِي جَاءَ بِالصِّدْقِ وَ لَهُ وَ كُونُوا مَعَ الصَّادِقِينَ

And regarding the Quran: **And the one who came with the truth, and he ratified it, those, they are the pious [39:33]**, and for him^{-asws}: **and be with the truthful ones [9:119]**.

و فِي الْقُرْآنِ تَفْصِيلَ كُلِّ شَيْءٍ وَ لَهُ إِنَّهُ لَقَوْلُ فَصْلٍ

And regarding the Quran: **and a detail of all things, [12:111]**, and for him^{-asws}: **Surely, it is a Decisive Word [86:13]**.

و فِي الْقُرْآنِ وَ لَمْ يَجْعَلْ لَهُ عِوَجاً قَئِماً وَ لَهُ ذَلِكَ الدِّينُ الْقَيِّمُ

And in the Quran: **and did not Make any crookedness to be for it [18:1]**, and for him^{-asws}: **That is the upright Religion, [9:36]**.

و فِي الْقُرْآنِ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ وَ لَهُ مَنْ جَاءَ بِالْحُسْنَةِ

And regarding the Quran: **Allah has Revealed the best Hadeeth, [39:23]**, and for him^{-asws}: **One who comes with the good deed, [6:160]**.

و فِي الْقُرْآنِ قَالُوا خَيْرٌ وَ لَهُ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

And regarding the Quran: **They say, 'Good. [16:30], and for him^{-asws}: they are the best of the Created beings [98:7].**

و فِي الْقُرْآنِ مَا تَقَدَّتْ كَلِمَاتُ اللَّهِ وَ لَهُ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً

And regarding the Quran: **The Words of Allah would not be depleted. [31:27], and for him^{-asws}: And He Made it a Word to remain in his posterity, [43:28].**

و فِي الْقُرْآنِ هُدًى لِّلْمُتَّقِينَ وَ لَهُ وَ قَالُوا إِنَّ نَتَّبِعُ الْهُدَى

And regarding the Quran: **Guidance for the pious [2:2], and for him^{-asws}: And they are saying, 'If we follow the Guidance [28:57].**

و فِي الْقُرْآنِ يَسُ وَالْقُرْآنِ الْحَكِيمِ وَ لَهُ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ أَيَّ عَالٍ فِي الْبَلَاغَةِ وَ عَلَا عَلَى كُلِّ كِتَابٍ لِّكَوْنِهِ مُعْجِزاً وَ نَاسِخاً وَ مَنْسُوخاً وَ كَذَلِكَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع ثُمَّ قَالَ حَكِيمٌ أَيَّ مُظْهِرٍ لِّلْحِكْمَةِ الْبَالِغَةِ بِمَنْزِلَةِ حَكِيمٍ يَنْطَلِقُ بِالصَّوَابِ وَ هَذَا فِي عَلِيٍّ بَنِ أَبِي طَالِبٍ ع وَ هَاتَانِ الصِّفَتَانِ لَهُ خَلِيقَةٌ لِأَمَّا مِنْ صِفَاتِ الْحَيِّ

And regarding the Quran: **Ya Seen [36:1] By the Wise Quran [36:2], and for him^{-asws}: And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4].** I.e. lofty in the eloquence, and lofty upon every Book, and it to be a miracle, and Abrogating and Abrogated, and like that is Ali^{-asws} Bin Abu Talib^{-asws}. Then Said: **Wise [43:4].** i.e. Revealer of the far-reaching wisdom, being at the status of a wise man, looking with the correctness, and this is regarding Ali^{-asws} Bin Abu Talib^{-asws}, and these two descriptions are attributes for him^{-asws}, because these are descriptions of the living.

و فِي الْقُرْآنِ عَلَى سَبِيلِ التَّوَسُّعِ ثُمَّ قَالَ لِّلْقُرْآنِ أَ فَتَضْرِبُ عَنْكُمْ الذِّكْرَ وَ لَهُ فَسْتَلُوا أَهْلَ الذِّكْرِ

And regarding the Quran upon the way of capaciousness. Then He^{-azwj} Said regarding the Quran: **So should We Take the Zikr away from you [43:5], and for him^{-asws}: therefore ask the people of Al Zikr if you don't know [16:43].**

و فِي الْقُرْآنِ وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ وَ عَلِمَ هَذَا الْكِتَابَ عَنْهُ لِقَوْلِهِ وَ مَنْ عَنْدَهُ عِلْمُ الْكِتَابِ

And regarding the Quran: **nor any wet nor dry except it is in an apparent Book [6:59], and knowledge of this Book is with him^{-asws} due to His^{-azwj} Words: and one with whom is Knowledge of the Book [13:43].**

وَ قَالَ النَّبِيُّ ص الْإِسْلَامُ يَغْلُو وَ لَا يُغْلَى وَ قَالَ تَعَالَى وَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ بَيَانُهُ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ.

And the Prophet^{-saww} said: 'Al-Islam will be the highest and will not be surpassed. And the Exalted Said: **and the Words of Allah, these are the highest, [9:40], and its explanation is: And He Made it a Word to remain in his posterity, [43:28]'**.¹⁰³

¹⁰³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 a

في مساواته مع آدم، و إدريس و نوح عليهم السلام

REGARDING HIS^{-asws} EQUALITY WITH ADAM^{-as} , IDREES^{-as} AND NOAH^{-as}

ساواه مع آدم في أشياء في العلم وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا و له أنا مدينة العلم و علي بإجماع.

His^{-asws} equality with Adam^{-as} in things, **And He Taught Adam the names, all of them, [2:32].** And for him^{-asws}: 'I^{-saww} am the city of knowledge and Ali^{-asws} is its door'.

و التزويج لأنه جرى تزويجهما في الجنة و أنزل الحديد على آدم و أنزل على علي ع ذا الفقار و آدم أبو الآدميين و علي أبو العلويين و اعتذر عن آدم
فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عَزْماً و شكر عن علي يُؤْفُونَ بِالتَّذَرِّ

And the marriage because their^{-asws} marriage flowed in the Paradise. And the iron was Sent down upon Adam^{-as}, and Zulfiqar was Sent down unto Ali^{-asws}. And Adam^{-as} father^{-as} of the human beings and Ali^{-asws} is father^{-asws} of the Alawites. And there was an excuse from Adam^{-as}, **but he forgot, and We did not find for him having determination [20:115]**, and there was gratefulness from Ali^{-asws}: **They are fulfilling the vows [76:7].**

و آمن آدم في قوله ثُمَّ اجْتَبَاهُ رَبُّهُ وَ كَذَلِكَ لَعَلِّي ع فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ و كان آدم خليفة الله إِيَّي جَاعِلٍ فِي الْأَرْضِ خَلِيفَةً و علي خليفة الله قوله
ع من لم يقل إني رابع الخلفاء الخبر.

And Adam^{-as} believed, in His^{-azwj} Words, **Then, his Lord Chose him, [20:122]**, and like that for Ali^{-asws}: **Therefore, Allah will Protect them for the evil of that Day [76:11]**; and Adam^{-as} was a caliph of Allah^{-azwj}: **I am going to Make a Caliph in the earth. [2:30]**, and Ali^{-asws} is a caliph of Allah^{-azwj}, in his^{-asws} words: 'One who does not say I^{-asws} am fourth of the caliphs' – the Hadeeth.

خلق آدم من التراب فكان ترابياً فَإِنَّا خَلَقْنَاهُمْ مِنْ تُرَابٍ و سَمَى النبي علياً أبا تراب و قال آدم وقت خلقته و قد عطس الحمد لله فقال الله رحمك الله و
لهذا خلقتك سبقت رحمتي غضبي فهو أول كلمة قالها و علي ع لما ولد سجد لله على الأرض و حمده

Adam^{-as} is Created from soil (Turab), so he^{-as} was earthy, **then surely, We Created you from dust [22:5]**, and the Prophet^{-saww} named Ali^{-asws} as 'Abu Turab' (father of the soil). And Adam^{-as} had said at the time of his^{-as} creation, and he^{-as} had sneezed: 'The Praise is for Allah^{-azwj}'. Allah^{-azwj} Said: "May Allah^{-azwj} have Mercy on you^{-as}! And I^{-azwj} have Created you^{-as} for this. My^{-azwj} Mercy precedes My^{-azwj} Wrath!" So, it was the first phrase he^{-as} had said it, and Ali^{-asws}, when he^{-asws} was born, performed Sajdah to Allah^{-azwj} upon the ground and praised Him^{-azwj}.

و آدم خلق بين مكة و الطائف و علي ولد في الكعبة و اصطفى الله آدم إِيَّ الله اصْطَفَى آدَمَ و لعلي و آل عِمْرَانَ عَلَى الْعَالَمِينَ و الأنبياء كلهم من
صلب آدم و أوصياء النبي ص من صلب علي

And Adam^{-as} was Created between Makkah and Al Taif, and Ali^{-asws} was born in the Kaaba; and Allah^{-azwj} Chose Adam^{-as}: **Surely Allah chose Adam [3:33]**, and for Ali^{-asws}: **and the progeny of**

Imran above the worlds [3:33]. And the Prophets^{-as}, all of them are from the Sulb of Adam^{-as}, and successors^{-asws} of the Prophet^{-saww} are from Sulb of Ali^{-asws}.

رفع آدم على مناكب الملائكة و رفع جنازة علي على مناكبهم أيضا نسب أولاد آدم إليه فقالوا آدمي و نسب أولاد النبي ص إليه فقالوا علوي أمر الله الملائكة بالسجود لآدم و علي أمر بأن يؤتى إليه

And Adam^{-as} was raised (at funeral) upon the shoulders of Angels, and the funeral of Ali^{-asws} was upon their shoulders as well. The children of Adam^{-as} were attributed to him^{-as} to they are said to be (Aadmeen) Adamites, and the children of the Prophet^{-saww} are attributed to him^{-asws} so they are said to be Alawites. Allah^{-azwj} Commanded the Angels with the Sajdahs to Adam^{-as} and Ali^{-asws}, they have been Commanded to go to him^{-asws}.

رَوَى الْعَبَّاسُ بْنُ بَكَّارٍ عَنْ شَرِيكِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَلِيٍّ ع قَالَ النَّبِيُّ ص يَا عَلِيُّ أَنْتَ بِمَنْزِلَةِ الْكَعْبَةِ تُؤْتَى وَ لَا تَأْتِي.

It is reported by Al Abbas Bin Bakkar, from Shareek, from Salamah Bin Kuheyl,

‘From Ali^{-asws}: ‘The Prophet^{-saww} said: ‘O Ali^{-asws}! You^{-asws} are at the status of the Kabah. You^{-asws} will be come to and you^{-asws} will not go to (anyone)’.

آدم باع الجنة بحبات حنطة فأمر بالخروج منها قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً و علي اشترى الجنة بقرص فأذن له بالدخول فيها و جزاهم بما صَبَرُوا جَنَّةً وَ عِلْمَ آدَمَ الْأَسْمَاءِ كُلَّهَا و كان اسم علي و أسماء أولاده ع فعلم الله آدم أسماءهم

Adam^{-as} sold the Paradise for seeds of wheat, so He^{-azwj} was Commanded with exiting from it. **We said: Go down from it altogether; [2:38]**, while Ali^{-asws} bought the Paradise by a disc (of bread), so there was Permission for him^{-asws} with entering into it, **And Recompense them due to their being patient, [76:12] And He Taught Adam the names, all of them, [2:31]**, and it was the name of Ali^{-asws} and his^{-asws} children. Allah^{-azwj} Taught Adam^{-as} their^{-asws} names’.

أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ الْخَافِضُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ ابْنِ عُمَرَ قَالَ رَسُولُ اللَّهِ ص يَفْتَحُزُّ يَوْمَ الْقِيَامَةِ آدَمُ بِإِنِّيهِ شَيْبٌ وَ أَفْتَحُزُّ أَنَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ.

I was informed by Mahmoud Bin Abdullah Bin Ubeydullah Al Hafiz, by his chain from Zayd Bin Aslam, from Ibn Umar,

‘Rasool-Allah^{-saww} said: ‘On the Day of Qiyamah, Adam^{-as} will pride with his^{-as} son^{-as} Shees^{-as}, and I^{-saww}, with Ali^{-asws} Bin Abu Talib^{-asws}.

و ساواه مع إدريس ع بأشياء أطمع إدريس بعد وفاته من طعام الجنة و أطمع علي في حياته من طعامها مرارا و سمي إدريس لأنه درس الكتب كلها و قوله تعالى في علي ع وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ و إدريس أول من وضع الخط و علي أول من وضع النحو و الكلام.

And his^{-asws} equality of Idrees^{as} with things, Idrees^{-as} being fed after his^{-as} expiry from the food of Paradise, and Ali^{-asws} was fed during his^{-asws} lifetime from its food, repeatedly. And Idrees^{-as} has been named as such because he^{-as} learnt (Daras) the Books, all of them, and Words of Exalted regarding Ali^{-asws}: **and one with whom is Knowledge of the Book [13:43]**. And Idrees^{-as} is the first one to place the (foundations of) writing, and Ali^{-asws} is the first one to place the grammar and the speech development.

و ساواه مع نوح ع في خمسة عشر موضعا في الميثاق **وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ لِعَلِيٍّ مَا رُوي أَنَّ اللَّهَ تَعَالَى أَخَذَ مِيثَاقِي عَلَى النَّبِيِّ وَ مِيثَاقِي اثْنِي عَشَرَ بَعْدِي.**

And his^{-asws} equality with Noah^{-as} in fifteen places. During the Covenant: **And when We Took from the Prophets, their Covenants, [33:7]**, and for Ali^{-asws} is what is reported that Allah^{-azwj} the Exalted Took the Covenant upon the Prophet-hood and Covenant of twelve Imams^{-asws}) after me^{-saww}’.

و خص بطول العمر فلبث فيهم ألف سنة و طول عمر ولده القائم ع **وَ تُرِيدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا الْآيَةَ**

And he^{-as} was specialised with the long life, so he^{-as} remained among them for a thousand years, and the long life of his^{-asws} son Al-Qaim^{-asws}: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]** – the Verse.

و نوح شيخ المرسلين و علي شيخ الأئمة و قيل لنوح يا نُوحُ قَدْ جَادَلْتَنَا و لعلِّي فَمَنْ حَاجَّكَ فِيهِ و نبع الماء لنوح من بين النار **وَ فَارَ التَّنُورُ وَ هَوَى النِّجْمَ لَعَلِّي مِنْ بَثْرِ الدَّارِ وَ النَّجْمُ إِذَا هَوَى**

And Noah^{-as} a sheykh of the Messengers^{-as} and Ali^{-asws} is sheykh of the Imams^{-asws}. And He^{-azwj} Said to Noah^{-as} **They said, ‘O Noah! You have disputed us [11:32]**, and Ali^{-asws}: **So the one who argues with you [3:61]**. And the water sprung forth for Noah^{-as} from between the fires: **and the oven overflowed, [11:40]**, and the star collapsed for Ali^{-asws} from a well of the house, **(I Swear) by the star when it swoops down [53:1]**.

أجيب دعوة نوح فهطلت له السماء بالعقوبة و أجيب علي بالرحمة فنبعت له الأرض في أرض بلقع و بخی السواد و غيرها

The supplication of Noah^{-as} was answered, so the sky came down for him^{-saww} with the Punishment, and it was Answered for Ali^{-asws} with the Mercy. The ground sprouted vegetation for him^{-asws} in an uncultivated and barren wilderness and others.

ذكر الله نوحا في كتابه في اثنين و أربعين موضعا أوله قوله **إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آخَرَهُ وَ قَالَ نُوحُ رَبِّ لَا تَذَرْ وَ ذَكَرَ عَلِيًا فِي تِسْعَةٍ وَ ثَمَانِينَ** موضعا أنه أمير المؤمنين

Allah^{-azwj} Mentioned Noah^{-as} in His^{-azwj} Book in forty-two places. Its first are His^{-azwj} Words: **Surely Allah chose Adam and Noah [3:33]**, and its last is: **And Nuh said: ‘My Lord! Do not leave [71:26]**. And Ali^{-asws} is Mentioned in eighty-nine places that he^{-asws} is Emir of the Momineen.

و سمي نوحا لكثرة نوحه و زهادته و قال لعلِّي أَمُنَّ هُوَ قَانِتٌ و سماه شكورا **إِنَّهُ كَانَ عَبْدًا شَكُورًا** و سمي عليا باسمه **وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا**

And Noah^{-as} was named as such due to the frequency of his^{-as} lamentation (Noha) and ascetism, and He^{-azwj} Said for Ali^{-asws}: **Safe is He who is obedient [39:9]**. And he^{-as} is named as thankful: **Surely, he was a grateful servant [17:3]**, and Ali^{-asws} is Named by his^{-asws} name: **and We Made for them a truthful tongue of Ali [19:50]**.

و أهلك جميع الخلق بالطوفان سوى قومه فَأَجْنِبْنَاهُ وَ الَّذِينَ مَعَهُ فِي الْفُلِّ و أهلك أعداء علي في طوفان النصب فيلقى في جهنم و يفوز أحباؤه إِنَّ
لِلْمُتَّقِينَ مَفَارِجًا

And entirety of people were destroyed by the flood, besides his^{as} people: **so We Rescued him and those who were with him in the ship, [7:64]**, and the enemies of Ali^{asws} were destroyed in the flood of hostility, so they were thrown into Hell, and ones loving him^{asws} are successful: **Surely, for the pious, there would be success [78:31]**.

نوح أب ثاني و علي أبو الأئمة و السادات و اشتق لنوح اسمه من صفته لما نوح و اشتق اسم علي من صفته لأنه علا قيل يا نوح اهبط بسلام منّا و قيل لعلي سلام على آل يس

Noah^{as} is the second father^{as}, and Ali^{asws} is father^{asws} of the Imams^{asws} and the chiefs. And the name of Noah^{as} was derived for him^{as} from his^{as} attributes, and the name of Ali^{asws} from his^{asws} attributes, because he^{asws} is exalted: **It was Said: "O Noah! Descend with Peace from Us [11:48]**. And He^{azwj} Said to Ali^{asws}: **Greetings be on Progeny of Yaseen [37:130]**.

و حمله على السفينة عند طوفان الماء وَ حَمَلْنَاهُ عَلَى ذَاتِ الْأَوْحِ وَ دُسِّرَ و قيل لعلي مثل أهل بيتي كسفينة نوح الخير فسفينة علي نجاة من النار.

And He^{azwj} Carried him^{as} upon the ship during the flood of water: **And We Carried him upon (a ship) of panels and nails [54:13]**. And he^{saww} said for Ali^{asws}: 'An example of People^{asws} of my^{saww} Household is like the ship of Noah^{as} – the Hadeeth. So, the ship of Ali^{asws} is a salvation from the Fire".¹⁰⁴

[في مساواته مع إبراهيم و إسماعيل و إسحاق ع.](#)

REGARDING HIS^{asws} EQUALITY WITH IBRAHIM^{as} AND ISMAIL^{as} AND IS'HAQ^{as}

ساوى عليا مع إبراهيم ع في ثلاثين خصلة الاجتباء اجتنابه وَ هَدَاهُ و لعلي إِنَّ اللَّهَ اصْطَفَى آدَمَ

Ali^{asws} equates with Ibrahim^{as} in thirty qualities – Regarding the selection: **He Selected him and Guided him [16:121]**, and for Ali^{asws}: **Surely Allah chose Adam [3:33]**.

و في الهدى وَ هَدَاهُ إِلَى صِرَاطٍ و لعلي ع وَ لِكُلِّ قَوْمٍ هَادٍ

And regarding the guidance: **to the Straight Path [16:121]**, and for Ali^{asws}: **and for every people there is a Guide [13:7]**.

و في الحسنة وَ آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً و لعلي مَنْ جَاءَ بِالْحَسَنَةِ

¹⁰⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 15 b

And regarding the good deeds: **And We Gave him good (deed) in this world, [16:122]**, and for Ali^{-asws}: **One who comes with the good deed, [6:160]**.

و في البركة وَ بَارَكْنَا عَلَيْهِ وَ لَعلي وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

And regarding the Blessings: **And We Sent Blessings upon him [37:113]**, and for Ali^{-asws}: **and His Blessings are upon you, the People of the Household, [11:73]**.

و في البشارة وَ بَشَّرْنَاهُ بِإِسْحَاقَ وَ لَعلي وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا

And regarding the glad tidings: **And We Gave him the glad tidings of Is'haq, [37:112]**, and for Ali^{-asws}: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]**.

و في السلام سَلَامٌ عَلَى إِبْرَاهِيمَ وَ لَعلي سلام على آل ياسين

And regarding Al-Islam: **Greetings be upon Ibrahim [37:109]**, and for Ali^{-asws}: **Greetings be on Progeny of Yaseen [37:130]**.

و في الحلة وَ اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا وَ لَعلي إِنَّمَا وَلِيُّكُمُ اللَّهُ

And regarding the friendship: **and Allah Took Ibrahim as a friend [4:126]**, and for Ali^{-asws}: **But rather, your Guardian is Allah, [5:55]**.

و في الثناء الحسن وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا وَ لَعلي وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ

And regarding the goodly praise: **and We Made for them a truthful tongue of Ali [19:50]**, and for Ali^{-asws}: **And those who believe in Allah and His Rasool, they are the truthful [57:19]**.

و في المقام وَ اتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَ لَعلي وَ هُوَ أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ص.

And regarding the position: **and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**, and for Ali^{-asws}, and he^{-asws} was the first one to pray salat with Rasool-Allah^{-saww}.

و في الإمامة إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا وَ لَعلي وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

And regarding the Imamate: **"I will Make you an Imam for the people". [2:124]**, for Ali^{-asws}: **and We have Enumerated all things in a clarifying Imam [36:12]**.

و جعل مثابته قبله للخلق وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً وَ لَعلي حب علي إيمان

And He^{-azwj} Made his^{-as} resort a Qiblah for the people: **And when We Made the House (Kabah) as a resort [2:125]**, and for Ali^{-asws}: 'Love of Ali^{-asws} is Eman.

و بناؤه طواف المؤمنين وَ طَهَّرَ بَيْتِي لِلطَّائِفِينَ وَ لَعَلِّي إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ وَ أَمْرَ إِبْرَاهِيمَ بِتَطْهِيرِ الْبَيْتِ وَ طَهَّرَ بَيْتِي وَ اللَّهُ تَعَالَى طَهَّرَ بَيْتَ عَلِيٍّ وَ يُطَهِّرُكُمْ تَطْهِيراً

And its construction for Tawaaf by the Momineen^{-asws}: **and Purify My House for the Tawaaf performers, [22:26]**, and for Ali^{-asws}: **But rather, Allah Intends to Keep the uncleanness away from you, [33:33]**. And He^{-azwj} Commanded Ibrahim^{-as} with Cleaning the House: **and Purify My House [22:26]**, and Allah^{-azwj} the Exalted Cleaned the House of Ali^{-asws}: **and Purify you (with) a Purification [33:33]**.

و ملوك الروم من نسل إبراهيم و الأئمة الاثنا عشر من صلب علي و أثنى الله عليه إن إبراهيم كان أمة لأنه كان وحيدا في زمانه بالتوحيد و علي أول من أسلم

And the kings of Rome are from the lineage of Ibrahim^{-as}, and the twelve Imams^{-asws} are from the Sulb of Ali^{-asws}; and Allah^{-azwj} has Praised upon him^{as} that he^{-saww} was a community, because he^{-as} was alone during his^{-as} era being with the Tawheed, and Ali^{-asws} is the first one to be Muslim.

و قال إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتاً لِلَّهِ وَ لَعَلِّي أَمَّنْ هُوَ قَانِتٌ

And He^{-azwj} Said: **Surely Ibrahim was a community, obedient to Allah, [16:120]**, and for Ali^{-asws}: **Safe is He who is obedient [39:9]**.

و قال لَهُ وَ لَكِنْ كَانَ خَنِيفاً مُسْلِماً وَ لَعَلِّي عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينَ مُحَمَّدٍ وَ مِنْهَاجِ عَلِيٍّ حَنِيفاً مُسْلِماً

And He^{-azwj} Said for him^{as}: **but he was (an) upright (man), a Muslim (submitter), [3:67]**, and for Ali^{-asws} being upon the nation of Ibrahim^{as} and religion of Muhammad^{-saww} and manifesto, Ali^{-asws} is upright, Muslim (submitter).

و قال لَهُ شَاكِراً لِأَنْعُمِهِ وَ لَعَلِّي الَّذِينَ يَذْكُرُونَ اللَّهَ

And He^{-azwj} Said for him^{as}: **Grateful for His Favours. [16:121]**, and for Ali^{-asws}: **Those who are recalling Allah [3:191]**.

و قال وَ إِبْرَاهِيمَ الَّذِي وَفَّى وَ لَعَلِّي يُؤْفَوْنَ بِالنَّذْرِ

And He^{-azwj} Said: **And (Ibrahim who fulfilled it?) [53:37]**, and for Ali^{-asws}: **They are fulfilling the vows [76:7]**.

و قال وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ وَ لَعَلِّي وَ صَالِحُ الْمُؤْمِنِينَ

And He^{-azwj} Said: **and in the Hereafter he would be from the righteous ones [2:130]**, and for Ali^{-asws}: **and the corrector of the Momineen; [66:4]**.

و قال إِنَّ إِبْرَاهِيمَ لَخَلِيمٌ أَوْاهُ مَنِيْبٌ وَ لَعَلِّي يَخْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ

And He^{-azwj} Said: **'Surely Ibrahim was forbearing, tender-hearted, repenting [11:75], and for Ali^{-asws}: being cautious of the Hereafter and hoping for the Mercy of his Lord. [39:9].**

وكان إبراهيم مؤذناً للحج و أذن في الناس بالحج و علي مؤذن لله و أذن من الله و رسوله

And Ibrahim^{-as} was a proclaimer for the Hajj: **And proclaim among the people with the (performance of) Hajj. [22:27],** and Ali^{-asws} is a proclaimer of Allah^{-azwj}: **And a proclamation from Allah and His Rasool [9:3].**

و إبراهيم فارق قومه و أعزلكم و ما تدعون من دون الله فأخرج الله من نسله سبعين ألف نبي و وهبنا له إسحاق و يعقوب و علي فارق قريشا فجعله الله في أفضلها و هم بنو هاشم و أعطاه النسل الطيب

And Ibrahim^{-as} separated from his^{-as} people: **And I will withdraw from you and what you call on besides Allah, [19:48],** so Allah^{-azwj} Extracted seventy thousand Prophets^{-as} from his^{-as} lineage: **And We Granted to him Is'haq and Yaqoub, [6:84],** and Ali^{-asws} separated from Quraysh, so Allah^{-azwj} Made him^{-asws} to be among their superior, and they are the Clan of Hashim^{-as}, and Gave him^{-asws} the goodly lineage.

و عادى إبراهيم قومه فإتهم عدو لي إلا رب العالمين و عادت قريش عليا فأبادهم بالسيف

And Ibrahim^{-as} was inimical to his^{-as} people: **So these are enemies to me, except Lord of the Worlds [26:77],** and Quraysh were inimical to Ali^{-asws} so he^{-asws} was inimical to them with the sword.

و قال إبراهيم إن هذا هو البلاء المبين و قال النبي ص أنا ابن الذبيحين يعني إسماعيل و عبد الله و ابتلاء علي أكثر

And Ibrahim^{-as} said: **'Surely, in this, it was the clear trial [37:106],** and the Prophet^{-saww} said: **'I^{-saww} am a son^{-saww} of the two sacrifices' – meaning Ismail^{-as} and Abdullah^{-as}, and Trials of Ali^{-asws} is more.**

و رمي إبراهيم مشدوداً على المنجنيق و هو مكروه و رمي علي على المنجنيق في ذات السلاسل و هو مختار

And Ibrahim^{-as} was thrown tied upon the catapult, and he^{-as} disliked it, and Ali^{-asws} was thrown upon the catapult during (battle of) Zat Al-Salasil, and it was a choice.

و قال في حق إبراهيم فَأَلْقُوهُ فِي الْجَحِيمِ و ألقى علي نفسه في وادي الجن و حارهم

And He^{-azwj} Said in the right of Ibrahim^{-as}: **and throw him into the Blazing Fire!' [37:97],** and Ali^{-asws} threw himself^{-asws} in the valley of the Jinn and defeated them.

و صارت نار الدنيا على إبراهيم برداً و سلاماً قلنا يا نار كوني برداً و سلاماً و تصير نار الآخرة على محبي علي ع برداً و سلاماً حتى تنادي الجحيم جز يا مؤمن فقد أطفأ نورك لهي

And the fire of the world became cool and safe upon Ibrahim^{-as}: **We said: "O fire! Become cool and safe upon Ibrahim!" [21:69],** and the Fire of the Hereafter would become cool and safe

upon ones loving Ali^{-asws} to the extent that the Blazing Fire would call out: Cross, O Momin, for your radiance is extinguishing my flames!'

ادعى في محبة إبراهيم خلق فقال خلق علي محبة علي خلق فقال الله إِنَّ أَوَّلَ النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ الْآيَةُ

He^{-azwj} Claimed for a people regarding the love of Ibrahim^{-as}, He^{-azwj} Said: **one who follows me, then he is from me, [14:36]**, and He^{-azwj} Claimed for a people regarding the love of Ali^{-asws}: **Surely the foremost of people to Ibrahim are those who follow him [3:68]** – the Verse.

و إبراهيم أوجس في نفسه خيفة من الملائكة و تكلم علي معهم

And Ibrahim^{-as} perceived fear within himself^{-as} from the Angels, and Ali^{-asws} spoke with them.

و سائر الأنبياء بعد إبراهيم من نسله وَلَهُ أَهْلٌ كَثِيرٌ مِنْكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ و سائر الأوصياء من ولد علي وَ اتَّبَعْتَهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ

And rest of the Prophets^{-as} after Ibrahim^{-as} are from his^{-as} lineage: **being a sect of your father Ibrahim. He named you all as the Muslims [22:78]**, and rest of the successors^{-asws} are from the sons^{-asws} of Ali^{-asws}: **and their offspring follow them with Eman, [52:21]**.

إبراهيم أسس الكعبة إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ و علي أظهر الإسلام و طهر الكعبة من الأوثان و إبراهيم كسر أصناما قالوا مَنْ فَعَلَ هَذَا بِالْهَيْتِ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا يَعْنِي أَفْلُون و علي كسر ثلاثمائة و ستين صنما أكبرها هبل

Ibrahim^{-as} laid the foundation of the Kabah: **Surely, the first House Placed for the people [3:96]**. And Ali^{-asws} manifested Al-Islam and purified the Kaaba from the divining arrows, and Ibrahim^{-as} broke the idols: **They said, 'Did you do this with our gods, O Ibrahim?' [21:62] He said: 'But their biggest one did this, [21:63]** – meaning Afloun (the biggest idol); and Ali^{-asws} broke three hundred and sixty idols, their biggest being Hobal.

ابتلى الله إبراهيم بقربان الولد إِنْ أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ و أبات أبو طالب عليا علي فراش رسول الله ص كل ليلة في الشعب و أباته النبي ص ليلة الهجرة و بين الفداءين فروق

Allah^{-azwj} Tried Ibrahim^{-as} with sacrifice of the son^{-as}: **I saw in the dream that I should slay you, [37:102]**, and Abu Talib^{-asws} made Ali^{-asws} spend the night on the bed of Rasool-Allah^{-saww} every night in the mountain pass, and the Prophet^{-saww} made him^{-asws} spend the night on the night of Emigration, and between the two sacrifices, there are differences.

و ربما يشفق الوالد على ولده فلا يذبحه و علي كان على يقين من الكفار و يقوى في ظن ولده أن أباه يمتحنه في طاعته فيزول كثير من الخوف و يرجو السلامة و علي خائف بلا رجاء و أمره مسند إلى الوحي فيجب الانقياد و علي غير ذلك

And sometimes the father would have compassion upon his son and would not slaughter him, and Ali^{-asws} was upon certainty from the Kafirs and strength in the thinking of his son, that his father is testing him regarding his obedience. So, he^{-as} removed a lot of the fear and wished the safety, and Ali^{-asws} was fearful without wishes and his^{-as} matter is attributed to the Revelation so it Obligated the following, and Ali^{-asws} is upon other than that.

و أننى الله على إبراهيم في خمسة و ستين موضعا أوله ابتلى إبراهيم ربه و آخره صُحِفَ إبراهيم و موسى

And Allah^{-azwj} Praised upon Ibrahim^{-as} in sixty-five places, its first being: **And when his Lord Tested Ibrahim [2:124]**, and its last: **The Parchments of Ibrahim and Musa [87:19]**.

و أنزل الله ربع القرآن في علي. إسحاق و إسماعيل ع.

And Allah^{-azwj} Revealed a quarter of the Quran regarding Ali^{-asws}, Is'haq^{-as} and Ismail^{-as'}.¹⁰⁵

[في مساواته يعقوب و يوسف ع](#)

REGARDING HIS^{-asws} EQUALITY WITH YAQOUB^{-as} AND YUSUF^{-as}

كان ليعقوب اثنا عشر ابنا أحبهم إليه يوسف و يامين و كان لعلي سبعة عشر ابنا أحبهم إليه الحسن و الحسين و كان أصغر أولاده لاوى لأنه أخذ بعقب عيص فصارت النبوة له و لأولاده ألقى له يوسف في غيابة الجب و ذبح لعلي الحسين ع

There were twelve sons for Yaqoub^{-as}, the most beloved of them to him^{-saww} being Yusuf^{-as} and Benjamin^{-as}, and for Ali^{-asws} were seventeen sons, the most beloved of them to him^{-asws} being Al-Hassan^{-asws} and Al-Husayn^{-asws}; and the youngest of his^{-as} children was Lawy, because he^{-as} took with the posterity of Ays, so the Prophet-hood came to be for him^{-as} and for his^{-as} children. During the absence, Yusuf^{-as} was thrown into the well, for him^{-as}, and Al-Husayn^{-asws} was slaughtered, for Ali^{-asws}.

و ابتلى يعقوب بفرار يوسف و ابتلى علي بذبح الحسين ع لم يرتفع يوسف من يعقوب و إن بعد عنه و لم ترتفع الخلافة عن علي و إن بعدت عنه أياما

And Yaqoub^{-as} was Tried with the separation of Yusuf^{-as}, and Ali^{-asws} was Tried with the slaughter of Al-Husayn^{-asws}. Yusuf^{-as} was not raised from Yaqoub^{-as} and even though he^{-as} was distanced from him^{-as}, and the caliphate was not raised away from Ali^{-asws} and even though it was distanced from him^{-asws} for days.

كان ليعقوب بيت الأحران و لآل النبي ع كربلاء و يعقوب ارتد بصيرا بقميص ابنه و كان لعلي قميص من غزل فاطمة ع يتقي به نفسه في الحروب

There was a house of sorrows for Yaqoub^{-as}, and for the Progeny^{-asws} of the Prophet^{-saww} is Karbala. And Yaqoub^{-as} was returned the sight by the shirt of his^{-as} son^{-as}, and there was a shirt for Ali^{-asws} from the weaving of (Syeda) Fatima^{-asws}, he^{-asws} saved himself^{-asws} by it during the wars.

و كلم ذئب يعقوب و قال لحوم الأنبياء علينا حرام و كلم ثعبان عليا على المنبر و كلمه ذئب و أسد أيضا.

¹⁰⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 c

And wolf spoke to Yaqoub^{-as}, 'The flesh of Prophets^{-as} is Prohibited unto us', and a snake spoke to Ali^{-asws} upon the pulpit, and a wolf spoke to him^{-asws}, and a lion as well.

سمي يعقوب لأنه أخذ بعقب أخيه عيص و سمي عليا لأنه علا في حسبه و نسبه و علمه و زهده و غير ذلك

Yaqoub^{-as} was named as such because he^{-as} took with the posterity of his^{-as} brother Ays, and Ali^{-asws} was named as such because he^{-asws} is exalted in his^{-asws} affiliations, and his^{-asws} lineage, and knowledge, and his^{-asws} ascetic, and other than that.

و كان ليعقوب اثنا عشر ولدا منهم مطيع و منهم عاص و لعللي اثنا عشر ولدا كلهم معصومون مطهرون.

And for Yaqoub^{-as} there were twelve sons, from them were obedience and from them were disobedient. And for Ali^{-asws} there were twelve sons^{-asws}, all of them^{-asws} infallible, Purified.

و ساواه مع يوسف قال يوسف رَبِّ قَدْ آتَيْتَنِي مِنَ الْمَلِكِ و قال في علي ع وَ إِذَا رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا

And his^{-asws} equalness with Yusuf^{-as} in things, Yusuf^{-as} said: **Lord! You have Given me from the kingdom [12:101]**, and He^{-azwj} Said regarding Ali^{-asws}: **And when you view, then you will see Blessings and a great Kingdom [76:20]**.

و لما رأى إخوته زيادة النعمة و كمال الشفقة حسدوه كذلك حال علي أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَرَادَهَا علوا و شرفا وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

And when the brothers (of Yusuf^{-as}) were the Bounties and the perfection of the compassion (from the father^{-as}), then envied him^{-asws}, like that is the state of Ali^{-asws}: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**, so He^{-azwj} Increased them both with exaltedness and nobility: **And do not be coveting what Allah have Graced with some of you above the others. [4:32]**.

و قال إخوة يوسف في الظاهر وَ إِنَّا لَهُ لَنَاصِحُونَ وَ إِنَّا لَهُ لَحَافِظُونَ و عادوه في الباطن فقال الله تعالى إِنَّكُمْ لَسَارِقُونَ إِنَّا إِذَا لَطَالِمُومٌ و كذلك حال علي نصحوه ظاهرا و مقتوه باطنا

And the brothers of Yusuf^{-as} said in the apparent: **and we are his well-wishers? [12:11] and we would be his protectors' [12:12]**, and they were being inimical to him^{-as} in the hidden. Allah^{-azwj} the Exalted Said: **You are stealing! [12:70] or else we would be from the unjust ones' [12:79]**. And like that is the state of Ali^{-asws}. They advised him^{-asws} in the apparent and abhorred him^{-asws} in the hidden.

و قال ليوسف أَهْيَا الصِّدِّيقُ و قال علي ع أنا الصديق الأكبر

And He^{-azwj} Said to Yusuf^{-as}: **O truthful one! [12:46]**, and Ali^{-asws} said: 'I^{-asws} am the greatest truthful.

إخوة يوسف وافقوه باللسان و خالفوه بالجنان أَرْسَلَهُ مَعَنَا غَدًا و كذلك حال المنافقين مع علي ع فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ

Brothers of Yusuf^{as} were harmonious with him^{as} with the tongue and opposed him^{as} with the hearts: **Send him with us tomorrow. [12:12]**, and like that is the state of the hypocrites with Ali^{asws}: **So, if perhaps you were to be rulers, [47:22]**.

و قالوا عند أبيه إِنَّا لَهُ لَحَافِظُونَ و هم مضيعوه و قالت المنافقون علي مولانا و ظلموه بعد وفاته أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ.

And they said in the presence of his^{as} father^{as}: **and we would be his protectors' [12:12]**, and they wasted him^{as}, and the hypocrites said, 'Ali^{asws} is our Master', and they oppressed him^{asws} after his^{saww} expiry: **Or, do those who commit the evil deeds reckon [45:21]**.

سلم يعقوب إليهم يوسف بالأمانة إِنِّي لَبِخْرُزْنِي أَنْ تَذْهَبُوا بِهِ و المصطفى ص قال إني تارك فيكم الثقلين الخير

Yaqoub^{as} submitted Yusuf^{as} to them with the trust: **'It grieves me that if you would go with him [12:13]**; and Al-Mustafa^{saww} said: 'I^{saww} am leaving behind among you all, the two weighty things' – the Hadeeth.

و قال يعقوب يَا أَسْفَى عَلَى يُوسُفَ و قال المصطفى ما أودني نبي مثل ما أوديت و قال الله تعالى وَ لَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَ عِلْمًا وَ أَوْتِيَ عَلِي حِكْمَةً فِي صَغَرِهِ بِأَشْيَاءَ كَمَا تَقْدُم

And Yaqoub^{as} said: **'O my sorrow upon Yusuf!' [12:84]**, and Al Mustafa^{saww} said: 'No Prophet^{saww} has been hurt like what I^{saww} have been hurt'. And Allah^{azwj} the Exalted Said: **And when he reached his maturity, We Gave him Wisdom and Knowledge; [12:22]**, and Ali^{asws} was Given wisdom during his^{asws} young age with things like what has preceded.

أطعم يوسف لأهل مصر و أطعم علي الملائكة وَ يُطْعَمُونَ الطَّعَامَ الْجَانِعَ كَانَ يَشْبَعُ بِلِقَاءِ يُوسُفَ و المؤمن ينجو بقاء علي من النار أَلْقِيَا فِي جَهَنَّمَ

Yusuf^{as} fed the people of Egypt, and Ali^{asws} fed the Angels: **And they fed the food [76:8]**. The hungry used to be satiated by meeting Yusuf^{as}, and the Momin attains salvation from the Fire by meeting Ali^{asws}: **Both (of you), throw into Hell [50:24]**.

مدح يوسف فقال إِنِّي خَفِيفٌ عَلَيْهِمْ و قوله أَلَا تَرَوْنَ أَنِّي أُوتِي الْكَيْلَ و قد مدح عليا وَ يُطْعَمُونَ الطَّعَامَ يُؤْفُونَ بِاللَّذْرِ

Yusuf^{as} praised himself^{as}. He^{as} said: **I am a knowledgeable protector [12:55]**, and his^{as} words: **Are you not seeing that I fulfil the measure and I am the best of the hosts? [12:59]**, and Ali^{asws} has been Praised: **And they fed the food to a poor, [76:8] They are fulfilling the vows [76:7]**.

وجد يعقوب رائحة قميص يوسف من مسيرة شهر و ستجد شيعة علي رائحة الجنة من فوق سبع سموات فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ.

Yaqoub^{as} sensed the aroma of the shirt of Yusuf^{as} from a travel distance of a month, and the Shias of Ali^{asws} will sense the aroma of Paradise from above the seven skies: **So if he is from the ones of proximity [56:88]**.

ادعوا في يوسف أربعة دعاوي قال يعقوب يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ و قال العزيز عسى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا و استرقه إخوته وَ شَرُّهُ بِقَمَنِ بَخْسٍ و اتخذته زليخا معشوقا قَدْ شَغَفَهَا حُبًّا و قال الله تعالى فِي عَلِي إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ و قال المصطفى ص علي أخي.

And four claims were made regarding Yusuf^{as}. Yaqoub^{as} said: **He said: 'O my son! Do not narrate your dream to your brothers, [12:5], and the mighty one (king) said, 'perhaps he would benefit us or we may take him as a son'. [12:21], and his^{as} brothers stole him^{as}: And they sold him cheaply [12:20], and Zuleykha seized him^{as} desirously: Her love being passionate. [12:30], and Allah^{azwj} the Exalted Said regarding Ali^{asws}: **Surely he is only a servant We Favoured upon [43:59]** and Al-Mustafa^{saww} said regarding Ali^{asws}: 'Ali^{asws} is my saww brother^{asws}'.**

و أنكره جماعة يُريدون لِيطْفِئُوا نُورَ اللَّهِ و اعتقدت الشيعة إمامته رجالٌ صدقوا

And a group denied him^{as}: **They are intending to extinguish the Noor of Allah [61:8],** and the Shias believe in his^{asws} Imamate: **From the Momineen there are men who ratified [33:23].**

و سمو يوسف ولدا و أخا و عبدا و معشوقا كذلك علي قالت الغلاة هو الله و قالت الخوارج هو كافر و قال المرجئة هو المؤخر و قالت الشيعة هو معصوم مطهر.

And Yusuf^{as} was named as a son, and a brother, and a slave, and a desired one. Like that, the exaggerators claimed, 'He^{asws} is Allah^{azwj}!' And the Kharijites said, 'He^{asws} is a Kafir!' And the Murjiites said, 'He^{asws} is the delayer!' And the Shias said, 'He^{asws} is infallible, Purified!'

نظر في يوسف ثمانية نظر يعقوب بالحببة فحرم لقاءه يا أَسْفَى عَلَى يُوسُفَ و مالك بن الذعر بالحرمة فصار ملكا أَكْرَمِي مَثْوَاهُ و العزيز بالفتوة فوجد منه الصيانة قَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ و زليخا بالشهوة فسخر منها و قَالَ نِسْوَةٌ فِي الْمَدِينَةِ و المؤمنون بالنبوة يُوسُفُ أَيُّهَا الصِّدِّيقُ

And Yusuf^{as} was looked at by seven considerations – Yaqoub^{as} looked with the love, so he^{as} was deprived meeting him^{as}: **'O my sorrow upon Yusuf!' [12:84];** and Malik Bin Al-Za'ar (looked) with sanctity, so he^{as} became a king: **'Give him an honourable abode, [12:21];** and the king (looked) with the fitness and found the maintenance from him^{as}: **she said, 'I desire you'. He said, 'Allah Forbid! [12:23];** And Zuleykha (looked) with the desire, so she was mocked from it: **And women in the city said, [12:30];** and the Momineen (looked) with the Prophet-hood: **Yusuf! O truthful one! [12:46].**

و كذلك نظر في علي ع ثمانية نظر الكفار بالعداوة فالنار مأواهم ذَلِكَ لَهُمْ جَزَاءُ و المنافقون بالحسد فخسروا قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا و المصطفى بالوصية و الإمامة و النظارة فصار ختنه و صاحب جيشه و هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا

And like that they looked at Ali^{asws} with eight considerations – The Kafirs (looked) with the enmity so the Fire is their abode: **That is a disgrace for them [5:33];** and the hypocrites (looked) with the envy, so they incurred losses: **Say: 'Shall We Inform you of the greatest losers in deeds [18:103];** and Al-Mustafa^{saww} (looked) with the successorship, and the match, so he^{asws} became his^{saww} son-in-law, and commander of his^{saww} army: **And He it is Who Created a person from the water, [25:54];**

و سلمان و أبو ذر و المقداد بالشفقة فصاروا خواص الصحابة و سرور الشيعة و السَّابِقُونَ السَّابِقُونَ و النواصب بالحقارة فضلوا إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا و الغلاة بالاحمال فصاروا من الضلال و مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا

And Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra} (looked) with the compassion, so they^{ra} because the special companions; and the Shias rejoiced: **And the foremost are the foremost**

[56:10]; and the Nasibis (Hostile ones) (looked) with the belittling, so they strayed: **When those who were followed shall disavow from those who followed (them), [2:166]**; and the exaggerators (looked) with the impossibilities, so they became from the lost ones: **And the one who seeks other than Islam as a Religion, [3:85]**;

و الملاحدة بالكذب فصاروا مبتدعين إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا وَ الشَّيْعَةُ بِالذِّانَةِ فَصَارُوا مَقْرِبِينَ انْظُرُونَا نَقْتَسِسْ مِنْ نُورِكُمْ.

And the atheists (looked) with the lies, so they became innovators: **Surely, those distorting Our Verses [41:40]**; and the Shias (looked) with the religion, so they became ones of proximity: **'Wait for us to acquire from your light'. [57:13]**'.¹⁰⁶

[في مساواته مع موسى ع](#)

REGARDING HIS^{-asws} EQUALNESS WITH MUSA^{-as}

ربي موسى في حجر عدو الله فرعون و ربي علي في حجر حبيب الله محمد ص

Musa^{-as} was brought up in the lap of an enemy of Allah^{-azwj}, Pharaoh^{-la}, and Ali^{-asws} was brought up in the lap of the Beloved of Allah^{-azwj}, Muhammad^{-saww}.

و هو موسى بن عمران و علي آل عمران و قالوا إن اسم أبي طالب عمران

And he^{-as} is Musa^{-as} son^{-as} of Imran^{-as}, and Ali^{-asws} is Progeny of Imran^{-as}, and they say that a name of Abu Talib^{-asws} is 'Imran'.

و حفظ الله موسى في صغره من فرعون و في كبره من البحر و حفظ عليا في صغره من الحية حين قتلها و في كبره من الفرات حين أغارها

And Allah^{-azwj} Protected Musa^{-as} in his^{-as} childhood from Pharaoh^{-la}, and in his^{-as} adulthood from the sea, and He^{-azwj} Protected Ali^{-asws} during his^{-asws} childhood from the snake where he^{-asws} killed it, and during his^{-asws} adulthood from the Euphrates when he^{-asws} raided it.

و كان لموسى ع انفلاق البحر و هو نيل مصر اضرب بعصاك البحر و انشق نهران بإشارة علي حين يبس

And for Musa^{-as} was splitting of the sea, and it is Nile of Egypt: **"Strike the sea with your staff!" [26:63]**, and Nahrwan was split by a gesture of Ali^{-asws}, when it dried up.

ضرب موسى بعصاه على البحر و قال اخرجي أينها الضفادع فخرجت و أطاعت الحية و الثعبان عليا و ذلك أهول

Musa^{-as} struck with his^{-as} staff upon the sea and said: 'Come out, O you frogs!' So, they came out. And the snake and the serpents obeyed Ali^{-asws}, and that is more terrifying.

¹⁰⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 d

و سخر لموسى الجراد و القمل و سخر لعلی ع حیتان نھروان إذ نطقت معه و سلمت علیه و سخر لموسى الدم آیاتٍ مُفَصَّلَاتٍ و علی أراق دماء الكفار حتى سموه الموت الأحمر

And the locusts and the lice were subdued for Musa^{-as}, and for Ali^{-asws}, it was the fishes of Nahrwan when they crossed with him^{-asws} and greeted unto him^{-asws}. And the blood was subdued for Musa^{-as}: **decisive Signs. [7:133]**, and Ali^{-asws} spilt the blood of Kafirs until they named him^{-asws} as the red death.

و كان موسى صاحب تسع آیات بینات و علی صاحب كذا و كذا معجزات

And Musa^{-as} was master of nine manifest signs, and Ali^{-asws} is Master of such and such miracles (too many to count).

و أحیا الله بدعاء موسى قوماً ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ و أحیا بدعاء علی سام بن نوح و أصحاب الكهف و بوادي صرصر و غيرها

And Allah^{-azwj} Revived a people due to a supplication of Musa^{-as}: **Then We Resurrected you from after your death [2:56]**, and He^{-azwj} Revived due to a supplication of Ali^{-asws}, Saam Bin Noah^{-as}, and companions of the cave, and the valley of Sarsar, and other such.

و ذكر الله موسى في كتابه في مائة و ثلاثين موضعاً و سمى علیاً في كتابه في ثلاثمائة موضع

And Allah^{-azwj} has Mentioned Musa^{-as} in His^{-azwj} Book in one hundred and thirty places and Named Ali^{-asws} in His^{-azwj} Book in three hundred places.

و قيل لموسى وَ قَرْنَاهُ نَحْيًا و قيل لعلی وَ جَعَلْنَا لَكُم لِسَانَ صِدْقٍ عَلِيًّا

And He^{-azwj} Said for Musa^{-as}: **and We Drew him closer, whispering [19:52]**, and Said for Ali^{-asws}: **and We Made for them a truthful tongue of Ali [19:50]**.

وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا و علي علمه الله تعلیماً الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

And Allah Spoke to Musa in a conversation [4:164], and Ali^{-asws}, Allah^{-azwj} Taught him^{-asws} a teaching: **The Beneficent [55:1] Taught the Quran [55:2] Created the human being [55:3] Taught him the clarification [55:4]**.

و سخرت الأرض لموسى حتى خسف بقارون و دمر علی على أعداء النبي فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ

And the earth was subdued for Musa^{-as} until it submerged with Qaroun^{-la}, and Ali^{-asws} annihilated the enemies of the Prophet^{-saww}: **We would still Take Revenge from them [43:41]**.

و قال موسى اجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي هَارُونَ أَخِي و في آية أخرى اخْلُفْنِي فِي قَوْمِي و قال الله قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى و قال الله ليلة المعراج أخلف علياً و قال ص أنت مني بمنزلة هارون من موسى

And Musa^{-as} said: **And Make a Vizier to be for me from my family [20:29] Haroun, my brother [20:30]**. And in another Verse: **'Be my Caliph among my people [7:142]**, and Allah^{-azwj} Said: **"You are Granted your request, O Musa! [20:36]**. And Allah^{-azwj} on the night of the Ascension:

“Make Ali^{-asws} the caliph!” And he^{-saww} said: ‘You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}’.

و سقى الله موسى من الحجر فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا و علي هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا اثْنَا عَشَرَ إِمَامًا.

And Allah^{-azwj} Quenched Musa^{-as} from the rock: ***So there gushed out from it twelve springs; [2:60], and Ali^{-asws}: And He it is Who Created a person from the water, [25:54], twelve Imams^{-asws}.***

و أنزل الله على موسى المن والسلوى و علي أعطاه النبي من تفاح الجنة و رمانها و عنبها و غير ذلك

And Allah^{-azwj} Send down the Manna and Quails upon Musa^{-as}, and the Prophet^{-saww} gave Ali^{-asws} from the fruits of Paradise, and its pomegranates, and its grapes, and other than that.

خاصم موسى و هارون مع فرعون في كثرة خيله قال الطبري كان الذهلي و البوقي أربعة آلاف رجل و ظفرا بهم و إن محمدا و عليا خاصما اليهود و النصرى و المجوس و المشركين و الزنادقة و قد ظفرا عليهم هُوَ الَّذِي أَبَدَكَ بِنَصْرِهِ و بِالْمُؤْمِنِينَ.

Musa^{-as} and Haroun^{-as} disputed with Pharaoh^{-la} regarding the abundance of his^{-la} cavalry. Al-Tabari said, ‘Al-Zahly and Al-Bowqy (townships) were four thousand men, and they were victorious with them; and Muhammad^{-saww} and Ali^{-asws} disputed the Jews, and the Christians, and the Magians, and the Polytheists, and the Atheists, and were victorious upon them: ***He is the One Who Assisted you with His Help and with the Momineen [8:62].***

و كان خصم موسى و هارون فرعون و هامان و قارون و جنودهما و خصماء محمد و علي عدد النحل و الرمل من الأولين و الآخرين

And Musa^{-as} and Haroun^{-as} disputed against Pharaoh^{-la} and Haman^{-la} and Qaroun^{-la} and their^{-la} armies; and Muhammad^{-saww} and Ali^{-asws} disputed a number like the bees, and the grains of sand, from the former ones and the latter ones.

و أغرق الله أعداءهما في البحر و أَجْمِنَا مُوسَى و مَنْ مَعَهُ أَجْمَعِينَ ثُمَّ أَغْرَقْنَا الْآخَرِينَ و سيلقي الله أعداء محمد و علي في جهنم أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ و ينجيها الله و أحبهما الله ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا

And Allah^{-azwj} Drowned their^{-as} enemies into the sea: ***And We Saved Musa and all those who were with him [26:65] Then We Drowned the others [26:66], and Allah^{-azwj} will be Throwing enemies of Muhammad^{-saww} and Ali^{-asws} into Hell: Both (of you), throw into Hell every stubborn Kafir! [50:24], and Allah^{-azwj} will Rescue them^{-asws} and ones loving them^{-asws}: Then We will Rescue those who are pious [19:72].***

عدو موسى برص و من عادى عليا برص قال أنس هذه دعوة علي

Enemies of Musa^{-as} contracted leprosy, and the ones inimical to Ali^{-asws} contracted leprosy. Anas (well-known fabricator) said, ‘This is (as a result of) a supplication of Ali^{-asws}’.

خاف موسى من الحية في كبره فقبل لحدها و لَا تَخَفْ و مرق علي الحية في صغره و تقول العامة من هذا الوجه حيدر

Musa^{-as} feared from the snake during his^{-as} adulthood, so He^{-azwj} Said: **“Grab it and do not fear. [20:21],** and Ali^{-asws} tore up the snake during his^{-asws} childhood, and the general Muslims are saying, ‘From this perspective he^{-asws} is (named as) ‘Haydar’ (snake tearer).

خاف موسى و هارون من الاستهزاء فقال لا تخافا إني معكما و لم يخف محمد و علي منه الله يستهزئ بهم.

Musa^{-as} and Haroun^{-as} feared from the mocking, so He^{-azwj} Said: **He said: “Do not fear! I am with you both. I hear and I See” [20:46];** and Muhammad^{-saww} and Ali^{-asws} did not fear from it: **Allah will be Mocking with them, [2:15].**

خاف موسى من عصاه لحذاها و لا تخف و لم يخف علي من الثعبان و كلمه

Musa^{-as} feared from his^{-as} staff: **“Grab it and do not fear. [20:21],** and Ali^{-asws} did not fear from the snake and spoke to it.

كان لموسى عصا و لعلبي سيف و كان في عصا موسى عجائب عجزت السحرة عنها و في سيف علي عجائب عجزت الكفرة عنها و في عصا موسى أربعة أحوال هي عصاي ثم تحركت حيّة تسعى ثم كبرت فإذا هي ثعبان ثم لقت فإذا هي تلقف

There was a staff for Musa^{-as}, and for Ali^{-asws} it was a sword. And in the staff of Musa^{-as} there were wonders which frustrated the magicians, and in the sword of Ali^{-asws} there were wonders frustrating the Kafirs; and in the staff of Musa^{-as} there were four states: **‘This is my staff. [20:18],** then it moved: **and it was a slithering serpent [20:20],** then it enlarged: **and it was a clear serpent [7:107],** then it swallowed: **So it went on to swallow what [7:117].**

و في سيف علي أربعة أحوال مذكورة في بابه نزل جبرئيل بعصا موسى فأعطاه شعيبا و أعطاه شعيب موسى ثم أنزل ذا الفقار فأعطى محمد و أعطاه محمد عليا و كان عصا موسى من اللوز المر و شجرة طوبى في دار فاطمة و علي ع و كان رأسها ذا شعبتين و كان ذو الفقار ذا شعبتين و عين اسم علي ذو شعبتين

And in the sword of Ali^{-asws} there were four states mentioned in its chapter. Jibraeel^{-as} descended with the staff of Musa^{-as} and gave it to Shuayb^{-as}, and Shuayb^{-as} gave it to Musa^{-as}. Then Zulfiqar descended and it was given to Muhammad^{-saww}, and Muhammad^{-saww} gave it to Ali^{-asws}. And the staff of Musa^{-as} was from bitter almond (tree), and the tree of Tooba is in the house of (Syeda) Fatima^{-asws} and Ali^{-asws}; and its head was with two prongs, and Zulfiqar was with two prongs, and the (letter) ‘Ayn’ in the name of Ali^{-asws} is with two prongs.

موسى قذفته أمه في تنور مسجور و قذف علي من منجنيق إن ابتلي موسى بفرعون فقد ابتلي علي بفرعون

Musa^{-as}, his^{-as} mother^{-as} hand thrown him^{-as} into the overflowing oven, and Ali^{-asws} was thrown from a catapult. Musa^{-as} was Tried by Pharaoh^{-la}, and Ali^{-asws} was Tried by pharaohs^{-la}.

و كان لموسى اثنا عشر سبطا و لعلبي اثنا عشر إماما

And for Musa^{-as} there were twelve chiefs, and for Ali^{-asws} there are twelve Imams^{-asws}.

و قيل لموسى فَاحْلُكْ نَعْلَيْكَ و أمر علي أن يضع رجله على كتف محمد ص و كان موطأ موسى حجرا و موطأ علي منكب محمد ص ارتفع موسى على الطور و ارتفع علي على كتف الرسول

And He^{-azwj} Said for Musa^{-as}: **remove your slippers! [20:12]**, and He^{-azwj} Commanded that he^{-asws} places his^{-asws} leg upon a shoulder of Muhammad^{-saww}; and the treading of Musa^{-as} was upon a stone, and treading of Ali^{-asws} was upon a shoulder of Muhammad^{-saww}; and Musa^{-as} climbed upon (mount) Al-Toor, and Ali^{-asws} climbed upon a shoulder of the Rasool^{-saww}.

و قال لموسى وَ أَفْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي فكان كل من رآه أحبه و فرض حب علي على الخلق و حبه يميز بين الحق و الباطل لا يحبك إلا مؤمن تقي الخبز

And He^{-azwj} Said for Musa^{-as}: **and I shall Cast upon you Love from Me, [20:39]**, therefore everyone who saw him^{-as}, loved him^{-as}, and He^{-azwj} Obligated the love of Ali^{-asws} upon the people, and his^{-asws} loved distinguish between the truth and the falsehood. (He^{-saww} said): 'No one will love you^{-asws} except a pious Momin' – the Hadeeth.

و قال لموسى وَ أَنَا اخْتَرْتُكَ و لعلي وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ و قال لموسى وَ اصْطَنَعْتُكَ لِنَفْسِي و لعلي إِنَّمَا وَلِيُّكُمُ اللَّهُ الآية و قال لموسى إِنَّهُ كَانَ مُخْلَصاً و لعلي إِنَّمَا نَطْعُكُمْ لَوَجْهِ اللَّهِ.

And He^{-azwj} Said for Musa^{-as}: **And I have Chosen you, [20:13]**, and for Ali^{-asws}: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). [28:68]**; and He^{-azwj} Said to Musa^{-as}: **And I have Chosen you for Myself [20:41]**; and for Ali^{-asws}: **But rather, your Guardian is Allah, [5:55]**; and He^{-azwj} Said for Musa^{-as}: **he was sincere, [19:51]**; and for Ali^{-asws}: **(They said): 'But rather, we are feeding you for the Face of Allah, [76:9].**

وَ إِذْ قَالَ مُوسَى لِقَتَاهُ و كان فتى موسى يوشع و فتى محمد علي و لا فتى إلا علي و كان لموسى شبر و لعلي شبير و شبر

And when Musa said to his youth: [18:60], and the youth of Musa^{-as} was Yoshua^{-as}, and the youth of Muhammad^{-saww} Ali^{-asws}, and there is no youth except Ali^{-asws}; and for Musa^{-as} there were Shabbar^{-as} and Shabbir^{-as}, and for Ali^{-asws} there were Shabbar^{-asws} and Shabbir^{-asws} (Al-Hassan^{-asws} and Al-Husayn^{-asws}).

و كان ولاية موسى في أولاد هارون و ولاية محمد ص في أولاد علي عبدوا العجل و تركوا هارون عِجْلاً جَسَداً لَهُ خَوَازٍ و تركوا عليا و عبدوا بني أمية إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

And the Wilayah of Musa^{-as} was in the children of Haroun^{-as}, and Wilayah of Muhammad^{-saww} was in the children of Ali^{-asws}. They worshipped the calf and neglected Haroun^{-as}: **a calf for it being a mooing sound, [20:88]**, while they neglected Ali^{-asws} and worshipped the clan of Umayya: **then your people are laughing loudly [43:57].**

موسى ساقى بنات شعيب وَ وَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ و علي ساقى المؤمنين في القيامة و الولدان سقاة أهل الجنة و المولى ساقى علي و سقاهاهم و قاهم و لقاهم و جزاهم

Musa^{-as} quenched the daughters of Shuayb^{-as}: **he found at it a group of people drawing water, and he found from besides them, two women being impeded [28:23]**; and Ali^{-asws} will quench the Momineen during the Qiyamah, and the children are the quenchers of the people

of Paradise, and the Master^{-azwj} will Quench Ali^{-asws}, and Quench them, and Save them, and Meet them and Recompense them.

و جر موسى الحجر من رأس البئر و كان يجرونه أربعون رجلا و لَمَّا وَرَدَ مَاءَ مَدْيَنَ و علي جر الحجر من عين زاحوما و كانت مائة رجل عجزت عن قلعته.

And Musa^{-as} pulled the rock away from the top of the well, and forty men used to pull it: **And when he arrived at the water of Madyan, [28:23]**, and Ali^{-asws} pulled the rock from the water of Zahouma, and one hundred men were unable from uprooting it”.¹⁰⁷

[في مساواته مع هارون و يوشع و لوط ع](#)

REGARDING HIS^{-asws} EQUALNESS WITH HAROUN^{-as}, AND YOSHUA^{-as} AND LUT^{-as}

قول النبي ص يوم بيعة العشيرة و يوم أحد و يوم تبوك و غيرها يا علي أنت مني بمنزلة هارون من موسى فالمؤمنون أحبوا عليا كما أحب أصحاب هارون و لم يكن لأحد منزلة عند موسى كمنزلة هارون و لا لأحد عند النبي ص كمنزلة علي

Words of the Prophet^{-saww} on the day of allegiance of the clan, and day of Ohad, and day of Tabuk and other: ‘O Ali^{-asws}! You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}’. Thus, the Momineen are loving Ali^{-asws} like what the companions of Haroun^{-as} loved, and there does not happen to be for anyone in the presence of Musa^{-as}, like the status of Haroun^{-as}, nor for anyone in the presence of the Prophet^{-saww} like the status of Ali^{-asws}.

و كان هارون خليفة موسى و علي خليفة محمد ص و لما دخل موسى على فرعون و دعاه إلى الله قال و من يشهد لك بذلك قال هذا القائم على رأسك يعني هارون فسأله عن ذلك قال أشهد أنه صادق و أنه رسول الله إليك

And Haroun^{-as} was a caliph of Musa^{-as}, and Ali^{-asws} is caliph of Muhammad^{-saww}. And when Musa^{-as} entered to see Pharaoh^{-la} and called him^{la} to Allah^{-azwj}, he^{-la} said, ‘And who will testify for you^{-as} with that?’ He^{-as} said: ‘This one standing by your^{-la} head, Haroun^{-as}, so ask him^{-as} about that’. He^{-as} said: ‘I^{-as} testify that he^{-as} is truthful and he^{-as} is a Rasool^{-as} of Allah^{-azwj} to you^{-as}’.

قال أما إني لا أعاقبه إلا بإخراجه من تكرمي و إلحاقه بدرجتك فدعا له بجبة صوف و ألبسه إياه و جاء بعضا فوضعها في يده فعوضه الله من ذلك أن ألبسه قميص الحياة فكان هارون آمنا في سريره ما دام عليه ذلك

He^{-la} said, ‘But I^{-la} will not punish him^{-as} except by expelling him^{-as} from my^{-la} honours and join him^{-as} with your^{-as} rank’. He^{-la} called for a woollen coat for him and put it on him^{-as}, and he^{-la} came with a staff and placed it in his^{-as} hand. Allah^{-azwj} Replaced for him^{-as} from that and

¹⁰⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 e

Clothed him^{-as} a shirt of life. Haroun^{-as} was safe from in his^{-as} battles for as long as that was upon him^{-as}.

وكذلك ألبس الله عليا قميص الأمن بقول النبي ص إن من المحتوم أن لا تموت إلا بعد ثلاثين سنة بعد أن تؤمر و تقاتل الناكثين و القاسطين و المارقين
ثم يخضب لحيته من دم رأسه وقت كذا

And like that, Allah^{-azwj} clothed Ali^{-asws} a shirt of security by words of the Prophet^{-saww}: 'From the Ordained is that you^{-asws} will not be dying except after thirty years, after you^{-asws} are a commander and fight against the allegiance-breakers, and the deviants and the renegades'. Then his^{-asws} beard was dyed from the blood of his^{-asws} head, in such and such a time.

فكان هارون إذا نزع القميص مخوفاً و كان علي ع آمناً على كل حال و كان أول من صدق بموسى هارون و هكذا أول من صدق بالنبي ص علي

It was so, whenever Haroun^{-as} removed the shirt, he^{-as} was fearful, and Ali^{-asws} was safe upon every state. And the first one to ratify with Musa^{-as} was Haroun^{-as}, and like that the first one to ratify the Prophet^{-saww} was Ali^{-asws}.

و لما ولد الحسن سماه علي حرباً فقال النبي ص سمه حسناً فلما ولد الحسين ع سماه أيضاً حرباً فقال ص لا هو الحسين كأولاد هارون شبر و شبير.

~~And when Al Hassan^{-asws} was blessed (to Holy Family), Ali^{-asws} named him^{-asws} as 'Harb'. The Prophet^{-saww} said: 'His^{-asws} name is Hassan^{-asws}'. When Al Husayn^{-asws} was born, he^{-asws} named him^{-asws} 'Harb' as well. He^{-saww} said: 'No, he^{-asws} is Al Husayn^{-asws}, like the children of Haroun^{-as}, Shabbar^{-as} and Shabbir^{-as}'.~~

و ساواه مع يوشع بن نون علي بن مجاهد في تاريخه مسنداً قال النبي ص عند وفاته أنت مني بمنزلة يوشع من موسى.

And his^{-asws} equality with Yoshua^{-as} Bin Noun^{-as}, Ali Bin Mujahid (said) in his history, attributing, 'The Prophet^{-saww} said during his^{-saww} expiry: 'You^{-asws} are from me^{-saww} at the status of Yoshua^{-as} from Musa^{-as}'.

و ساواه مع أيوب ع فأَيوب أصبر الأنبياء و علي أصبر الأوصياء صبر أيوب ثلاث سنين في البلاء و علي صبر في الشعب مع النبي ص ثلاث سنين ثم صبر بعده ثلاثين سنة

And his^{-asws} equalness with Ayoub^{-as}. Ayoub^{-as} is the most patient of the Prophets^{-as} and Ali^{-asws} is the most patient of the successors^{-as}. Ayoub^{-as} was patient for three years in the afflictions, and Ali^{-asws} was patient in the mountain pass with the Prophet^{-saww} for three years, then he^{-asws} was patient after it for thirty years.

و قد وصف الله صبر أيوب إناً وجدناه صابراً و قال لعلي ع الذين إذا أصابتهُم مُصِيبَةٌ و قال و الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَاءِ وَ حِينَ الْبَأْسِ.

And Allah^{-azwj} has Described the patience of Ayoub^{-as}: **We Found him to be patient, [38:44],** and Said to Ali^{-asws}: **and the patient ones during the adversity and the desperation and when distressed [2:177].**

و ساواه مع لوط ع و قد ذكره الله في كتابه في سنة و عشرين موضعاً و ذكر علياً في كذا موضعاً.

And his^{-asws} equality with Lut^{-as}, and Allah^{-azwj} has Mentioned him^{as} in His^{-azwj} Book in twenty-six places and Mentioned Ali^{-asws} in such and such (many more) places”.¹⁰⁸

¹⁰⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 f

في مساواته مع أيوب و جرجيس و يونس و زكريا و يحيى عليهم السلام

HIS^{-asws} EQUALITY WITH AYOUB^{-as}, AND JIRJEES^{-as}, AND YUNUS^{-as}, AND ZAKARIYA^{-as}, AND YAHYA^{-as}

قال في أيوب مَسَّيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ و لعلي نصب من نواصب و عداوة شياطين الإنس و قال لأيوب ارْكُضْ بِرِجْلِكَ و لعلي بوادي بلقع و غيره

He^{-azwj} Said regarding Ayoub^{-as}: **'The Satan has touched me with toil and torment!'** [38:41], and for Ali^{-asws} hostility of the Nasibis and enmity of Satans^{-la} from the humans. And Said for Ayoub^{-as}: **"Walk toward it [38:42].** And for Ali^{-asws} at the valley of Balqa'a and others.

و لأيوب إِنَّا وَجَدْنَاهُ صَابِرًا و لعلي وَ جَزَاهُمْ بِمَا صَبَرُوا و قال أيوب إِنَّمَا أَشْكُوا بَثِّي وَ حُزْنِي إِلَى اللَّهِ و قال علي ع إلى كم أغضي الجفون على القذى.

And for Ayoub^{-as}: **We Found him to be patient, [38:44],** and for Ali^{-asws}: **And Recompense them due to their being patient, [76:12];** and Ayoub^{-as} said: **He said: 'But rather, I only complain of my sorrow and grief to Allah, [12:86],** and Ali^{-asws} said: 'Up to how much should I^{-asws} close the lid upon the speck (in my^{-asws} eye)'.
جرجيس ع صبر في الحن و علي صبر في الحن و الفتن و لم يقبل قوله الحق و قتل في الحق و علي كان على الحق و قتل في الحق للحق

Jirjees^{-as} was patient during the test, and Ali^{-asws} was patient during the test and the Fitna; and his^{-as} words of truth were not accepted and he^{-as} was killed regarding the truth, and Ali^{-asws} was upon the truth and killed regarding the truth, for the truth.

و عذب جرجيس بأنواع العذاب و عذب علي بأنواع الحروب كسر جرجيس صنما و كسر علي ع ثلاثمائة و ستين في الكعبة سوى ما كسره في غيرها

Jirjees^{-as} was agonised with a variety of punishments, and Ali^{-asws} was agonised with a variety of the wards. Jirjees^{-as} broke an idol, and Ali^{-asws} broke three hundred and sixty idols in the Kaaba, besides what he^{-asws} broke in other than these.

أهلك الله أعداء جرجيس بالنار و سيهلك أعداء علي بنار جهنم أَلْقِيَا فِي جَهَنَّمَ.

Allah^{-azwj} Destroyed the enemies of Jirjees^{-as} with the fire and He^{-azwj} will be Destroying enemies of Ali^{-asws} with the Fire of Hell: **Both (of you), throw into Hell every stubborn Kafir! [50:24].**

يونس ع إِذْ ذَهَبَ مُغَاضِبًا فَذَهَبَ علي مجاهدا محاربا فَالْتَقَمَهُ الْحُوتُ وَ هُوَ مُلِيمٌ و سلمت الحيتان على علي ع و شتان بين الغالب و المغلوب

Yunus^{-as}: **when he went away in anger, [21:87].** Ali^{-asws} went as a fighter, warrior: **And the whale swallowed him and he was blameworthy [37:142],** and the fishes greeted unto Ali^{-asws}, and there is a difference between the overcomer and the one overcome.

و سمى الله ذا النون و سمى النبي ص عليا ذا الریحانتین و قال فی یونس **إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ** و علي ع فلك مشحون من العلم أنا مدينة العلم الخیر

And Allah^{-azwj} Named him^{-asws} ‘Zul Noon’, and the Prophet^{-saww} named Ali^{-asws} ‘Zul Rayhanateyn’. And He^{-azwj} Said regarding Yunus^{-as}: **When he absconded to a fully laden ship [37:140]**, and Ali^{-asws} is a fully-laden ship from the knowledge: ‘I^{-saww} am city of knowledge’ – the Hadeeth.

و قيل لیونس لَنِيذٍ بِالْعَرَاءِ وَ هُوَ مَذْمُومٌ وَ فِي مَوْضِعٍ وَ هُوَ مُلَيَّمٌ وَ علي تركوه و خذلوه و لعنوه ألف شهر

And He^{-azwj} Said for Yunus^{-as}: **He would have been thrown in the wilderness while he was condemned [68:49]**, and in a place: **and he was blameworthy [37:142]**, and Ali^{-asws}, they neglected him^{-asws} and abandoned him^{-asws} and cursed him^{-asws} for a thousand months.

و فی حق یونس وَ أَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ وَ أَطْعَمَ عَلِي ع من فواكه الجنة و قال وَ أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ وَ علي إمام الإنس و الجن و إنه عبد الله فی مكان ما عبده فيه بشر و علي ولد فی موضع ما ولد فيه قبله و لا بعده أحد.

And in the right of Yunus^{-as}: **And We Grew a gourd plant to grow for him [37:146]**, and Ali^{-asws} was fed from the fruits of Paradise. And He^{-azwj} Said: **And We sent him to a hundred thousand, or more [37:147]**, and Ali^{-asws} is Imam^{-asws} of the humans and the Jinn. And he^{-as} worshipped in a place no mortal had worshipped in it, and Ali^{-asws} was blessed (to Holy Family) in a place no one had been born in it, nor will anyone after him^{-asws}.

زكريا بشر زكريا يبيحی فی المحراب و علي بشر بالحسن و الحسين ع و سأل زكريا رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً و قيل للنبي ص بلا سؤال ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ

Zakariya^{-as} – Zakariya^{-as} was given glad tidings with Yahya^{-as} in the prayer niche, and Ali^{-asws} was given glad tidings with Al-Hassan^{-asws} and Al-Husayn^{-asws}. And Zakariya^{-as} asked: **‘My Lord! Grant me good offspring from You, [3:38]**. And He^{-azwj} Said to the Prophet^{-saww} without having been asked: **Offspring, one being from the other; [3:34]**.

و قالت امرأة عمران إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا وَ قال للمرتضى يُؤْفَوْنَ بِالَّذِیْ وَ قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَ قال الله تعالى فی زوجة علي وَ نِسَاءَنَا وَ نِسَاءُكُمْ

And a wife of Imran^{-as} said, **‘My Lord! I vow to You what is in my womb, to be devoted (to Your worship), [3:35]**. And He^{-azwj} Said for Al-Murtaza^{-asws}: **They are fulfilling the vows [76:7]**, and she said, **‘My Lord! Surely I have placed a female’ [3:36]**. And Allah^{-azwj} the Exalted Said regarding the wife^{-asws} of Ali^{-asws}: **and our women and your women, [3:61]**.

أجاب الله دعاء زكريا رَبِّ لَا تَذَرْنِي فَرْدًا الْآيَةِ وَ أجاب عليا من غير سؤال فَاسْتَجَابَ لَهُمْ رَبُّهُمْ نَشَرَ زكريا فی الشجر و جز رأس يحيى فی الطشت و قتل علي فی المحراب و ذبح الحسين ع بكربلاء

Allah^{-azwj} Answered a supplication of Zakariya^{-as}: **‘Lord! Do not leave me as an individual, [21:89]** – the Verse; and Ali^{-asws} was Answered from without asking: **So their Lord Answered**

to them: [3:195]. Zakariya^{-as} was hung on the tree, and the severe head of Yahya^{-as} was in the tray, and Ali^{-asws} was killed in the prayer niche, and Al-Husayn^{-asws} was killed at Karbala.

و ذكره الله في كتابه في سبعة عشر موضعا أولها البقرة و آخرها في ص و ذكر عليا في كذا موضع أوله صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ و آخره وَ تَوَاصَوْا بِالْحَقِّ

And Allah^{-azwj} Mentioned him^{-as} in His^{-azwj} Book in seventeen places, its first being in (Surah) Al-Baqarah, and its last in (Surah) Saad; and He^{-azwj} Mentioned Ali^{-asws} in such and such places, its first being: **The path of those You have Bestowed Bounties upon [1:7]**, and its last: **and enjoin each other with the Truth, and enjoin each other with the patience [103:3].**

و قالت إِيَّيْ أَعِيدُهَا بِكَ وَ دُرِّيَّتَهَا و قال المصطفى ص للحسن و الحسين ع أعيذكما من شر السامة و الهامة و من شر كل عين لامة

And she said, '**and I seek Refuge with You for her and her offspring [3:36]**'; and Al-Mustafa^{-saww} said for Al-Hassan^{-asws} and Al-Husayn^{-asws}: 'I^{-saww} seek Refuge for you^{-asws} both from the evil of the poison, and the toxicity, and from every evil eye'.

و زكريا كان واعظ بني إسرائيل و كافل مريم و علي كان مفتي الأمة و كافل فاطمة ع.

And Zakariya^{-as} was preaching to the children of Israel, and took responsibility of Maryam^{-as}, and Ali^{-asws} was Mufti of the community and took responsibility of (Syeda) Fatima^{-asws}.

يحيى ع قال الله ليحيى وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا و قال لعلي سلام على آل ياسين و قال ليحيى وَ بَرًّا بِوَالِدَيْهِ و لعلي إِنَّ الْأَبْرَارَ يَشْرَبُونَ.

Yahya^{-as} – Allah^{-azwj} Said for Yahya^{-as}: **And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]**, and Said for Ali^{-asws}: **'Greetings be on Progeny of Yaseen [37:130]**; and Said for Yahya^{-as}: **And rightful with his parents, [19:14]**, and for Ali^{-asws}: **Surely, the righteous would be drinking [76:5].**

ذو القرنين قال النبي ص إنك لذو قرنيها و قد شرحناه و إنه قد سد على يأجوج و مأجوج و سد الله على الشيعة كيد الشياطين و إنه قد كان يعرف لغات الخلق و علي علم منطق الطير و الدواب و الوحش و الجن و الإنس و الملائكة

Zulqarnayn – The Prophet^{-saww} said: 'You^{-asws} are with its two reins (Zuqarnay)', and we have commented it, and He^{-azwj} Made a barrier upon Yajouj and Majouj, and Allah^{-azwj} has Formed a barrier upon the Shias from the plots of Satan^{la}. And he^{-saww} had understood languages of the creatures, and Ali^{-asws} knew talk of the birds, and the animals, and the beasts, and the Jinn, and the humans, and the Angels.

طلب ذو القرنين عين الحياة و لم يجدها و علي ع عين الحياة من أحبه لم يمت قلبه قط.

Zulqarnayn sought the spring of life and could not find it, and Ali^{-asws} is the spring of life. One loving him^{-asws}, his heart will not die, at all!

و لقمان ظهرت الحكمة منه و علي استفاضت العلوم كلها منه و قال الله تعالى وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ و قال لعلي ع الرَّحْمَنُ عَلَّمَ الْقُرْآنَ.

And Luqman^{-as}, the wisdom appeared from him^{-as}, And Ali^{-asws}, all the knowledge burst forth from it. And Allah^{-azwj} the Exalted Said: **And We had Given the Wisdom to Luqman: [31:12]**, and Said for Ali^{-asws}: **The Beneficent [55:1] Taught the Quran [55:2]**¹⁰⁹.

[في مساواته مع داود و طالوت و سليمان ع](#)

AND REGARDING HIS^{-asws} EQUALITY WITH DAWOOD^{-as}, AND TALUT, AND SULEYMAN^{-as}

قال الله تعالى يا داوودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ و علي ع قال من لم يقل إني رابع الخلفاء الخبر و قال وَ قَتَلَ دَاوُودُ جَالُوتَ و قتل علي عمرا و مرحبا و كان له حجر فيه سبب قتل جالوت و لعلي سيف يدمر الكفار

Allah^{-azwj} the Exalted Said: **“O Dawood! Surely, We Made you a Caliph in the earth, [38:26];** and Ali^{-asws} said: ‘One who does not say I^{-asws} am the fourth caliph’ – the Hadeeth. And He^{-azwj} Said: **And Dawood killed Goliath [2:251];** and Ali^{-asws} killed Amro, and Marhab. And there was a rock in it as a means of killing Goliath, and for Ali^{-asws} was a sword annihilating the Kafirs.

و قال لداود بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ و لعلي و ولده بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ و بقية الله خير من بقية موسى

And He^{-azwj} Said for Dawood^{-as}: **and remnants of what the progeny of Musa and the progeny of Haroun have left, [2:248];** and for Ali^{-asws} and his^{-asws} children: **The remaining one of Allah is better for you [11:86]**, and the remnant of Allah^{-azwj} is better than the remnant of Musa^{-as}.

و لداود سلسلة الحكومة و علي فلاق الأغلاق أقضاكم علي و قال داود الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى الْعَالَمِينَ و هذا دعوى و قال الله لعلي فَضَّلَ اللَّهُ الْمُجَاهِدِينَ و هذا دليل

And for Dawood^{-as} there was a chain of the governance, and Ali^{-asws} split the difficult locks Ali^{-asws} judged you all upon. And Dawood^{-as} said: ‘The Praise is for Allah^{-azwj} Who Merited us over the worlds’. And this is a claim. And Allah^{-azwj} Said for Ali^{-asws}: **Allah Merited the fighters [4:95]**, and this is evidence.

و قال الله لداود وَ الطَّيْرُ مَحْشُورَةٌ كُلٌّ لَّهُ أَوَاتٌ و قوله يا جِبَالُ أَوْبِي مَعَهُ و كان علي يسبح بالخصى و يسبحن معه

And Allah^{-azwj} Said for Dawood^{-as}: **And the birds gathered, all responding to him [38:19]**, and His^{-azwj} Words: **“O mountains and the birds! Repeat Praises with him!” [34:10]**. And Ali^{-asws} was glorifying with the pebbles and these would glorify with him^{-asws}.

و قال الله لداود عَلَّمْنَا مَنَاطِقَ الطَّيْرِ و كان لعلي صوت يميت الشجعان و تكلمه مع الطير في الهواء

¹⁰⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 g

And Allah-^{azwj} Said to Dawood-^{as}: **We have been Taught the speech of the birds, [27:16]**. And for Ali-^{asws} there was such a voice, the braves died (from it), and he-^{asws} spoke with the birds in the air.

و قال لداود وَ آتَيْنَاهُ الْحِكْمَةَ وَ فُضِّلَ الْخُطَابِ وَ قَالَ لِعَلِي ع قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And He-^{azwj} Said for Dawood-^{as}: **and We Gave him the Wisdom and Decisive Speech [38:20]**, and Said for Ali-^{asws}: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**.

و قال وَ اذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ وَ قَالَ فِي عَلِي هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ

And He-^{azwj} Said: **and remember Our servant Dawood, possessor of the strength, [38:17]**, and Said regarding Ali-^{asws}: **He is the One Who Assisted you with His Help and with the Momineen [8:62]**.

و داود خطيب الأنبياء و علي أوتي فصل الخطاب و قال فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَ قَتَلَ دَاوُدُ جَالُوتَ وَ عَلِي هَزَمَ جُنُودَ الْكَفَرِ وَ الْبَغِي.

And Dawood-^{as} is preacher of the Prophets-^{as}, and Ali-^{asws} has been Given the decisive address. And He-^{azwj} Said: **So, they defeated them by the Permission of Allah. And Dawood killed Goliath [2:251]**, and Ali-^{asws} defeated armies of the Kafirs and the rebels'.

و قال داود إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكاً قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ وَ لَمَّا أَقَامَ النَّبِيُّ صَ عَلِيَا مَقَامَهُ قَالُوا نَحْنُ فَقَالَ النَّبِيُّ عَلِي مَعَ الْحَقِّ

And Dawood-^{as} said: **'Allah has Appointed Talut to be a king over you'. They said: 'How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?' [2:247]**. And when the Prophet-^{saww} established Ali-^{asws} in his-^{saww} place, they said approximate to it. The Prophet-^{saww} said: **'Ali-^{asws} is with the truth'**.

و قال فِي طَالُوتَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ قَالَ فِي عَلِي وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ

And He-^{azwj} Said regarding Talut: **'Allah has Appointed Talut to be a king over you'. [2:247]** and Said regarding Ali-^{asws}: **and the progeny of Imran above the worlds [3:33]**.

و قال فِي طَالُوتَ وَ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَ قَالَ لِعَلِي وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ

And He-^{azwj} Said regarding Talut: **and Allah Grants His Kingdom to the one He so Desires to; [2:247]**; and Said for Ali-^{asws}: **And your Lord Creates whatever He so Desires to [28:68]**.

و قال فِي طَالُوتَ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ كَانَ عَلِي أَعْلَمَ الْأُمَّةِ وَ أَشَجَعَهُمْ

And He-^{azwj} Said regarding Talut: **and has Increased him abundantly in knowledge and physique; [2:247]**, and Ali-^{asws} was most learned of the community, and their bravest.

و عطش بنو إسرائيل في غزاة جالوت فقال طالوت إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ و هو نهر فلسطين فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي ... فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ و كانوا أربعمائة رجل و قيل ثلاثمائة و ثلاثة عشر من جملة ثلاثين ألفا

And the children of Israel were thirsty during a military expedition against Goliath. Talut said, **'Surely Allah will Test you with a river; [2:249]**, and it was a river of Palestine: **so the one who drinks from it, he isn't from me . . . but they drank from it except for a few of them [2:249]**; and they were four hundred men, and it is said, three hundred and thirteen from a total of thirty thousand.

فقال لم تطيعوني في شربة ماء فكيف تطيعونني في الحرب فخلفهم و علي أتوه فقالوا امدد يدك بنايعةك فقال إن كنتم صادقين فاغدوا علي غدا محلقين
الخبر

He said, 'You did not obey me in drinking water, so how will you obey me during the war?' So, he left them being. And Ali^{-asws}, they came to him^{-asws} and said, 'Extend your hand, we shall pledge allegiance to you^{-asws}!' He^{-asws} said: 'If you were truthful, then come to me^{-asws} tomorrow morning having shaved your heads' – the Hadeeth.

قصد جالوت إلى قلع بيت داود فقتل داود جالوت و استقر الملك عليه و طلب أعداء علي قهره فقتلهم أو ماتوا قبله و بقيت الإمامة له و لأولاده
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ.

Goliath aimed to uproot the house of Dawood^{-as}, so Dawood^{-as} killed Goliath, and the kingdom settled upon him^{-as}; and the enemies of Ali^{-asws} sought to coerce him^{-asws}, so he^{-asws} killed them, or they died before him^{-asws}, and the Imamate remained for him^{-asws} and for his^{-asws} children^{-asws}: **They are intending to extinguish the Light of Allah [61:8]**.

سليمان ع سأل خاتم الملك هَبْ لِي مُلْكًا و علي أعطى خاتم الملك يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ و اليد العليا خير من اليد السفلى
فكان سليمان سائلا و علي معطيا

Suleyman^{-as} asked the Angel for a ring - **Grant me a kingdom, [38:35]**, and Ali^{-asws} gave the ring to the Angel: **those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**. The higher hand is better than the lower hand. Suleyman^{-as} was an asker and Ali^{-asws} was a giver.

سليمان قال هَبْ لِي مُلْكًا و علي قال يا صفراء يا بيضاء غري غيري

Suleyman^{-as}: **Grant me a kingdom, [38:35]**, and Ali^{-asws} said: 'O yellow (gold) and O white (silver)! Deceive someone other than me^{-asws}!'

سليمان سأل ملكا لا ينبغي لأحد من بعده فأعطي و كان فانيا و أعطى علي ملكا باقيا بلا سؤال نَعِيمًا وَ مُلْكًا كَبِيرًا

Suleyman^{-as} asked for a kingdom not befitting for anyone after him^{-as}, so he^{-as} was Given, and it was to perish (temporal), and Ali^{-asws} was Given a lasting kingdom without having asked: **Blessings and a great Kingdom [76:20]**.

سليمان لما سأل خاتم الملك أعطي عُذُّهَا شَهْرٌ وَ رَوَاحُهَا شَهْرٌ وَ حبا المرتضى خاتم الملك فأعطي السيادة في الدنيا إِنَّمَا وَلِيُّكُمُ اللَّهُ الْآيَةُ وَ الملك في العقبى وَ إِذَا رَأَيْتَ ثُمَّ رَأَيْتَ

When Suleyman^{-as} asked a final kingdom, he^{-as} was given: **Its morning course was a month and its evening course was a month, [34:12]**, and Al Murtaza^{-asws} was Gifted a final kingdom. He^{-asws} was Given sovereignty in the world: **But rather, your Guardian is Allah, [5:55]** – the Verse; and the kingdom in the posterity: **And when you view, then you will see [76:20]**.

و قال عن سليمان عَلِمْنَا مَنْطِقَ الطَّيْرِ كما أخبر عن الهدهد و عن النملة وَ رَوَى جَابِرٌ لِعَلِيٍّ ع أَنَّهُ قَالَ لِلطَّيْرِ أَحْسَنْتَ أَيُّهَا الطَّيْرُ.

And He^{-azwj} Said about Suleyman^{-as}: **We have been Taught the speech of the birds, [27:16]**, like what He^{-azwj} Informed about Al-Hudhud, and about the ant. And it is reported by Jabir for Ali^{-asws}, 'He^{-asws} said to the bird: 'You have done well, O bird!'

و قال لسليمان إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِئَاتُ الْجِيَادُ وَ كانت من غنيمة دمشق ألف فرس فلما رآه الله تعالى فاتت صلاته رد الشمس عليه فصلى إذا و قد ردت الشمس لعلي ع غير مرة

And He^{-azwj} Said to Suleyman^{-as}: **When there were displayed to him in the evening, the well-bred steeds [38:31]**, and there was a war booty from Damascus of a thousand horses. When Allah^{-azwj} Exalted Saw it that his^{-as} Salat had been missed, He^{-azwj} Returned the sun unto him^{-as}, so he^{-as} prayed then; and the sun had been returned for Ali^{-asws} more than once.

و قال لسليمان فَسَخَّرْنَا لَهُ الرِّيحَ وَ علي قلب الرياح في بئر ذات العلم و أطاعته وقت خروجه إلى أصحاب الكهف

And Said for Suleyman^{-as}: **Then We Subjugated the wind for [38:36]**; and Ali^{-asws} overturned the winds in a well with the flag, and it obeyed him^{-asws}, at the time of his^{-asws} going out to companions of the cave.

و قال في سليمان وَ حُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الطَّيْرِ وَ سخر علي الجن و الإنس بسيفه و قال له رسول الجن لو أن الإنس أحبك كحبنا الخبز

And He^{-azwj} Said regarding Suleyman^{-as}: **And there were assembled for Suleyman, his armies from the Jinn, and the human beings, and the birds, [27:17]**; and Ali^{-asws} subdued the Jinn and the humans by his^{-asws} sword, and a messenger of the Jinn said to him^{-asws}, 'If the humans were to love you^{-asws} like our love' – the Hadeeth.

و قال في سليمان عَلِمْنَا مَنْطِقَ الطَّيْرِ وَ قال في علي ع وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

And He^{-azwj} Said regarding Suleyman: **We have been Taught the speech of the birds, [27:16]**, and Said regarding Ali^{-asws}: **and We have Enumerated all things in a clarifying Imam [36:12]**.

و أضاف الناس سليمان و عجز عن ضيافتهم و علي قد وقعت ضيافته موقع القبول وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ

And Suleyman^{-as} entertained the people (guests for a meal), and was unable from hosting them; and Ali^{-asws}, his^{-asws} hospitality had occurred in the admission site: **And they fed the food to a poor, [76:8]**.

و تزوج سليمان من بلقيس بالعنف و زوج الله عليا من فاطمة بالطف و قال في سليمان وَ مَنْ يَرْغُ مِنْهُمْ عَنْ أَمْرِنَا آيَةٌ وَ قَالَ فِي عَلِيٍّ وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ آيَةٌ

And Suleyman^{-as} married Bilquis for the pride, and Allah^{-azwj} Got Ali^{-asws} married to Fatima^{-asws} for the kindness. And He^{-azwj} Said regarding Suleyman^{-as}: **And one from them who evaded Our Command, [34:12]** – the Verse. And He^{-azwj} Said regarding Ali^{-asws}: **and the one who commits Kufr with the Eman his work would be confiscated, [5:5]** – the Verse.

و قال في سليمان فَقَمَلْنَاهَا سُلَيْمَانَ فَكَانَ يَحْكُمُ بِالْغَرَائِبِ وَ فِي عَلِيٍّ فَسْتَلُوا أَهْلَ الذِّكْرِ.

And He^{-azwj} Said regarding Suleyman^{-as}: **So We Made Suleyman understand it, [21:79]**, so he^{-as} used to judge with the oddities; and regarding Ali^{-asws}: **therefore ask the people of Al Zikr if you don't know [16:43]**.

صالح سماه الخلق صالحا و سمى الخالق عليا **صَالِحِ الْمُؤْمِنِينَ** و أخرج صالح ناقة الله من الجبل و أخرج علي من الجبل مائة ناقة و قضى دين النبي ص.

Salih^{-as} – The people named him^{-as} as Salih^{-as} (righteous), and the Created Named Ali^{-asws} as: **and the corrector of the Momineen; [66:4]**; and Salih^{-as} brought out a she-camel of Allah^{-azwj} from the mountain, and Ali^{-asws} extracted one hundred she-camels from the mountain, and paid off the debt of the Prophet^{-saww}.¹¹⁰

[في مساواته مع عيسى ع](#)

REGARDING HIS^{-asws} EQUALITY WITH ISA^{-as}

خلقه الله روحانيا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا و خلق عليا من نور و عيسى خرجت أمه وقت الولادة فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا و دخلت أم علي في الكعبة وقت ولادته

Allah^{-azwj} Created him (Isa^{-as}) spiritualistic: **so We Breathed into it (her body) from Our Spirit [66:12]**, and Ali^{-asws} is Created from Noor. And Isa^{-as}, his^{-as} mother^{-as} brought him^{-as} forth at the time of birth: **then she withdrew with him to a remote place [19:22]**; and the mother^{-as} of Ali^{-asws} entered into the Kabah at the time (when) he^{-asws} was blessed.

و عيسى قرأ التوراة والإنجيل في بطن أمه حتى سمعته أمه و كان علي يتكلم في بطن أمه و نحر له الأصنام

¹¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 h

And Isa^{-as} recited the Torah and the Evangel while in the belly of his^{-as} mother^{-as} to the extent that his^{-as} mother^{-as} heard it; and Ali^{-asws} spoke while in the lap of his^{-asws} mother^{-as}, and the idols fell down for him^{-asws}.

و قال عيسى في مهده **إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَ عَلِيٌّ عَ آمَنَ فِي صَغَرِهِ وَ قَالَ عِيسَى وَ جَعَلَنِي مُبَارَكاً أَيْنَ مَا كُنْتُ وَ عَلِيٌّ سَمِعْتُهُ ظَهْرَهُ مِيمُوناً وَ مُبَارَكاً**

And Isa^{-as} said in his^{-as} cradle: **'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]**, and Ali^{-asws} believed in his^{-asws} childhood. And Isa^{-as} said: **And He has Made me Blessed wherever I may be, [19:31]**, and Ali^{-asws}, his^{-asws} characteristics were auspicious and Blessed.

و قال **أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ وَ عَلِيٌّ صَلَّى وَ زَكَّى فِي حَالَةٍ وَاحِدَةٍ إِنَّمَا وَلِيُّكُمُ اللَّهُ الْآيَةُ**

And He^{-azwj} Said: **and He has Enjoined upon me with the Salat and the Zakat [19:31]**, and Ali^{-asws} prayed Salat and gave Zakaat in one state: **But rather, your Guardian is Allah, [5:55]** – the Verse.

و قال **وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ** و قال لعلي سلام على آل ياسين و كان أمه بتولا و زوجة علي بتول

And He^{-azwj} Said: **And the Peace was upon me on the day I was born, [19:33]**, and Said for Ali^{-asws}: **'Greetings be on Progeny of Yaseen [37:130]**; and his^{-as} mother^{-as} was chaste (Batoool), and the wife of Ali^{-asws} is chaste.

عيسى قدم الإقرار ليبطل قول من يدعي فيه الربوبية و كان الله تعالى قد أنطقه بذلك لعلمه بما تنقلوه الغالون فيه و كذا حكم علي ع لما ولد في الكعبة شهد الشهادتين ليتبرأ من قول الغلاة فيه

Isa^{-as} advanced the acknowledgment to invalidate the words of one claiming lordship regarding him^{-as}, and Allah^{-azwj} the Exalted had Made him^{-as} speak with that to Teach him^{-as} what the exaggerators were speaking regarding him^{-asws}; and such was the matter of Ali^{-asws}. When he^{-as} was blessed (to Holy Family) in the Kabah, he^{-asws} testified two testimonies to disavow from the words of the exaggerators regarding him^{-asws}.

و قال في عيسى **وَ يَكَلِّمُ النَّاسَ فِي الْمَهْدِ** و علي تكلم في صغره مع النبي ص و قال عيسى **إِنِّي عَبْدُ اللَّهِ** و هو أول من تكلم بهذا و قال علي أنا عبد الله و أخو رسول الله ص

And He^{-azwj} Said regarding Isa^{-as}: **And he shall speak to the people when in the cradle [3:46]**, and Ali^{-asws} spoke during his^{-asws} childhood with the Prophet^{-as}. And Isa^{-as} said: **'I am a servant of Allah; [19:30]**, and he^{-as} was the first one to speak with this, and Ali^{-asws} said: **'I^{-asws} am a servant of Allah^{-azwj} and brother^{-asws} of Rasool-Allah^{-saww}.**

و أنزل الله عليه الوحي في ثلاثين سنة و كانت إمامة علي ثلاثين سنة و قال عيسى **رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً** و لعلي ع أنزل موائد و لعيسى **وَ يُعَلِّمُهُ الْكِتَابَ** و لعلي **وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ**

And Allah^{-azwj} Sent down the Revelation to him^{-as} at the age of thirty, and the Imamate of Ali^{-asws} was for thirty years. And Isa^{-as} said: **'O Allah, our Lord! Send down upon us food [5:114]**,

and for Ali^{-asws}, food was sent down. And for Isa: **And He will Teach him the Book [3:48]**, and for Ali^{-asws}: **and the one who has Knowledge of the Book [13:43]**.

و خص عيسى بالخط حتى قالوا الخط عشرة أجزاء فتسعة لعيسى و جزء لجميع الخلق و لعلي كانت علوم الكتب و الصحف و قال لعيسى وَ تُبْرَى الْأَكْمَمَةُ وَ الْأَبْرَصَ و علي طبيب القلوب في الدنيا

And Isa^{-as} was specialised with the handwriting, to the extent that they said, 'The handwriting is of ten parts, ten are for Isa^{-as} and one part is for entirety of the people. And for Ali^{-asws} were knowledges of the Books and the Parchments, and He^{-azwj} Said for Isa^{-as}: **and you cured the blind and the leper [5:110]**, and Ali^{-asws} is the physician of the hearts in the world.

و في العقبى إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ و قال عيسى وَ أَخِي الْمَوْتَى بِإِذْنِ اللَّهِ و علي أحيا بإذن الله سام و أصحاب الكهف

And regarding the posterity: **Except one who comes to Allah with an unblemished heart [26:89]**, and Isa^{-as} said: **and revive the dead by the Permission of Allah, [3:49]**, and Ali^{-asws} revived Saam^{-as} by the Permission of Allah^{-azwj}, and companions of the cave.

و قال لعيسى بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ و لعلي وَ يُحْيِي اللَّهُ الْحَقَّ بِكَلِمَاتِهِ و لعيسى وَ أَوْصَانِي بِالصَّلَاةِ و لعلي سَيِّمَاهُمْ فِي وُجُوهِهِمْ

And He^{-azwj} Said for Isa^{-as}: **with a Word from Him (of one) whose name is the Messiah, [3:45]**, and for Ali^{-asws}: **And Allah will Prove the Truth to be true by His Words, [10:82]**, and for Isa^{-as}: **and He has Enjoined upon me with the Salat [19:31]**, and for Ali^{-asws}: **Their marks are in their faces from the effects of the Sajdahs [48:29]**.

و قال عيسى وَ الزَّكَاةَ مَا دُمْتُ حَيًّا و لم تكن الزكاة عليه واجبة و لعلي ع إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةُ و لم تكن الزكاة عليه واجبة

And Isa^{-as} said: **and the Zakat for as long as I live [19:31]**, and the Zakat did not happen to be Obligatory upon him^{-as} and for Ali^{-asws}: **But rather, your Guardian is Allah, and His Rasool [5:55]** – the Verse, and the Zakat did not happen to be Obligated upon him^{-asws}.

و قال عيسى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ و علي ناصر و وصيه و ختنه و ابن عمه و أخوه

And Isa^{-as} said: **and giving glad tidings of a Rasool to come after me, his name being Ahmad'.** [61:6], and Ali^{-asws} was his^{-saww} helper, and his^{-saww} successor^{-asws}, and his^{-asws} son-in-law, and son^{-asws} of his^{-saww} uncle^{-as}, and his^{-saww} brother^{-asws}.

و تكلم الأموات مع عيسى و تكلم مع علي جماعة من الموتى و إن الله تعالى حفظه من اليهود قال وَ مَا قَتَلُوهُ وَ مَا صَلَبُوهُ وَ لَكِنْ شُبِّهَ لَهُمْ و حفظ عليا على فراش الرسول من المشركين وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ

And the deceased people spoke with Isa^{-as}, and a group of the dead spoke with Ali^{-asws}. And Allah^{-azwj} the Exalted Protected him^{-as} from the Jews: **And they did not kill him and did not crucify him, but he was resembled for them; [4:157]**, and Ali^{-asws} protected by being upon the bed of the Rasool^{-saww}, from the Polytheists: **And from the people there is one who sells his self, [2:207]**.

و قال لعيسى وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ و قال لمحمد و علي وَ أَيْدَهُ بِمُحَمَّدٍ لَمْ تَرَوْهَا

And He^{-azwj} Said for Isa^{-as}: **and Supported him with the Holy Spirit. [2:87]**; and Said for Muhammad^{-saww} and Ali^{-asws}: **and Aided him with armies you did not see, [9:40]**.

و عيسى ولد لستة أشهر و علي ولده الحسين ع مثله و سلمته أمه إلى المعلم فقرأ التوراة عليه و قال علي لو ثبتت لي الوسادة الخير

And Isa^{-as} was born at six months, and Ali^{-asws}, his^{-asws} son Al-Husayn^{-asws} was like it; and his^{-as} mother^{-as} submitted him^{-as} to the teacher, and he^{-as} recited the Torah to him; and Ali^{-asws} said: 'If the platform was to be set up for me^{-asws}' – the Hadeeth.

و أحيا الله الموتى بدعاء عيسى و القلب الميت يحيا بذكر علي ع **أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ**

And Allah^{-azwj} Revived the dead by a supplication of Isa^{-as}, and the dead heart gets revived by the mention of Ali^{-asws}. **Or is the one who was dead, so We Revived him [6:122]**.

و قال له المعلم قل أبجد فقال ما معناه فزجره فقال عيسى أنا أفسر لك تفسيره و علي استكتب من بعض أهل الأنبار فوجده أكتب منه

And the teacher said to him^{-as}, 'Say the 'Abjad' (alphabet)'. He^{-as} said: 'What is its meaning?' He rebuked him^{-as}. Isa^{-as} said: 'I^{-as} shall interpret its interpretation for you^{-as}'; and Ali^{-asws}, asked someone from the people of Anbar to write for him^{-asws}, but he found him^{-asws} to be better in writing than him.

و كان عيسى ينبيء الصبيان بالمدخر في بيوتهم و الصبيان يطالبون أمهاتهم به و علي ع أخبر بالغيب كما تقدم

And Isa^{-as} was informing the children with the hoards in their houses, and the children were demanding their mothers for it; and Ali^{-asws} informed of the hidden matters like what has preceded.

و سلمته أمه مريم إلى صباغ فقال الصباغ هذا للأحمر و هذا للأصفر و هذا للأسود فجعلها عيسى في حب فصرخ الصباغ فقال لا بأس أخرج منه كما تريد فأخرج كما أراد فقال الصباغ أنا لا أصلح أن تكون تلميذي و علي قد عجزت قريش عن أفعاله و أقواله

And his^{-as} mother^{-as} Maryam^{-as} submitted him^{-asws} to a dyer. The dyer said, 'This is for the red, and this is for the yellow, and this is for the black'. So, Isa^{-as} made it to be in an urn, and the dyer shrieked out. He^{-as} said: 'There is no problem. I^{-as} shall extract from it like what you want'. These came out like what was wanted. The dyer said, 'It is not correct that he^{-as} be my student'. And Ali^{-asws} had frustrated Quraysh from its deeds and its words.

و كان عيسى زاهدا فقيرا **و سُئِلَ النَّبِيُّ ص مَنْ أَزْهَدُ النَّاسِ وَ أَفْقَرُهُمْ فَقَالَ عَلِيُّ وَصِيِّي وَ ابْنُ عَمِّي وَ أَخِي وَ حَبْدَرِي وَ كَزَّارِي وَ صَمَّصَامِي وَ أَسْدِي وَ أَسَدُ اللَّهِ.**

And Isa^{-as} was ascetic, poor, and the Prophet^{-saww} was asked, 'Who is most ascetic of the people and their poorest?' He^{-saww} said: 'Ali^{-asws}, my^{-saww} successor^{-asws}, and son^{-asws} of my^{-saww} uncle^{-as}, and my^{-as} brother^{-asws}, and my^{-saww} lion, and my^{-saww} persistent attacker, and my^{-saww} persistent helpers, and my^{-as} lion and lion of Allah^{-azwj}'.

و اختلفوا في عيسى قالت اليعقوبية هو الله و قالت النسطورية هو ابن الله و قالت الإسرائيلية هو ثالث ثلاثة و قالت اليهود هو كذاب ساحر و قالت المسلمون هو عبد الله كما قال عيسى **إِنِّي عَبْدُ اللَّهِ**

And they differed regarding Isa^{as}. The Yaqoubites (followers of the monk Yaqoub Al-Barza'any) said, 'He^{as} is Allah^{azwj}!' And the Nastourites (followers of Nastour Al-Hakeem) said, 'He^{as} is a son of Allah^{azwj}!' And the Israelites said, 'He^{as} is a third of the three'. And the Jews said, 'He^{as} is a lying sorcerer'. And the Muslims said, 'He^{as} is a servant of Allah^{azwj} like what Isa^{as} said: ***I am a servant of Allah; [19:30]***.

و اختلفت الأمة في علي ع فقالت الغلاة إنه المعبود و قالت الخوارج إنه كافر و قالت المرجئة إنه المؤخر و قالت الشيعة إنه المقدم

And the community differed regarding Ali^{asws}. The exaggerators said, 'He^{asws} is the worshipped one!' And the Kharijites said, 'He^{asws} is a Kafir!' And the Murjiites said, 'He^{asws} is the delayed'. And the Shias said, 'He^{asws} is the first'.

و قَالَ النَّبِيُّ ص يَدْخُلُ مِنْ هَذَا الْبَابِ رَجُلٌ أَشْبَهُهُ الْخَلْقُ بِعِيسَى ع فَدَخَلَ عَلَيَّ ع فَضَجُّوا مِنْ هَذَا الْقَوْلِ فَتَزَلَّ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ الْآيَاتِ.

And the Prophet^{saww} said: 'A man will be entering from this door, being the most resembling of the people with Isa^{as}'. Ali^{asws} entered and they laughed from this word. So, it was Revealed: ***And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] – the Verses.***

مُسْنَدُ الْمُؤَصِّلِي قَالَ النَّبِيُّ ص لِعَلِّي فِيكَ مَثَلٌ مِنْ عِيسَى ابْنِ مَرْيَمَ أَبْغَضَنَهُ الْيَهُودُ حَتَّى بَنَوْا أُمَّهُ وَ أَحَبَّهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَتْ لَهُ.

(The book) 'Musnad' of Al-Mowsily – The Prophet^{saww} said to Ali^{asws}: 'In you^{asws} there is an example of Isa Ibn Maryam^{as}. The Jews hated him^{as} to the extent until they slandered his^{as} mother^{as}, and the Christians loved him^{as} to the extent they accorded him^{as} the status which wasn't for him^{as}'.¹¹¹

[في مساواته مع النبي ع](#)

REGARDING HIS^{asws} EQUALITY WITH MUHAMMAD^{saww}

النبي ص له الكتاب و لعلبي السيف و القلم و للنبي معجزان عظيمان كلام الله و سيف علي و للنبي ص انشقاق القمر و لعلبي انشقاق النهران و أوجب الله على جميع الأنبياء الإقرار به **وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ وَ قَالَ فِي عَلِي وَ سَأَلْنَا مَنْ أَرْسَلْنَا**

The Prophet^{saww}, for him^{saww} is the Book, and for Ali^{asws} is the sword and the pen. And for the Prophet^{saww} there are two mighty miracles, Speech of Allah^{azwj} and sword of Ali^{asws}; and for the Prophet^{saww} is splitting of the moon, and for Ali^{asws} is splitting Al-Nahrwan, and Allah^{azwj} had Obligated upon entirety of the Prophets^{as}, the acknowledging with him^{as}: ***And when***

¹¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 15 i

Allah Took a Covenant of the Prophets: [3:81], and Said regarding Ali-asws: And ask ones We Sent [43:45].

جعل الله إمام الأنبياء ليلة المعراج و جعل عليا إمام الأوصياء ليلة الفرائض و يوم الغدير و غيرها ركب النبي ص على البراق و ركب علي ع على عاتق النبي

Allah-azwj Made him-saww Imam of the Prophets-as on the night of the ascension (Mi'raj), and Made Ali-asws Imam of the successors-asws on the night of the bed (Emigration), and the day of Al-Ghadeer, and other such places. The Prophet-saww rode upon Al-Buraq, and Ali-asws rode upon the shoulder of the Prophet-saww.

و قال فيه بِالْمُؤْمِنِينَ رُؤُفٌ رَحِيمٌ و قال في علي وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا قَالَ للنبي ص لِيُعْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ و قال لعلي ع فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ

And He-azwj Said regarding him-saww: **With the Momineen he is kind, merciful [9:128]**, and Said regarding Ali-asws: **and We Made for them a truthful tongue of Ali [19:50]**. He-azwj Said to the Prophet-saww: **For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2];** and Said for Ali-asws: **Therefore, Allah will Protect them for the evil of that Day [76:11].**

و أقسم بنبيه وَ الضُّحَى وَ اللَّيْلِ إِذَا سَجَى وَ أقسم بعلي وَ الْفَجْرِ وَ لَيْلِ عَشْرِ سَمَاءِ وَ النَّجْمِ إِذَا هَوَى وَ لعلي وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ

And He-azwj Swore by His-azwj Prophet-saww: **(I Swear) by the clarity [93:1] And the night when it covers with darkness [93:2];** and Swore by Ali-asws: **(I Swear) by the dawn [89:1] And ten nights [89:2]**. He-azwj Named him-saww: **(I Swear) by the star when it swoops down [53:1]**, and for Ali-asws: **And directional signs, and by the star they are being guided [16:16].**

و قال فيه أَمْ يَحْسُدُونَ النَّاسَ وَ فِي عَلِيٍّ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ و قال فيه يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا وَ فِي عَلِيٍّ وَ أَكْمَلْتُ عَلَيْكُمْ نِعْمَتِي

And He-azwj Said regarding him-saww: **Or are they envying the people [4:54]**, and regarding Ali-asws: **And from the people there is one who sells his self, [2:207];** and Said regarding him-saww: **They are recognising the Favour of Allah, then they are denying it, [16:83]**, and Said regarding Ali-asws: **and Completed My Favour upon you, [5:3].**

و قال فيه اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ وَ فِي عَلِيٍّ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ فِيهِ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً وَ فِي عَلِيٍّ قُلٌ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ

And Said regarding him-saww: **Allah is Light (Noor) of the skies and the earth. [24:35]**, and Ali-asws: **They are intending to extinguish the Light (Noor) of Allah with their mouths [61:8];** And regarding him-saww: **And We did not Send you except as a mercy [21:107]**, and regarding Ali-asws: **Say: 'By the Grace of Allah and by His Mercy [10:58].**

و قال فيه ذِكْرًا رَسُولًا وَ فِي عَلِيٍّ وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ و قال فيه عَلَى رَجُلٍ مِنْكُمْ وَ فِي عَلِيٍّ رَجُلًا لَا تُلْهِمُهُمْ تِجَارَةً

And He-azwj Said regarding him-saww: **a Zikr [65:10] A Rasool [65:11]**, and regarding Ali-asws: **and We Sent the Zikr to you [16:44];** and Said regarding him-saww: **upon a man from you, [7:63]**, and regarding Ali-asws: **Men whom neither trading nor selling diverts them [24:37].**

و قال فيه **ثُمَّ دَنَا فَتَدَلَّى** و كان ص يجد شبه علي في معراجِه و كانت علامة النبوة بين كتفيه و علامة الشجاعة في ساعدي علي نزلت الملائكة يوم بدر بنصرته **يُمَدِّدُكُمْ رُبُّكُمْ** و كان جبرئيل يقاتل عن يمين علي و ميكائيل عن يساره و ملك الموت قدامه

And He^{-azwj} Said regarding him^{-saww}: **Then he approached, so he bowed [53:8]**, and he^{-saww} had found a resemblance of Ali^{-asws} during his^{-saww} ascension. And the sign of Prophet-hood was between his^{-saww} shoulders, and the sign of bravery was in support of Ali^{-asws}. The Angels descended on the day of Badr for helping him^{-saww}: **your Lord will assist you [3:125]**, and Jibraeel^{-as} used to fight on the right of Ali^{-asws}, and Mikaeel^{-as} on his^{-asws} left, and Angel of death in front of him^{-asws}.

أرسله الله إلى الناس كافة و علي إمام الخلق كلهم كان النبي من أكرم العناصر الذي يراك حين تقوم و تقلبك في الساجدين و علي منه و هو الذي خلق من الماء بشراً فجعله نسباً وصهراً

Allah^{-azwj} Sent him^{-saww} to the people in their entirety, and Ali^{-asws} is Imam^{-asws} of the creatures, all of them. Then Prophet^{-saww} had the kindest of strains: **The One Who Sees you when you stand up (for Salat) [26:218] And your transfer among the Sajdah performers [26:219]**; and Ali^{-asws} is from him^{-saww}: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]**.

و قال فيه و منهم الذين يؤذون النبي و يقولون هو أذن و قال لعلي و تعيها أذن واعية و قال النبي ص نصرت بالرعب و قال يا علي الرعب معك يقدمك أينما كنت.

And Said regarding him^{-saww}: **And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. [9:61]**, and He^{-azwj} Said for Ali^{-asws}: **and the retaining ear is preserving it [69:12]**. And the Prophet^{-saww} said: 'I^{-saww} am helped with the awe'. And he^{-saww} said: 'O Ali^{-asws}! The awe is with you^{-asws}, being in front of you^{-asws} wherever you^{-asws} may be'.

سَهْلُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سَوَّارٍ عَنْ مَالِكِ بْنِ دِينَارٍ عَنِ الْحَسَنِ الْبَصْرِيِّ عَنْ أَنَسٍ فِي حَدِيثٍ طَوِيلٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا خَاتَمُ الْأَنْبِيَاءِ وَأَنْتَ يَا عَلِيُّ خَاتَمُ الْأَوْلِيَاءِ.

Sahl Bin Abdullah, from Muhammad Bin -sawwar, from Malik Bin Dinar, from Al Hassan Al Basry, from Anas (well-known fabricator) in a lengthy Hadeeth,

'I heard Rasool-Allah^{-saww} saying: I^{-saww} am last of the Prophets^{-as} and you^{-asws}, O Ali^{-asws}, are last of the guardians'.

و قَالَ أَمِيرُ الْمُؤْمِنِينَ ع خَتَمَ مُحَمَّدٌ أَلْفَ نَبِيٍّ وَ إِنِّي خَتَمْتُ أَلْفَ وَصِيٍّ وَ إِنِّي كُفِّتُ مَا لَمْ يُكَلَّفُوا.

And Amir Al-Momineen^{-asws} said: 'Muhammad^{-saww} ended a thousand Prophets^{-as} and I^{-asws} ended a thousand successors^{-as}, and I^{-asws} am encumbered with what they^{-as} had not been encumbered with'.

ابْنُ عَبَّاسٍ سَمِعْتُ النَّبِيَّ ص يَقُولُ أَعْطَانِي اللَّهُ خَمْساً وَ أَعْطَى عَلِيّاً خَمْساً أَعْطَانِي جَوَامِعَ الْكَلِمِ وَ أَعْطَى عَلِيّاً جَوَامِعَ الْكَلَامِ وَ جَعَلَنِي نَبِيّاً وَ جَعَلَهُ وَصِيّاً وَ أَعْطَانِي الْكَوْثَرَ وَ أَعْطَاهُ السَّلْسَبِيلَ وَ أَعْطَانِي الْوَحْيَ وَ أَعْطَاهُ الْإِلَهَامَ وَ أَسْرَى بِي إِلَيْهِ وَ فَتَحَ لَهُ أَبْوَابَ السَّمَاوَاتِ وَ الْحُجُبِ.

Ibn Abbas, 'I heard the Prophet^{-saww} saying: 'Allah^{-azwj} has Given me^{-saww} five, and Gave Ali^{-asws}, five. He^{-azwj} Gave me^{-saww}, totality of the speech, and Gave Ali^{-asws} multitude of speech; and Made me^{-saww} a Prophet^{-saww} and Made him^{-asws} a successor^{-asws}; and Gave me^{-saww} Al Kawser, and Gave him^{-asws} 'Al-Salsabeel' (a spring in Paradise); and Gave me^{-saww} the Revelation, and Gave him^{-asws} the Inspiration; and Ascended me^{-saww} to Him^{-azwj}, and Opened for him^{-asws} gateways of the skies and the Veils'.

عَبْدُ الرَّحْمَنِ الْأَنْصَارِيُّ قَالَ رَسُولُ اللَّهِ ﷺ أَعْطَيْتُ فِي عَلَيٍّ تِسْعًا ثَلَاثَةً فِي الدُّنْيَا وَ ثَلَاثَةً فِي الْآخِرَةِ وَ اثْنَتَانِ أَرْجُوهُمَا لَهُ وَ وَاحِدَةٌ أَخَافُهَا عَلَيْهِ

Abdul Rahman Al-Ansari, 'Rasool-Allah^{-saww} said: 'I^{-saww} have been Given nine regarding Ali^{-asws} – three in the world, and three in the Hereafter, and two I^{-saww} wish for him^{-asws}, and one I^{-saww} fear upon him^{-asws}.

فَأَمَّا الثَّلَاثَةُ الَّتِي فِي الدُّنْيَا فَسَاتِرٌ عَوْرَتِي وَ الْقَائِمُ بِأَمْرِ أَهْلِي وَ وَصِيِّي فِيهِمْ

As for the three which are in the world – he^{-asws} is the concealer of my^{-saww} bareness, and the one standing with the affairs of my^{-saww} family^{-asws}, and my^{-saww} successor^{-asws} among them.

وَ أَمَّا الثَّلَاثَةُ الَّتِي فِي الْآخِرَةِ فَإِنِّي أُعْطِيَ يَوْمَ الْقِيَامَةِ لَوَاءَ الْحَمْدِ فَأَذْفَعُهُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَيَحْمِلُهُ عَنِّي وَ اعْتَمِدُ عَلَيْهِ فِي مَقَامِ الشَّفَاعَةِ وَ يُعِينُنِي عَلَى مَفَاتِيحِ الْجَنَّةِ

And as for the three which are in the Hereafter, I^{-saww} shall be Given the flag of Praise on the Day of Qiyamah, and I^{-saww} will hand it over to Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} will carry it on my^{-saww} behalf; and I^{-saww} shall rely upon him^{-asws} in the position of intercession, and he^{-asws} will assist me^{-saww} upon the keys of Paradise.

وَ أَمَّا الثَّانِي أَرْجُوهُمَا لَهُ فَإِنَّهُ لَا يَرْجِعُ مِنْ بَعْدِي ضَالًّا وَ لَا كَافِرًا وَ أَمَّا الَّتِي أَخَافُهَا عَلَيْهِ فَعَدَرُ قُرَيْشٍ بِهِ مِنْ بَعْدِي.

And as for the two I^{-saww} wish for him^{-asws}, he^{-asws} will not return from after me^{-saww}, neither as a strayer nor as a Kafir; and as for that which I^{-saww} fear upon him^{-asws}, it is the betrayal of Quraysh with him^{-asws}, from after me^{-saww}."

الْحَرْثُوشِيُّ فِي شَرَفِ النَّبِيِّ وَ أَبُو الْحَسَنِ بْنُ مَهْرُوبٍ الْقَزْوِينِيُّ وَ اللَّفْظُ لَهُ عَنِ الرَّضَا ع قَالَ النَّبِيُّ ﷺ ص يَا عَلِيُّ أُعْطِيتَ ثَلَاثًا لَمْ أُعْطَهَا أُعْطِيتَ صِهْرًا مِثْلِي وَ أُعْطِيتَ مِثْلَ زَوْجَتِكَ فَاطِمَةَ وَ أُعْطِيتَ مِثْلَ وَلَدِكَ الْحُسَيْنِ وَ الْحَسَنِ ع.

Al Kharkowshy in (the book) 'Sharaf Al Nabi^{-saww}', and Abu Al Hassan Bin Mahrawiya Al Qazwiny, and the words are his,

'From Al-Reza^{-asws}: 'The Prophet^{-saww} said: 'O Ali^{-asws}! You^{-asws} have been Given three, I^{-saww} have not been Given it. You^{-asws} have been Given a father-in-law like me^{-saww}, and have been Given the like of (Syeda) Fatima^{-asws} as your^{-asws} wife^{-asws}, and Given the like of your^{-asws} two sons^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}'.¹¹²

¹¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 j

REGARDING HIS^{-asws} EQUALITY WITH REST OF THE PROPHETS^{-as}

سمى الله تعالى سبعة نفر ملكا ملك التدبير ليوسف رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ و ملك الحكم و النبوة لإبراهيم فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا و ملك العزة و القوة لداود وَ شَدَدْنَا مُلْكَهُ و قوله وَ آتَيْنَاهُ الْحُكْمَ

Allah^{-azwj} the Exalted has Named seven persons as kings – the kingdom of management for Yusuf^{-as}: **Lord! You have Given me from the kingdom [12:101]**; and the kingdom of decision and the Prophet-hood for Ibrahim^{-as}: **So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**; and the kingdom of mighty and strength for Dawood^{-as}: **And We Strengthened his kingdom [38:20]**, and His^{-azwj} Words: **And We Softened the iron for him [34:10]**.

و ملك الرئاسة لطالوت إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا و ملك الكنوز لذي القرنين إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ و ملك الدنيا لسليمان وَ هَبْ لِي مُلْكًا و ملك الآخرة لعلي وَ إِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا.

And the kingdom of governance for Talut: **'Allah has Appointed Talut to be a king over you' [2:247]**; and the kingdom of treasures for Zulqarnayn: **Surely, We Enabled him in the earth [18:84]**; and kingdom of the world for Suleyman^{-as}: **and Grant me a kingdom, [38:35]**; and kingdom of the Hereafter for Ali^{-asws}: **And when you see, then you will see Blessings and a great Kingdom [76:20]**.

و قد سمي الله تعالى ستة نفر صديقين يُوسُفُ أَيُّهَا الصِّدِّيقُ وَ اذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا وَ اذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ أُمُّهُ صِدِّيقَةٌ يعني مريم وَ الَّذِي جَاءَ بِالصِّدْقِ يعني محمدا ص وَ صَدَقَ بِهِ يعني عليا و كذلك قوله وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ.

And Allah^{-azwj} the Exalted has Named six persons as truthful - **Yusuf! O truthful one! [12:46]**; **And mention Idrees in the Book. He was truthful, a Prophet [19:56]**; **And mention Ibrahim in the Book. He was truthful, a Prophet [19:41]**; **And mention Ismail in the Book. He was truthful of the promise, [19:54]**; **and his mother was a truthful woman; [5:75]**, meaning Maryam^{-as}; **And the one who came with the truth, [39:33]**, meaning Muhammad^{-saww}: **and he ratified it, [39:33]**, meaning Ali^{-asws}; and like that are His^{-azwj} Words: **And those who believe in Allah and His Rasool, they are the truthful [57:19]**.

و إخوة يوسف عادوه فصاروا له منقادين و أحبه أبوه فبشر به فَلَمَّا أَن جَاءَ الْبَشِيرُ وَ عادى إِدْرِيسَ قومه فرفعه الله إليه و إبراهيم عاداه نمرود فهلك و أحبته سارة فبشرت فَبَشَّرْنَاهَا بِإِسْحَاقَ

And the brothers of Yusuf^{-as} were inimical to him^{-as}, and they became obedient to him^{-as}, and his^{-as} father^{-as} loved him^{-as}, and he^{-as} was given glad tidings with him^{-as}: **So when the bearer of glad tidings came [12:96]**. And Idrees^{-as}, his^{-as} people were inimical to him^{-as} so Allah^{-azwj} Raised him^{-as} to Him^{-azwj}; and Ibrahim^{-as}, Nimrod^{-la} was inimical to him^{-as} so he^{-la} was destroyed,

and Sarah^{-as} loved him^{-as} so she^{-as} was given glad tidings: **so We Gave her the glad tidings of Is'haq [11:71].**

و عادت اليهود مريم فلعلت و أحبها زكريا فبشر يا زكريا إِنَّا نُبَشِّرُكَ و عادت النواصب عليا فلعلهم الله في الدنيا و الآخرة و أحبته الشيعة فبشروهم بالجنة يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ.

And the Jews were inimical to Maryam^{-as}, so they were cursed, and Zakariya^{-as} loved her^{-as}, so he^{-as} was given glad tidings: **'O Zakariya! We Give you glad tidings [19:7];** and the Nasibis (hostile ones) were inimical to Ali^{-asws}, so Allah^{-azwj} Cursed them in the world and the Hereafter, and the Shias loved him^{-asws}, so He^{-azwj} Gave them glad tidings with the Paradise: **Their Lord Gives them Glad Tidings of Mercy from Him [9:21].**

و خمسة نفر فارقوا قومهم في الله قال نوح يا قوم إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي و قال هود حين قالوا إِن نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ إِنِّي أُشْهِدُ اللَّهَ و قال إبراهيم و أَعْتَزِلُكُمْ و ما تَدْعُونَ مِنْ دُونِ اللَّهِ الْآيَات و قال محمد ص إِنِّي مُبَشِّرُكُمْ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ

And five persons separated from their people for the Sake of Allah^{-azwj}. Noah^{-as} said: **'O people! If my stay and my reminding (you) of the Signs of Allah was grievous upon you [10:71];** and Hud^{-as} said: **We are saying only that one of our gods has seized you with evil'. [11:54] 'I keep Allah as Witness [11:54];** and Ibrahim^{-as} said: **And I will withdraw from you and what you call on besides Allah, [19:48] – the Verses;** and Muhammad^{-saww} said: **'I am Forbidden to worship those who are being called upon from besides Allah'. [6:56].**

و قَالَ عَلِيٌّ فَأَعْضَيْتُ عَلَى الْغَدَى وَ شَرِبْتُ عَلَى الشُّجَا وَ صَبَرْتُ عَلَى أَخْذِ الْكُظْمِ وَ عَلَى أَقْرِ مِنَ الْعَلَقَمِ.

And Ali^{-asws} said: 'I^{-asws} closed my^{-asws} eyes upon the specks of dust, and drank upon the suffocation of grief, and was patient upon the seizure of anger, and upon it being more bitter than the colocynth'.

و خمسة من الأنبياء وجدوا خمسة أشياء في المحراب وجد سليمان ملك سنة بعد موته ما دَهِمَ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ و وجد داود العفو فَاسْتَعْفَرَ رَبَّهُ وَ خَرَّ رَاكِعاً وَ أَنَابَ

And five from the Prophets^{-as} found five things in the prayer niche – Suleyman^{-as} found the kingdom (still to be his^{-as}) even a year after his^{-as} death: **nothing evidenced them upon his death except an insect of the earth [34:14];** and Dawood^{-as} found the pardon: **so he sought Forgiveness of his Lord and fell down in Ruku and was penitent [38:24];**

و وجدت مريم طعام الجنة كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقاً و وجد زكريا بشارة يحيى فَنَادَتْهُ الْمَلَائِكَةُ وَ هُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ و وجد علي الإمامة إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةِ.

And Maryam^{-as} found the food of Paradise: **Whenever Zakariya entered the Prayer Niche to (see) her, he found food in her presence. [3:37];** and Zakariya^{-as} found glad tidings of Yahya^{-as}: **So the Angels called out to him as he stood praying in the Prayer Niche: [3:39];** and Ali^{-asws} found the Imamate: **But rather, your Guardian is Allah, and His Rasool, [5:55] – the Verse.**

و قد ساواه الله تعالى مع نوح في الشكر إِنَّهُ كَانَ عَبْدًا شَكُورًا و قال لعلي ع لَا تُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُورًا

And Allah^{-azwj} the Exalted has Equated him^{-asws} with Noah^{-as} regarding the gratefulness: ***Surely, he was a grateful servant [17:3],*** and Said for Ali^{-asws}: ***neither wanting any recompense from you nor any appreciation' [76:9].***

و بالصبر مع أيوب إنا وجدناه صابراً و في علي و جزاءهم بما صبروا

And (Equated) him^{-asws} with Ayoub^{-as} regarding the patience: ***We Found him to be patient, [38:44],*** and regarding Ali^{-asws}: ***And Recompense them due to their being patient, [76:12].***

و بالملك مع سليمان و هب لي ملكاً و قال في علي و ملكاً كبيراً

And (Equated) him^{-asws} with Suleyman^{-as} regarding the kingdom: ***and Grant me a kingdom, [38:35],*** and Said regarding Ali^{-asws}: ***and a great Kingdom [76:20].***

و بالبر مع يحيى و برّاً بالديّة و قال في علي إنا الأبرار يشربون

And (Equated) him^{-asws} with Yahya^{-as} regarding the righteousness: ***And rightful with his parents, [19:14],*** and Said regarding Ali^{-asws}: ***Surely, the righteous would be drinking [76:5].***

و بالوفاء مع إبراهيم و إبراهيم الذي وقي و قال في علي يوفون بالنذر

And (Equated) him^{-asws} with Ibrahim^{-as} regarding the loyalty: ***And (Parchment of) Ibrahim who fulfilled it? [53:37]*** and Said regarding Ali^{-asws}: ***They are fulfilling the vows [76:7].***

و بالإخلاص مع موسى إنا كان مخلصاً و قال في علي إنا نطعمكم لوجه الله الآية

And (Equated) him^{-asws} with Musa^{-as} regarding the sincerity: ***he was sincere, [19:51],*** and Said regarding Ali^{-asws}: ***(They said): 'But rather, we are feeding you for the Face of Allah, [76:9] – the Verse.***

و بالزكاة مع عيسى و أوصاني بالصلاة و الزكاة و قال في علي إنا وليكم الله و رسوله الآية

And (Equated) him^{-asws} with Isa^{-as} regarding the Zakat: ***and He has Enjoined upon me with the Salat and the Zakat [19:31],*** and Said regarding Ali^{-asws}: ***But rather, your Guardian is Allah, and His Rasool, [5:55] – the Verse.***

و بالأمن مع محمد ليغفر لك الله و قال في علي فوفاهم الله شر ذلك اليوم

And (Equated) him^{-asws} with Muhammad^{-saww} with the conferment: ***For Allah to Forgive you [48:2],*** and Said regarding Ali^{-asws}: ***Therefore, Allah will Protect them for the evil of that Day [76:11].***

و بالخوف مع الملائكة يخافون ربهم من فوقهم و قال في علي إنا نخاف من ربنا

And (Equated) him^{-asws} with the Angels regarding the fear: ***They fear their Lord from above them [16:50],*** and Said regarding Ali^{-asws}: ***Surely, we fear from our Lord [76:10].***

و بالوجود مع نفسه وَ هُوَ يُطْعِمُ وَ لَا يُطْعَمُ وَ قَالَ فِيهِ إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ.

And (Equated) him^{-asws} with Himself^{-azwj} regarding the generosity: **and He Feeds and is not fed?** [6:14] and Said regarding him^{-asws}: **‘But rather, we are feeding you for the Face of Allah, [76:9].**

و خمس فضائل في خمسة من الأنبياء و قد استجمع في علي كلها هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا مَا هَذَا بَشَرًا يَعْنِي يُوسُفَ وَ كَأَيُّنَ مِنْ نَبِيِّ قَاتِلٍ مَعَهُ يَعْنِي زَكَرِيَّا وَ يَحْيَى فَيَسْتَحْيِي مِنْكُمْ يَعْنِي مُحَمَّدًا ص وَ قَالَ فِي عَلِي وَ يُطْعَمُونَ الطَّعَامَ

And there are five merits in five of the Prophets^{-as}, and all of these are gathered in Ali^{-asws}: **Has there come to you a Hadeeth about the honoured guests of Ibrahim? [51:24]; and Allah Spoke to Musa in a conversation [4:164]; This is not a human. [12:31],** meaning Yusuf^{-as}: **And how many a Prophet has fought with whom [3:146],** meaning Zakariya^{-as} and Yahya^{-as}: **but he was bashful from you, [33:53],** meaning Muhammad^{-saww}, and Said regarding Ali^{-asws}: **And they fed the food [76:8].**

و قد كلمه الجان و الشمس و الأسد و الذئب و الطير وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا وَ قَتَلَ فِي الْحَرَابِ وَ سَمَ الْحَسَنَ وَ ذَبَحَ الْحُسَيْنَ ع.

And he^{-asws} had been spoken to by the Jinn, and the sun, and the lion, and the wolf, and the bird: **And He it is Who Created a person from the water, [25:54],** and he^{-asws} was killed in the prayer niche, and Al-Hassan^{-asws} was poisoned, and Al-Husayn^{-asws} was slaughtered.

وَ كَانَ يُونسُ فِي بَطْنِ الْحَوْتِ مَحْبُوسًا فَنَادَى فِي الظُّلُمَاتِ وَ يُوسُفُ فِي الْجُبِ مَطْرُوحًا وَ أَلْفُوهُ فِي غِيَابَتِ الْجُبِّ وَ مُوسَى فِي التَّابُوتِ مَقْدُوفًا فَأَقْدَفِيهِ فِي الْيَمِّ وَ نُوحٌ فِي السَّفِينَةِ رَاكِبًا أَنْ اصْنَعْ الْفُلْكَ وَ عَلِيٌّ فِي السَّقِينَةِ مَظْلُومًا أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَتْرَكُوا فَظْفَرَ اللَّهُ جَمِيعَهُمْ وَ أَهْلَكَ عَدُوَّهُمْ.

And Yunus^{-as} was withheld in the belly of the whale: **and he called out in the darkness [21:87];** and Yusuf was dropped in the well: **they would be putting him into the bottom of the well, [12:15];** and Musa^{-as} was thrown into the casket: **then cast it in the river, so let the river [20:39];** and Noah^{-as} was sailing in the ship: **“Make the ship [23:27];** and Ali^{-asws} was oppressed in Al-Saqeefa: **Do the people reckon that they will be left alone [29:2].** So, Allah^{-azwj} Made all of them^{-as} win and Destroyed their^{-as} enemies.

أَرْبَعَةُ أَشْيَاءَ تَخَافُهَا كُلُّ أَحَدٍ حَتَّى الْأَنْبِيَاءُ الشَّيْطَانُ، وَ الْحَيَّةُ وَ الْقَتْلُ وَ الْجُوعُ بَيَانُهُ وَ قُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ فَأَوْحَسَ فِي نَفْسِهِ خِيفَةً لِيَّ فَقَتَلْتُ مِنْهُمْ نَفْسًا وَ قَالَ لِفَتَاؤُنَا أَتَيْنَا غَدَاةَنَا وَ عَلِيٌّ حَارِبُ الشَّيْطَانِ، وَ كَلَّمَ الثَّعْبَانَ وَ قَاتَلَ الْكَفَّارَ وَ أَطْعَمَ الْمَسْكِينِ وَ الْيَتِيمَ وَ الْأَسِيرَ.

Four things are feared by everyone to the extent of the Prophets^{-as} – the Satan^{-la}, and the snake, and the killing and the hunger. Its explanation is: **And say: ‘Lord! I seek refuge with You from the suggestions of the Satans [23:97]; So, Musa conceived fear within himself [20:67]; He said: ‘Lord! I killed one person from them, [28:33]; and said to his youth: ‘Bring us our breakfast. [18:62];** and Ali^{-asws} battled the Satan^{-la}, and spoke to the serpent, and fought the Kafirs, and fed the poor, and the orphan, and the captive.

وَ قَدْ وَضَعَ اللَّهُ خَمْسَةَ أَنْوَارٍ فِي خَمْسَةِ مَوَاضِعٍ فَأَثْمَرَتْ خَمْسَةَ أَشْيَاءَ فِي عَارِضِ إِبْرَاهِيمَ فَأَثْمَرَتِ الرَّحْمَةُ وَ فِي وَجْهِ يُوسُفَ فَأَثْمَرَتِ الْحُبَّةُ وَ فِي يَدِ مُوسَى فَأَثْمَرَتِ الْمَعْجَزُ وَ فِي جَبِينِ مُحَمَّدٍ ص فَأَثْمَرَتِ الْهَيْبَةُ قَوْلُهُ ص نَصَرْتُ بِالرَّعْبِ وَ فِي سَاعِدِ عَلِيٍّ فَأَثْمَرَتِ الْإِسْلَامُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ.

And Allah^{-azwj} has Placed five Noors (Divine Lights) in five places, so five things came to fruition – In the honour of Ibrahim^{-as}, so it bore the fruit of Mercy; and in the face of Yusuf^{-as}, so it bore the fruit of love; and in the hand of Musa^{-as}, so it bore the fruit of miracle; and in the forehead of Muhammad^{-saww}, so it bore the fruit of the awe. His^{-saww} words: ‘I^{-saww} am assisted by the awe’; and in the assistance of Ali^{-asws}, so it bore the fruit of Al-Islam: **He is the One Who Assisted you with His Help and with the Momineen [8:62]**’.

أَحْمَدُ بْنُ حَنْبَلٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ وَ ابْنِ بَطَّةٍ فِي الْإِنْبَاءَةِ عَنِ ابْنِ عَبَّاسٍ كِلَاهُمَا عَنِ النَّبِيِّ ص قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي جِلْمِهِ وَ إِلَى نُوحٍ فِي فَهْمِهِ وَ إِلَى مُوسَى فِي مُنَاجَاتِهِ وَ إِلَى إِدْرِيسَ فِي تَمَامِهِ وَ كَمَالِهِ وَ جَمَالِهِ فَلْيَنْظُرْ إِلَى هَذَا الرَّجُلِ الْمُقْبِلِ

Ahmad Bin Hanbal, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Ibn Al Musayyab, from Abu Hureyra, and Ibn Battah in (the book) 'Al Ibanah', from Ibn Abbas, both of them,

‘From the Prophet^{-saww} having said: ‘One who wants to look at Adam^{-as} in his^{-as} forbearance, and to Noah^{-as} in his^{-as} understanding, and to Musa^{-as} in his^{-as} whisperings, and to Idrees^{-as} in his^{-as} completion and his^{-as} perfection and his^{-as} beauty, then let him look at this man coming over’.

قَالَ فَتَطَاوَلَ النَّاسُ فَإِذَا هُمْ بِعَلِيٍّ عَ كَأَنَّمَا يَنْقَلِبُ فِي صَبَبٍ وَ يَنْحَطُّ مِنْ جَبَلٍ:

He (the narrator) said, ‘The people elongated (aspired), and there, they were with Ali^{-asws} as if he^{-asws} were turning in a downpour and descending from a mountain.

تَابَعَهُمَا أَنَسٌ إِلَّا أَنَّهُ قَالَ: وَ إِلَى إِبْرَاهِيمَ فِي خَلَّتِهِ وَ إِلَى يَحْيَىٰ فِي زُهْدِهِ وَ إِلَى مُوسَىٰ فِي بَطْشِهِ فَلْيَنْظُرْ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Anas followed the two (Abu Hureyra and Ibn Abbas) except that he^{-saww} said, ‘And to Ibrahim^{-as} in his^{-as} manners, and to Yahya^{-as} in his^{-as} ascetism, and to Musa^{-as} in his^{-as} valour, then him look at Ali^{-asws} Bin Abu Talib^{-asws}’.

و رُوِيَ أَنَّهُ نَظَرَ ذَاتَ يَوْمٍ إِلَى عَلِيٍّ ع فَقَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى يُوسُفَ فِي جَمَالِهِ وَ إِلَى إِبْرَاهِيمَ فِي سَخَائِهِ وَ إِلَى سُلَيْمَانَ فِي بَهْجَتِهِ وَ إِلَى دَاوُدَ فِي قُوَّتِهِ فَلْيَنْظُرْ إِلَى هَذَا.

And it is reported, ‘One day he^{-saww} looked at Ali^{-asws} and said: ‘One who loves to look at Yusuf in his^{-as} beauty, and to Ibrahim^{-as} in his^{-as} generosity, and to Suleyman^{-as} his^{-as} glory, and to Dawood^{-as} in his^{-as} strength, then let him to look at this one!’

وَ فِي خَيْرٍ عَنْهُ ص شَبَّهْتُ لَيْلَهُ بِلَيْلِ لُوطٍ وَ خُلُقَهُ بِخُلُقِ يَحْيَىٰ وَ زُهْدَهُ بِزُهْدِ أَيُّوبَ وَ سَخَاءَهُ بِسَخَاءِ إِبْرَاهِيمَ وَ بَهْجَتَهُ بِبَهْجَةِ سُلَيْمَانَ وَ قُوَّتَهُ بِقُوَّةِ دَاوُدَ ع.

And in a Hadeeth from him^{-saww}: ‘His^{-asws} gentleness resembles the gentleness of Lut^{-as}, and his^{-asws} manners with the manners of Yahya^{-as}, and his^{-asws} ascetism with the ascetism of Ayoub^{-as}, and his^{-asws} generosity with the generosity of Ibrahim^{-as}, and his^{-asws} glory with the glory of Suleyman^{-as}, and his^{-asws} strength with the strength of Dawood^{-as}’.

الطَّنْزِيُّ فِي الْخُصَائِصِ قَالَ أَخْبَرَنِي أَبُو عَلِيٍّ الْحَدَّادُ قَالَ حَدَّثَنِي أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ بِإِسْنَادِهِ عَنِ الْأَشَّجِ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ إِنَّ اسْمَكَ فِي دِيْوَانِ الْأَنْبِيَاءِ الَّذِينَ لَمْ يُوحَ إِلَيْهِمْ.

Al Natanzy in (the book) 'Al Khasais', said, 'Abu Ali^{-asws} Al Haddad informed me saying, 'It is narrated to me by Abu Nueym Al Asfahany, by his chain from Al Ashajja who said,

'I heard Ali^{-asws} Bin Abu Talib^{-asws} saying: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'O Ali^{-asws}! Your^{-asws} name is in the register of the Prophets^{-as}, those not been Revealed to them^{-as}'.

و قال الله تعالى لسائر الأنبياء إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا الْآيَةَ وَ لَعَلِّي خَاصَّةُ اللَّهِ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَ مِنَ النَّاسِ

And Allah^{-azwj} the Exalted Said to rest of the Prophets^{-as}: **Surely Allah chose Adam and Noah [3:33]** – the verse, and for Ali^{-asws} in particular: **Allah Chooses messengers from among the Angels and from the people; [22:75]**.

و قال في قصة موسى وَ كَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ وَ مِنَ التَّبْعِيضِ وَ قَالَ فِي قِصَّةِ عِيسَى ع وَ لِأَيِّنَ لَكُمْ بَعْضُ الَّذِي تَخْتَلِفُونَ فِيهِ بِلَفْظَةِ الْبَعْضِ وَ قَالَ فِي قِصَّةِ عَلِيِّ ع وَ كُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

And Said in the story of Musa^{-as}: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**, and for a part; and Said in the story of Isa^{-as}: **and to clarify for you part of which you are differing in, [43:63]**, with part of the wordings; and Said in the story of Ali^{-asws}: **and We have Enumerated all things in a clarifying Imam [36:12]**.

و قال الله تعالى في حق الملائكة يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَ فِي حَقِّ عَلِيِّ ع إِنَّا نَخَافُ مِنْ رَبِّنَا.

And Allah^{-azwj} the Exalted Said in the right of the Angels: **They fear their Lord from above them [16:50]**, and in the right of Ali^{-asws}: **Surely, we fear from our Lord [76:10]**.

سَأَلَ جِبْرِئِيلُ الْخَاتَمَ فَجَبَاهُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ سَأَلَ مِيكَائِيلُ الطَّعَامَ فَأَعْطَاهُ وَ يُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ وَ سَأَلَ الْمُصْطَفَى الرُّوحَ فَفَدَاهُ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءً وَ سَأَلَ اللَّهُ السِّرَّ وَ الْعَلَانِيَةَ فَأَتَاهُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ الْآيَةَ.

Jibraeel^{-as} asked for the ring, so he^{-asws} gifted it: **But rather, your Guardian is Allah, [5:55]**; and Mikaeel^{-as} asked for the food, so he^{-asws} gave it: **And they fed the food over its love, [76:8]**; and Al Musatafa^{-saww} asked for the soul, so he^{-asws} sacrificed it: **And from the people there is one who sells his self, seeking [2:207]**, and Allah^{-azwj} Asked for the secret and the open (spending), so he^{-asws} gave it: **Those who are spending their wealth [2:274]** – the Verse.

فَزِدُّوا الدَّلِيلَ جَابِرٌ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ تَعَالَى يُبَاهِي بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع كُلَّ يَوْمٍ الْمَلَائِكَةُ الْمُقَرَّبِينَ حَتَّى يَقُولُوا بَخْ بَخْ هَنِيمًا لَكَ يَا عَلِيُّ.

(The book) 'Firdows of Al Daylami – Jabir,

'The Prophet^{-saww} said: Allah^{-azwj} the Exalted Boasts with Ali^{-asws} Bin Abu Talib^{-asws} every day to the Angels of Proximity until they were saying, 'Congratulations! Congratulations! Welcome to you^{-asws}, O Ali^{-asws}!'

قال جبرئيل أنا منكم يا محمد و النبي قال أَنفُسَنَا وَ أَنفُسَكُمْ وَ قَالَ جِبْرِئِيلُ وَ مَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ وَ مَقَامُ عَلِيٍّ أَشْرَفُ وَ هُوَ مِنْكَبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

Jibraeel^{-as} said: 'I^{-as} from you^{-asws} both, O Muhammad^{-saww}!' And the Prophet^{-saww} said: **and ourselves and yourselves, [3:61];** and Jibraeel^{-as} said: **'And there is none of us except for him is a known place [37:164].** And the position of Ali^{-asws} is nobler, and it is a shoulder of the Prophet^{-saww}.

و جبرئيل جاوز بلحظة واحدة سبع سماوات و سبع حجب حتى وصل إلى النبي ص من عند العرش ما كان لم يقطع في خمسين ألف سنة

And Jibraeel^{-as} surpassed the seven skies and seven veils in one moment until he^{-as} arrived to the Prophet^{-saww} from being with the Throne, what could not have been cut across in fifty thousand years.

و علي رآه النبي ص في معراجة في أعلى مكان و علي ع في المكانة و الأمانة عند النبي ص كجبرئيل و ميكائيل في المكانة و الأمانة عند الله تعالى.

And Ali^{-asws}, the Prophet^{-saww} saw him^{-asws} during his^{-saww} ascension in a lofty place, and Ali^{-asws} was in his^{-asws} place, and the entrustment was with the Prophet^{-saww} like Jibraeel^{-as} and Mikaeel^{-as} regarding the position and the entrustment with Allah^{-azwj} the Exalted".¹¹³

[في المفردات](#)

REGARDING THE INDIVIDUAL (MERITS)

علي أول هاشمي ولد من هاشميين و أول من ولد في الكعبة و أول من آمن و أول من صلى و أول من بايع و أول من جاهد و أول من تعلم من النبي ص و أول من صنف و أول من ركب البغلة في الإسلام بعد النبي ص و لذلك أخوات كثيرة و علي أخو الأوصياء و آخر من أخى النبي ص و آخر من فارقه عند موته و آخر من وسده في قبره و خرج.

Ali^{-asws} is the first Hashimite to be blessed to two Hashimites, and the first one to be blessed (to parents) in the Kabah, and the first one to believe, and first one to pray Salat, and first one to pledge allegiance, and first one to fight, and first one to learn from the Prophet^{-saww}, and first one of a king, and first one to ride the mule in Al-Islam after the Prophet^{-saww}, and for that are many more, and Ali^{-asws} is brother^{-asws} of the successors^{as}, and last one to be established brotherhood by the Prophet^{-saww}, and last one to separate him^{-saww} at his^{-saww} death, and last one to lay him^{-saww} down in his^{-saww} grave, and come out.

و من نوادر الدنيا هاروت و ماروت في الملائكة و عزيز في بني آدم و ولادة سارة في الكبر و كون عيسى بلا أب و نطق يحيى و عيسى في صغرها و القرآن في الكلام و شجاعة علي بين الناس.

And from the miscellaneous of the world – Harut and Marut among the Angels, and Uzair^{as} among the children of Adam^{as}, and Sarah^{as} giving birth during old age, and Isa^{as} coming into being without a father, and Yahya^{-as} and Isa^{-as} speaking during their childhood, and the Quran among the speech, and bravery of Ali^{-asws} between the people.

¹¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 15 k

و من العجائب كلب أصحاب الكهف و حمار عزيز و عجل السامري و ناقة صالح و كبش إسماعيل و حوت يونس و هدهد سليمان و نملته و غراب نوح و ذئب أوس بن أهنان و سيف علي.

And from the wonders is the turning of companions of the cave, and donkey of Uzair^{as}, and calf of Al-Samiri^{la}, and she-camel of Salih^{as}, and ram of Ismail^{as}, and whale of Yunus^{as}, and Hudhud of Suleyman^{as}, and his^{as} ant, crow of Noah^{as}, and wolf of Aws Bin Ahnan, and sword of Ali^{asws}.

و قد من الله على المؤمنين بثلاثة بنفسه يَحْتَوْنَ عَلَيْكَ أَنْ أَسْلَمُوا و بالنبي ص لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا آيَاتِهِ و بعلي قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ.

And Allah^{azwj} has Conferred upon the Momineen with three – With Himself^{azwj}: **They think they are conferring a favour upon you if they become Muslims. [49:17]**; and with the Prophet^{saww}: **Certainly Allah Conferred a Favour upon the Momineen when He Sent among them a Rasool [3:164]** – the Verse; and with Ali^{asws}: **Say: 'By the Grace of Allah and by His Mercy [10:58]**.

و قد سمى الله ستة أشياء رحمة فأنظر إلى آثار رحمت الله المطر و لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ التَّوْفِيقُ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ الْإِسْلَامَ وَ آتَانِي مِنْهُ رَحْمَةُ الْإِيمَانِ وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً النَّبِيِّ ص قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ علي.

And Allah^{azwj} has Named six things – Mercy: **So look at the impact of the Mercy of Allah, [30:50]**; the rain: **and had it not been for the Grace of Allah upon you and His Mercy, [4:83]**; the inclination: **He Enters one He so Desires to into His Mercy, [76:31]**; Al Islam: **and there came to me a Mercy from Him, [11:63]**; the Eman: **And We did not Send you except as a mercy [21:107]**; the Prophet^{saww}: **Say: 'By the Grace of Allah and by His Mercy [10:58]** – Ali^{asws}.

و قد مدح الله حركته و سكناته فقال لصلاته إِلَّا الْمُصَلِّينَ و لقنوته أَمَّنْ هُوَ قَانِثٌ و لصومه وَ جَزَاهُمْ بِمَا صَبَرُوا و لركاته وَ يُؤْتُونَ الزَّكَاةَ و لصدقاته الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

And Allah^{azwj} has Praised his^{asws} movement, and his^{asws} stillness. He^{azwj} Said for his^{asws} Salat: **Except the ones praying Salat [70:22]**; and for his^{asws} obedience: **Safe is He who is obedient [39:9]**, and for his^{asws} Fasting: **And Recompense them due to their being patient, [76:12]**; and for his^{asws} Zakat: **and are giving the Zakat [5:55]**; and for his^{asws} charitable donations: **Those who are spending their wealth [2:274]**;

و لحجه وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ و لجهاده أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ و لصبره الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ و لدعائه الَّذِينَ يَدْعُونَ اللَّهَ و لوفاته يُؤْفُونَ بِالنَّدْرِ و لضيافته إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ

And for his^{asws} Hajj: **And a proclamation from Allah and His Rasool [9:3]**; and for his^{asws} Jihad: **Are you considering the quencher of the pilgrims [9:19]**; and for his^{asws} patience: **Who, when a difficulty befalls them, [2:156]**; and for his^{asws} supplication: **Those who are recalling Allah [3:191]**; and for his^{asws} loyalty: **They are fulfilling the vows [76:7]**; and for his^{asws} hosting: **'But rather, we are feeding you for the Face of Allah, [76:9]**;

و لتواضعه إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ و لصدقه وَ كُونُوا مَعَ الصَّادِقِينَ و لأبائه وَ تَقَلُّبِكَ فِي السَّاجِدِينَ و لأولاده إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ و لإيمانه السَّائِقُونَ السَّائِقُونَ و لعلمه وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

And for his^{-asws} modesty: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**, and for his^{-asws} truthfulness: **O you who believe! Fear Allah and be with the truthful ones [9:119]**; and for his^{-asws} forefathers^{as}: **And your transfer among the Sajdah performers [26:219]**; and for his^{-asws} children: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, [33:33]**; and for his^{-asws} Eman: **And the foremost are the foremost [56:10]**; and for his^{-asws} knowledge: **and one with whom is Knowledge of the Book [13:43]**.

قَالَ النَّبِيُّ ص يَا عَلِيُّ مَا عَرَفَ اللَّهُ حَقَّ مَعْرِفَتِهِ غَيْرِي وَ غَيْرَكَ وَ مَا عَرَفَكَ حَقَّ مَعْرِفَتِكَ غَيْرَ اللَّهِ وَ غَيْرِي.

The Prophet^{-saww} said: 'O Ali^{-asws}! No one has recognised Allah^{-azwj} as is the right of Him^{-azwj} being recognised, apart from me^{-saww} and you^{-asws}, and no one has recognised you^{-asws} as is the right of you^{-asws} being recognised apart from Allah^{-azwj} and me^{-saww}'.

وَ قَالَ النَّبِيُّ ص عَلِيُّ فِي السَّمَاءِ كَالشَّمْسِ فِي النَّهَارِ فِي الْأَرْضِ وَ فِي السَّمَاءِ الدُّنْيَا كَالْقَمَرِ بِاللَّيْلِ فِي الْأَرْضِ.

And the Prophet^{-saww} said: 'Ali^{-asws} in the sky is like the sun during the day in the earth, and in the sky of the world like the moon at night in the earth'.

وَ قَالَ النَّبِيُّ ص مَثْلُهُ كَمَثَلِ بَيْتِ اللَّهِ الْحَرَامِ يُزَارُ وَ لَا يَزُورُ وَ مَثْلُهُ كَمَثَلِ الْقَمَرِ إِذَا طَلَعَ أَضَاءَ الظُّلْمَةِ وَ مَثْلُهُ كَمَثَلِ الشَّمْسِ إِذَا طَلَعَتْ أَتَارَتْ.

And the Prophet^{-saww} said: 'An example of him^{-asws} is like an example of the Sacred House of Allah^{-azwj}. It is visited and does not visit, and his^{-asws} example is like an example of the moon. When it emerges, it illuminates the darkness. And an example of his^{-asws} is like an example of the sun, when it emerges, it radiates'.

وَ كَانَ لِلنَّبِيِّ ص خَلِيفَتَانِ فِي الْحَبَرِ أَنَّ النَّبِيَّ ص بَكَى عِنْدَ مَوْتِهِ فَجَاءَ جَبْرِئِيلُ وَ قَالَ لَمْ تَبْكِي قَالَ لِأَجْلِ أُمِّي مَنْ هُمْ بَعْدِي فَرَجَعَ ثُمَّ قَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ أَنَا خَلِيفَتُكَ فِي أُمَّتِكَ

And there were two caliphs (replacements) for the Prophet^{-saww} in the Hadeeth. The Prophet^{-saww} wept at his^{-saww} death, so Jibraeel^{as} came and said: 'Why do you^{-saww} cry?' He^{-saww} said: 'For the reason of my^{-saww} community. Who is for them after me^{-saww}?' He^{-as} returned then said: 'Allah^{-azwj} the Exalted is Saying: "I^{-azwj} have two replacements for you^{-saww} in your^{-saww} community!"

وَ قَالَ لِعَلِّي ع أَنْتَ تُبَلِّغُ عَنِّي رِسَالَتِي قَالَ يَا رَسُولَ اللَّهِ أَمَا بَلَغْتَ قَالَ بَلَى وَ لَكِنْ تُبَلِّغُ عَنِّي تَأْوِيلَ الْكِتَابِ.

And he^{-saww} said to Ali^{-asws}: 'You^{-asws} will deliver my^{-saww} message on my^{-saww} behalf'. He^{-asws} said: 'O Rasool-Allah^{-saww}! Have you^{-saww} not delivered already?' He^{-saww} said: 'Yes, but you^{-asws} will deliver on my^{-saww} behalf interpretation of the Book'.

خلفه ليلة الفراش و يوم تبوك لحفظ الأولياء و تخويف الأعداء فكانت دلالة على إمامته أنت مني بمنزلة هارون من موسى أقامه مقامه بالنهار و أنامه منامه بالليل و قدمه للإخاء و المباينة و الغدير و غيرها من كنت مولاه فعلي مولاه.

He^{-saww} left him^{-asws} behind on the night of the bed (Emigration), and day of Tabuk to protect friends, and frightening the enemies. It was evidence upon his^{-asws} Imamate: 'You^{-asws} are from me^{-saww} at the status of Haroun^{as} from Musa^{-as}'. He^{-saww} made him^{-asws} stand in his^{-saww} placed by the day and made him^{-asws} sleep in his^{-saww} sleeping place at night, and he^{-saww} advanced him^{-asws} for the brotherhood, and the imprecation, and Al-Ghadeer, and other such: 'One whose Master I^{-saww} was so Ali^{-asws} is his Master'.

قوله تعالى وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ كَانَ النَّبِيُّ ص مقدما في الخلق مؤخرا في البعث و منه قوله نحن الآخرون السابقون يوم القيامة و قوله خلقت أنا و علي من نور واحد الخبر فكنا مقدمين في الابتداء مؤخرين في الانتهاء فلم يزد محمد إلا حمدا و لا علي إلا علوا.

Words of the Exalted: **And when We Took from the Prophets, their Covenants, and from you, and from Noah [33:7]**. The Prophet^{-saww} was the most advanced among the people, delayed in being Sent, and from it are his^{-saww} words: We^{-asws}, the last ones^{-asws}, would be foremost on the Day of Qiyamah'; and his^{-saww} words: 'I^{-saww} and Ali^{-asws} are from one Noor' – the Hadeeth. 'So, we^{-asws} were in front in the beginning, delayed in the end'. So, it did not increase for Muhammad^{-saww} except in praise, nor for Ali^{-asws} except in loftiness.

منعوا حقه فعوضه الله الجنة وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً عَزَلُوهُ عَنِ الْمُلْكِ فَمَلَكَهُ اللَّهُ الْآخِرَةَ وَ إِذَا رَأَيْتَ نَفْسًا رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا

They prevented his^{-asws} rights and Allah^{-azwj} Replaced it with the Paradise: **And Recompense them due to their being patient, a Garden [76:12]**. They isolated him^{-asws} away from the kingdom, so Allah^{-azwj} Gave him^{-asws} kingdom of the Hereafter: **And when you see, then you will see Blessings and a great Kingdom [76:20]**.

أطعم قرصه فأثنى الله عليه بثمان عشرة آية من قوله إِنَّ الْأَنْبَارَ يَشْرَبُونَ إِلَى قوله مَشْكُورًا

He^{-asws} fed his^{-asws} disc (of bread), so Allah^{-azwj} Praised him^{-asws} with eighteen Verses from His^{-azwj} Words: **Surely, the righteous would be drinking [76:5]** – up to His^{-azwj} Words: **appreciated [76:22]**.

و أنزل في شأن المتكلمين وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ أطعم الطعام على حبه فأوجب حبه على الناس و بذل النفس على رضاه فجعل الله رضاه في رضاه.

And it was Revealed regarding the affair of the pretenders: **And nothing prevents from their spending being Accepted from them [9:54]**. He^{-asws} fed the food upon His^{-azwj} love so He^{-azwj} Obligated his^{-asws} love upon the people; and he^{-asws} exerted himself^{-asws} upon His^{-azwj} Pleasure, so Allah^{-azwj} Made His^{-azwj} Pleasure to be in his^{-asws} pleasure.

قال الشيخ وليتكم و لست بخيركم و قال الله في علي إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

The sheykh (Abu Bakr) said, 'I have become your ruler and I am not the best of you'. And Allah^{-azwj} Said regarding Ali^{-asws}: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**.

الماء على ضربين طاهر و نجس فعلى طاهر لقوله وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا و عدوه نجس إِنَّمَا الْمُشْرِكُونَ نَجَسٌ الطهور طاهر و مطهر و النجس نجس عينه كيف يطهر غيره فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا فمحمّد الطهور و علي الصعيد لأن محمداً أبو الطاهر و علي أبو التراب.

The water is upon two types – clean and dirty. Ali^{-asws} is clean due to His^{-azwj} Words: **And He it is Who Created a person from the water, [25:54];** and his^{-asws} enemy is dirty **But rather, the Polytheists are unclean, [9:28]**. The cleaner is clean, cleaned, and the dirty is unclean of essence, how can he clean others. **and you cannot find water, so perform Tayammum [4:43]**. So, Muhammad^{-saww} is the cleaner, and Ali^{-asws} is the soil, because Muhammad^{-saww} is Abu Al-Tahir and Ali^{-asws} is Abu Al-Turab.

قوله تعالى أ و من أ فمن أم من في القرآن في عشرة مواضع و كلها في أمير المؤمنين

Words of the Exalted: “Or and the one”, “Is the one”, “Or the one”, in the Quran are in ten places, and all of these are regarding Amir Al-Momineen^{-asws}.

و في أعدائه أ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا أَمَنْ هُوَ قَانِتٌ أ فَمَنْ كَانَ عَلَى بَيِّنَةٍ أ فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ أ فَمَنْ يَعْلَمُ أَنَّ أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ أ فَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أ فَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ

And regarding his^{-asws} enemies: **Is the one who was a Momin like the one who was a transgressor? [32:18]; Safe is He who is obedient [39:9]; So the one who was upon a clear Proof [11:17]; So the one whose heart Allah Expands for Islam, [39:22] Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19]; Is one who walks prone upon his face [67:22]; So the one, the evil of his deed is adorned for him [35:8].**

و قد تقدم شرح جميعها قال الصادق ع أ وَ مَنْ كَانَ مَيِّتًا عَنَا فَأَحْيَيْنَاهُ بِنَا.

And the commentary of all of it has preceded. Al-Sadiq^{-asws} said: **Or is the one who was dead, [6:122],** from us^{-asws}, **so We Revived him** through us^{-asws}.

أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ قَوْلُهُ أ فَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فِي حِمْرَةٍ وَ جَعْفَرٍ وَ عَلِيٍّ.

Abu Muawiya Al Zareer, from Al Amsh, from Abu Salih, from Ibn Abbas who said,

‘His^{-azwj} Words: **Is the one We Promised with a goodly Promise, [28:61]** were Revealed regarding Hamza^{-asws}, and Ja’far^{-asws} and Ali^{-asws}’.

مُجَاهِدٌ وَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ أ فَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ يُعْنِي الْوَلِيدَ بَنَ الْمُغِيرَةَ أَمْ مَنْ يَأْتِي آمِنًا مِنْ غَضَبِ اللَّهِ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ أَوْعَدَ أَعْدَاءَهُ فَقَالَ اعْمَلُوا مَا شِئْتُمْ الْآيَةَ.

Mujahid and Ibn Abbas, ‘Regarding His^{-azwj} Words: **Is the one who is cast into the Fire better, [41:40]** – meaning Al-Waleed Bin Al-Mugheira: **or one whom comes safely [41:40]**, from the Wrath of Allah^{-azwj}, and he^{-asws} is Amir Al-Momineen^{-asws}. Then He^{-azwj} Threatened his^{-asws} enemies, so He^{-azwj} Said: **Do whatever you like, [41:40]** – the Verse’¹¹⁴.

¹¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 73 H 15 I

REGARDING THE ANOMALIES

إن الله تعالى ذكر الجوارح في كتابه و عني به عليا ع نحو قوله **و يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ**

Allah^{-azwj} the Exalted Mentioned the body part in His^{-azwj} Book and Meant Ali^{-asws} by it, approximate to His^{-azwj} Words: **and Allah Cautions you all Himself; [3:28]**.

قَالَ الرِّضَا ع عَلَى خَوْفِهِمْ بِهِ.

Al-Reza^{-asws} said: 'Upon frightening them by him^{-asws}'.

قَوْلُهُ وَ يَبْقَى وَجْهُ رَبِّكَ فَقَالَ الصَّادِقُ ع نَحْنُ وَجْهُ اللَّهِ وَ نَحْنُ الْآيَاتُ وَ نَحْنُ الْبَيِّنَاتُ وَ نَحْنُ حُدُودُ اللَّهِ.

His^{-azwj} Words: **And there will remain the Face of your Lord, [55:27]**, Al-Sadiq^{-asws} said: 'We^{-asws} are the Face of Allah^{-azwj}, and we^{-asws} are the Signs, and we^{-asws} are the Clear Proofs, and we^{-asws} are the Limits of (as Determined by) Allah^{-azwj}'.

أَبُو الْمَضَا عَنِ الرِّضَا ع قَالَ: فِي قَوْلِهِ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ قَالَ عَلِيٌّ.

Abu Al-Maza'a – From Al-Reza^{-asws} having said regarding His^{-azwj} Words: **therefore wherever you turn to, so there would be the Face of Allah [2:115]**: 'Ali^{-asws}'.

قوله تعالى بَاعِثِنَا

Words of the Exalted: **Sailing before Our eyes, [54:14]**.

الْأَعْمَشُ جَاءَ رَجُلٌ مَشْجُوعُ الرَّأْسِ يَسْتَعْدِي عُمَرَ عَلَى عَلِيٍّ ع فَقَالَ عَلِيٌّ مَرَرْتُ بِهَذَا وَ هُوَ يُقَاوِمُ امْرَأَةً فَسَمِعْتُ مَا كَرِهْتُ فَقَالَ عُمَرُ إِنَّ لِلَّهِ عُيُونًا وَ إِنَّ عَلِيًّا مِنْ عُيُونِ اللَّهِ فِي الْأَرْضِ.

Al-Amsh – A man came, being injured of the head, seeking assistance of Umar against Ali^{-asws}. Ali^{-asws} said: 'I^{-asws} had passed by this one and he was disputing a woman, and I^{-asws} heard what I^{-asws} disliked'. Umar said: 'There are eyes for Allah^{-azwj}, and Ali^{-asws} is from the eyes of Allah^{-azwj} in the earth'.

وَ فِي رَوَايَةِ الْأَصَمِيِّ أَنَّهُ قَالَ ع رَأَيْتُهُ يُنْظَرُ فِي حَرَمِ اللَّهِ إِلَى حَرَمِ اللَّهِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ وَ قَعَتْ عَلَيْكَ عَيْنٌ مِنْ عُيُونِ اللَّهِ وَ حِجَابٌ مِنْ حُجُبِ اللَّهِ تِلْكَ يَدُ اللَّهِ الَّتِي يُسْعِفُهَا حَيْثُ يَشَاءُ.

And in a report of Al-Asmaie – He^{-asws} said: 'I^{-asws} saw him in the Sanctuary of Allah^{-azwj} looking at a Prohibition of Allah^{-azwj}'. Umar said, 'Go! An eye from the eyes of Allah^{-azwj} has fallen upon you, and a veil from the veils of Allah^{-azwj}. That is a right hand of Allah^{-azwj}, placing it wherever He^{-azwj} so Desires'.

أَبُو ذَرٍّ فِي حَرِّ عَنِ النَّبِيِّ ص يَا أَبَا ذَرٍّ يُؤْتَى بِجَاحِدٍ عَلَيَّ يَوْمَ الْقِيَامَةِ أَعْمَى أَبْكُمْ يَتَكَبَّبُ فِي ظُلُمَاتِ الْقِيَامَةِ يُنَادِي يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ فِي عُنُقِهِ طَوْقٌ مِنَ النَّارِ.

Abu Zarr^{ra}, in a Hadeeth from the Prophet^{-saww}: ‘O Abu Zarr^{ra}! They will bring on the Day of Qiyamah, a fighter against Ali^{-asws} as being blind, mute, fumbling around in the darkness, calling out: **‘O regret, upon what I wasted regarding the Side of Allah, [39:56]**, and in his neck would be a collar of fire’.

الصَّادِقُ وَ الْبَاقِرُ وَ السَّجَّادُ وَ زَيْدُ بْنُ عَلِيٍّ ع فِي هَذِهِ الْآيَةِ قَالَ جَنْبُ اللَّهِ عَلِيٌّ وَ هُوَ حُجَّةُ اللَّهِ عَلَى الْخَلْقِ يَوْمَ الْقِيَامَةِ.

Al-Sadiq^{-asws} and Al-Baqir^{-asws} and Al-Sajjad^{-asws}, and Zayd son of Ali (Bin Al-Husayn^{-asws}) regarding this Verse, said: ‘Side of Allah^{-azwj} is Ali^{-asws}, and he^{-asws} is a Divine Authority of Allah^{-azwj} upon the creatures on the Day of Qiyamah’.

الرِّضَا ع فِي جَنْبِ اللَّهِ قَالَ فِي وَلَايَةِ عَلِيٍّ ع وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ أَنَا صِرَاطُ اللَّهِ أَنَا جَنْبُ اللَّهِ.

Al-Reza^{-asws}: **regarding the Side of Allah, [39:56]**, said: ‘Regarding Wilayah of Ali^{-asws}’. And Amir Al-Momineen^{-asws} said: ‘I^{-asws} am a Path of Allah^{-azwj}, I^{-asws} am the Side of Allah^{-azwj}’.¹¹⁵

¹¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 73 H 15 m

باب 74 قول الرسول لعلي أعطيت ثلاثا لم أعط

CHAPTER 74 – WORDS OF THE RASOOL^{-saww} TO Ali^{-asws}: ‘You^{-asws} are given three (things) I^{-saww} am not given’.

1- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عفة عن علي بن محمد القزويني عن داود بن سليمان عن الرضا عن أبيه ع قال: قال رسول الله ص لعلي ع يا علي إنك أعطيت ثلاثة لم أعط قلت يا رسول الله ما أعطيت فقال أعطيت صهرا مثلي و لم أعط و أعطيت زوجتك فاطمة و لم أعط و أعطيت الحسن و الحسين و لم أعط.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Ibn Al Salt, from Ibn Iqdah, from Ali Bin Muhammad Al Qazwiny, from Dawood Bin Suleyman,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! You^{-asws} are given three I^{-saww} am not given’. I^{-asws} said: ‘O Rasool-Allah^{-saww}! What have I^{-asws} been given?’ He^{-saww} said: ‘You^{-asws} are given a father-in-law like me^{-saww} and I^{-saww} am not; and you^{-asws} are given (Syeda) Fatima^{-asws} as your^{-asws} wife^{-asws} and I^{-saww} am not; and you^{-asws} are given Al-Hassan^{-asws} and Al-Husayn^{-asws} and I^{-saww} am not given’’.¹¹⁶

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قال قال رسول الله ص إنك أعطيت ثلاثا لم أعطها قلت فذاك أبي و أمي و ما أعطيت قال أعطيت صهرا مثلي و أعطيت مثل زوجتك و أعطيت مثل ولدك الحسن و الحسين.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘You^{-asws} are given three I^{-saww} have not been given’. I^{-asws} said: ‘May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be sacrificed for you^{-asws}! And what have I^{-asws} been Given?’ He^{-saww} said: ‘You^{-asws} are given a father-in-law like me^{-saww}, and you^{-asws} are given the like of your^{-asws} wife^{-asws}, and you^{-asws} are given the like of your^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}’’.¹¹⁷

3- يل، الفضائل لابن شاذان فض، كتاب الروضة روي عن رسول الله ص أنه قال: أعطيت ثلاثا و علي مشاركي فيها و أعطيت علي ثلاثا و لم أشركه فيها فقيل له يا رسول الله و ما هذه الثلاث التي شاركك فيها علي ع

(The book) ‘Al-Fazaail’ of Ibn Shazan, (and) the book ‘Al-Rawza’ – It is reported from Rasool-Allah^{-saww} having said: ‘I^{-saww} have been given three and Ali^{-asws} is my^{-saww} participant in these, and Ali^{-asws} has been given three and I^{-saww} do not participate with him^{-asws} in these’. It was said to him^{-saww}, ‘O Rasool-Allah^{-saww}! And what are these three which Ali^{-asws} is participating in these?’

قال لي لواء الحمد و علي حامله و الكوثر لي و علي ساقيه و لي الجنة و النار و علي قسيمهما

¹¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 74 H 1

¹¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 74 H 2

He^{-saww} said: 'The flag of Praise, and Ali^{-asws} would be its bearer, and Al-Kawser is for me^{-saww} and Ali^{-asws} is its quencher, and the Paradise and the Fire are for me^{-saww} and Ali^{-asws} is their distributor.

وَأَمَّا الثَّلَاثُ الَّتِي أُعْطِيَهَا عَلِيٌّ وَ لَمْ أَشَارِكْهُ فِيهَا فَإِنَّهُ أُعْطِيَ ابْنَ عَمِّ مِثْلِي وَ لَمْ أُعْطَ مِثْلَهُ وَ أُعْطِيَ زَوْجَتَهُ فَاطِمَةَ وَ لَمْ أُعْطَ مِثْلَهَا وَ أُعْطِيَ وَلَدَيْهِ الْحُسَيْنَ وَ الْحُسَيْنَ وَ لَمْ أُعْطَ مِثْلَهُمَا.

And as for the three which Ali^{-asws} is given and I^{-saww} am not a participant with him^{-asws} in these, he^{-asws} is given a son^{-saww} of an uncle^{as} like me^{-saww} and I^{-saww} have not been given the like of it, and he^{-asws} is given his^{-asws} wife (Syeda) Fatima^{-asws} and I^{-saww} have not been given (a wife) like her^{-asws}, and he^{-asws} is given his^{-asws} two sons^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}, and I^{-saww} have not been given like them^{-asws} both".¹¹⁸

¹¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 74 H 3

باب 75 فضله ع على سائر الأئمة ع

CHAPTER 75 – HIS^{-asws} MERITS OVER REST OF THE IMAMS^{-asws}

1- ب، قرب الإسناد ابن طريف عن ابن غلوان عن جعفر عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

(The book) 'Qurb Al Asnad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of people of Paradise, and their^{-asws} father^{-asws} is better than them^{-asws} both".¹¹⁹

2- ب، قرب الإسناد ابن عيسى عن البرزطي عن الرضا ع فيما كتب إليه قَالَ أَبُو جَعْفَرٍ ع لَا يَسْتَكْمِلُ عَبْدُ الْإِيمَانِ حَتَّى يَعْرِفَ أَنَّهُ يَجْرِي لِآخِرِهِمْ مَا يَجْرِي لِأَوَّلِهِمْ فِي الْحُجَّةِ وَ الطَّاعَةِ وَ الْحَالِ وَ الْحَرَامِ سَوَاءً وَ لِمُحَمَّدٍ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع فَضْلُهُمَا.

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{-asws} among what he^{-asws} wrote to him: 'Abu Ja'far^{-asws} said: 'A servant will not perfect the Eman until he recognises that it flows for their^{-asws} last one what flowed for their first one, regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibition, are the same, and for Muhammad^{-saww} and Amir Al-Momineen^{-asws} are their^{-asws} merits (superiority)".¹²⁰

3- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عَنِ الرِّضَا عَنْ أَبِيهِ ع عَنِ النَّبِيِّ ص قَالَ: الْحَسَنُ وَ الْحُسَيْنُ خَيْرُ أَهْلِ الْأَرْضِ بَعْدِي وَ بَعْدَ أُبَيْهِمَا.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws} are best people of the earth after me^{-saww}, and after their^{-asws} father^{-asws}".¹²¹

4- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ عَنْ عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ اطَّلَعَ إِلَى أَهْلِ الْأَرْضِ فَاخْتَارَنِي ثُمَّ اطَّلَعَ الثَّانِيَةَ فَاخْتَارَكَ بَعْدِي فَجَعَلَكَ الْقَيِّمَ بِأَمْرِي بَعْدِي وَ لَيْسَ أَحَدٌ بَعْدَنَا مِثْلَنَا.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}', by this chain from Ali^{-asws} having said: 'The Prophet^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Noticed people of the earth and Chose me^{-saww}, then noticed secondly and Chose you^{-asws} after me^{-saww}. So, He^{-azwj} Made you^{-asws} the custodian of the affairs of my^{-saww} community after me^{-saww}, and there isn't anyone after us^{-asws}, like us^{-asws}".¹²²

¹¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 75 H 1

¹²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 75 H 2

¹²¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 75 H 3

¹²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 75 H 4

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِيَّانَا عَنِّي وَ عَلَيَّ أَوْلُنَا وَ أَفْضَلُنَا وَ خَيْرُنَا بَعْدَ النَّبِيِّ ص.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Hassan, and Yaquoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd who said,

'I said to Abu Ja'far^{asws}, **'Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]'**. He^{asws} said: 'It means us^{asws}, and Ali^{asws} is our^{asws} first one, and our^{asws} superior, and best of us^{asws} after the Prophet^{saww}'.¹²³

6- مل، كامل الزيارات أَبِي وَ الْكُلَيْبِيُّ مَعَا عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ اليماني عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ يُونس عَنْ أَبِي وَهَبٍ الْقَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: اعْلَمُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْأَيْمَةِ كُلِّهِمْ وَ لَهُ ثَوَابُ أَعْمَالِهِمْ وَ عَلَى قَدْرِ أَعْمَالِهِمْ فَضْلُوا.

(The book) 'Kamil Al Ziyarat' – My father and Al Kulayni, both together from Muhammad Bin Al Attar, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus, from Abu Wahab Al Qasry,

'From Abu Abdullah^{asws} having said: 'Know that Amir Al-Momineen^{asws} is the most superior of the Imams^{asws} in the Presence of Allah^{azwj}, all of them^{asws}, and for him^{asws} is Reward of their^{asws} deeds and upon a measurement of their^{asws} deeds, they^{asws} are merited''.¹²⁴

7- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَارِثِ النَّضْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ رَسُولُ اللَّهِ ص وَ نَحْنُ فِي الْأُمْرِ وَ النَّهْيِ وَ الْحَلَالِ وَ الْحَرَامِ نَجْرِي وَ نَجْرَى وَاحِدٍ فَأَمَّا رَسُولُ اللَّهِ ص وَ عَلَيَّ فَلَهُمَا فَضْلُهُمَا.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan, from Ibn Muskan, from Al Haris Al Nazry,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} and us^{asws}, regarding the orders, and the forbiddances, and the Permissible, and the Prohibition, we^{asws} flow one flow. As for Rasool-Allah^{saww} and Ali^{asws}, for both^{asws} are their^{asws} superiority''.¹²⁵

¹²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 75 H 5

¹²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 75 H 6

¹²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 75 H 7

باب 76 حب الملائكة له و افتخارهم بخدمته صلوات الله عليه و عليهم أجمعين

CHAPTER 76 – LOVE OF THE ANGELS FOR HIM^{-asws}, AND THEIR PRIDING WITH SERVING HIM^{-asws}, MAY THE SALAWAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND UPON THEM^{-asws} ALL

1- لي، الأمايلي للصدوق الحسن بن محمد بن سعيد عن فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ طَهْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَعَاشِرَ النَّاسِ وَالَّذِي بَعَثَنِي بِالْبُيُوتَةِ وَاصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ مَا نَصَبْتُ عَلِيًّا عَلَمًا لِأُمَّتِي فِي الْأَرْضِ حَتَّى نَوَّهَ اللَّهُ بِاسْمِهِ فِي سَمَاوَاتِهِ وَ أُوجِبَ وَلَا يَتَّعُ عَلَى مَلَائِكَتِهِ.

(The book) ‘Al Amaali’ of Al Sadouq – Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Muhammad Bin Zuheyr, from Abdullah in Al Fazl,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘Community of people! By the One^{-azwj} Who Sent me^{-saww} with the Prophet-hood and Chose me^{-saww} over the entirety of created beings! I^{-saww} did not install Ali^{-asws} as a flag for my^{-saww} community in the earth until Allah^{-azwj} had Attributed him^{-asws} by his^{-asws} name in His^{-azwj} skies, and Obligated his^{-asws} Wilayah upon His^{-azwj} Angels’’.¹²⁶

أَقُولُ أَتُبَيِّنُ الْخَيْرَ بِتَمَامِهِ فِي بَابِ أَخْبَارِ الْعَدِيدِ وَ سَيَأْتِي فِي بَابِ تَرْوِيجِ فَاطِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّ الْمَلَائِكَةَ تَنْتَقِرُ إِلَى اللَّهِ بِمَحَبَّتِهِ.

I (Majlisi) am saying, ‘We have affirmed the Hadeeth in its complete (version) in the chapter of the Ahadeeth of Al-Ghadeer, and I shall be coming with it in the chapter on the marriage of (Syeda) Fatima^{-asws} – from Ibn Abbas, from the Prophet^{-saww}: ‘The Angels are drawing closer to Allah^{-azwj} by his^{-asws} love’’.¹²⁷

2- لي، الأمايلي للصدوق أحمد بن محمد بن إسحاق عن أبي عروبة الحسين بن أبي معشر و أبي طالب بن أبي عروبة عن سليمان بن سيف الحرابي عن عبد الله بن واقد عن عبد العزيز الماجشون عن محمد بن المنكدر عن جابر بن عبد الله قال: استبشرت الملائكة يوم بدر و حينئذ بكشف عليّ الأخراب عن وجه رسول الله ص فَمَنْ لَمْ يَسْتَبْشِرْ بِرُؤْيَا عَلِيٍّ ع فَعَلَيْهِ لَعْنَةُ اللَّهِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Bin Is’haq, from Abu Arouba Al-Husayn Bin Abu Ma’shar, and Abu Talib Bin Abu Awanah, from Suleyman Bin Sayf Al Harrany, from Andullah Bin Waqib, from Abdul Aziz Al Majishoun, from Muhammad Bin Al Munkadir, from Jabir Bin Abdullah who said,

‘The Angels rejoiced on the day of Badr and Hunayn due to Ali^{-asws} removing the rivals away from the face of Rasool-Allah^{-saww}. So, the one who does not rejoice with sighting Ali^{-asws}, upon him is the Curse of Allah^{-azwj}’’.¹²⁸

¹²⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 1 a

¹²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 1 b

¹²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 2

3- لي، الأماالي للصدوق السنياني عني الأسدي عني البرمكي عني عبد الله بن أحمد عني القاسم بن سليمان عني ثابت بن أبي صفية عني سعيد بن علفاة عني أبي سعيد عقيضا عني سيد الشهداء الحسين بن علي بن أبي طالب ع عني سيد الأوصياء أمير المؤمنين علي بن أبي طالب ع قال قال رسول الله ص يا علي أنت أخي وأنا أخوك أنا المصطفى للنبوّة وأنت المجتبي للإمامة وأنا صاحب التنزيل وأنت صاحب التأويل وأنا وأنت أبوا هذه الأمة

(The book) 'Al Amaali' of Al Sadouq – Al Sinany, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiyah, from Saeed Bin Ilaqah, from Abu Saeed Aqeysa,

'From chief of the martyrs Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from chief of the successors^{-as} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws} and I^{-saww} am your^{-asws} brother^{-saww}. I^{-saww} am the one chosen for the Prophet-hood and you^{-asws} are the one selected for the Imamate, and I^{-saww} am the owner of the Revelation and you^{-asws} are the owner of the interpretation, and I^{-saww} and you^{-asws} are two fathers^{-asws} of the community.

يا علي أنت وصيّي و خليفتي و وزيرّي و وارثي و أبو ولدي شيعةك شيعة و أنصارك أنصاري و أوليائك أوليائي و أعدائك أعدائي

O Ali^{-asws}! You^{-asws} are my^{-saww} successor^{-asws}, and my^{-saww} caliph, and my^{-saww} Vizier, and my^{-saww} inheritor, and father^{-asws} of my^{-saww} (grand) sons^{-asws}. Your^{-asws} Shias are my^{-saww} Shias, and your^{-asws} helpers are my^{-saww} helpers, and your^{-asws} friends are my^{-saww} friends, and your^{-asws} enemies are my^{-saww} enemies.

يا علي أنت صاحبي على الخوض عدداً و أنت صاحبي في المقام المحمود و أنت صاحب لوائي في الآخرة كما أنت صاحب لوائي في الدنيا

O Ali^{-asws}! You^{-asws} will be my^{-saww} companion tomorrow at the Fountain, and you^{-asws} will be my^{-saww} companion in Al-Maqam Al-Mahmoud (the praiseworthy position), and you^{-asws} will be the bearer of my^{-saww} flag in the Hereafter like what you^{-asws} are the bearer of my^{-saww} flag in the world.

لقد سعد من تولّك و شقي من عاداك و إنّ الملائكة لتتقرب إلى الله تقدّس ذكره بحبيّك و ولايتك و الله إنّ أهل مودّتك في السماء لأكثر منهم في الأرض

He has been fortunate, the one befriending you^{-asws}, and wretched is the one being inimical to you^{-asws}; and the Angels tend to draw closer to Allah^{-azwj}, Holy is His^{-azwj} Name, by your^{-asws} love and your^{-asws} Wilayah. By Allah^{-azwj}! The people with your^{-asws} cordiality are much more numerous in the sky than in the earth.

يا علي أنت أمين أمّتي و حجة الله عليها بغدي قولك قولي و أمرك أمري و طاعتك طاعتي و رجزك رجري و هيبك هبي و معصيتك معصيتي و جزئك جزبي و جزبي حزب الله و من يتولّ الله و رسوله و الذين آمنوا فإنّ حزب الله هم الغالبون.

O Ali^{-asws}! You^{-asws} are a trustee of my^{-saww} community, and a Divine Authority upon it, after me^{-saww}. Your^{-asws} word is my^{-saww} word, and your^{-asws} order is my^{-saww} order, and obedience to you^{-asws} is obedience to me^{-saww}, and your^{-asws} rebuke is my^{-saww} rebuke, and your^{-asws} prohibition is my^{-saww} prohibition, and disobedience to you^{-asws} is disobedience to me^{-saww}, and your^{-asws} party is my^{-saww} party and my^{-saww} party is the party of Allah^{-azwj}: **And whoever takes**

Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]”¹²⁹

4- ع، علل الشرائع لي، الأمايلي للصدوق الحسن بن محمد بن سعيد الهاشمي عن فُرَاتِ بْنِ إِبرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ نُوحٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِي دَاوُدَ عَنْ مُعَاذِ بْنِ سَالِمٍ عَنْ بِشْرِ بْنِ إِبرَاهِيمَ الْأَنْصَارِيِّ عَنْ خَلِيفَةَ بْنِ سُلَيْمَانَ الْجُهَنِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَزَا النَّبِيُّ ص غَزَاةً فَلَمَّا رَجَعَ إِلَى الْمَدِينَةِ وَكَانَ عَلِيٌّ ع تَخَلَّفَ عَلَى أَهْلِهِ فَقَسَمَ الْمَغْنَمَ فَدَفَعَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع سَهْمَيْنِ فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ دَفَعْتَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ سَهْمَيْنِ وَهُوَ بِالْمَدِينَةِ مُتَخَلِّفٌ

(The books) ‘Ilal Al Sharaie’, (and) ‘Al Amaali’ of Al Sadouq – Al-Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim, from Ali Bin Muhammad Bin Al-Hassan, from Ali Bin Nuh, from his father, from Muhammad Bin Marwan, from Abu Dawood, from Muaz Bin Salim, from Bishr Bin Ibrahim Al Ansari, from khalifa Bin Suleyman Al Juhny, from Abu Salamah Bin Abdul Rahman, from Abu Hureyra who said,

‘The Prophet^{-saww} went on a military expedition. When he^{-saww} returned to Al-Medina, and he^{-saww} had kept Ali^{-asws} as a replacement upon its inhabitants, he^{-saww} distributed the war booty. He^{-saww} handed two portions to Ali^{-asws} Bin Abu Talib^{-asws}. The people said, ‘O Rasool-Allah^{-saww}! You^{-saww} handed two portions to Ali^{-asws} although he^{-asws} had stayed behind at Al-Medina?’

فَقَالَ مَعَاشِرَ النَّاسِ نَاشِدُكُمْ بِاللَّهِ وَرَسُولِهِ أَلَمْ تَرَوْا إِلَى الْفَارِسِ الَّذِي حَمَلَ عَلَى الْمُشْرِكِينَ مِنْ بَيْنِ الْعُسْكَرِ فَهَزَمَهُمْ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ يَا مُحَمَّدُ إِنَّ لِي مَعَكَ سَهْمًا وَ قَدْ جَعَلْتُهُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ جَبْرِئِيلُ

He^{-saww} said: ‘Community of people! We adjure you all with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}! Did you not see the horseman attacking the Polytheist from the right flank of the army, and defeated them, then returned to me^{-saww}? He said, ‘O Muhammad^{-saww}! There is a share for me with you^{-saww}, and I have made it to be for Ali^{-asws} Bin Abu Talib^{-asws}’ – and he is Jibraeel^{-as}.

مَعَاشِرَ النَّاسِ نَاشِدُكُمْ بِاللَّهِ وَرَسُولِهِ هَلْ رَأَيْتُمْ الْفَارِسَ الَّذِي حَمَلَ عَلَى الْمُشْرِكِينَ مِنْ يَسَارِ الْعُسْكَرِ ثُمَّ رَجَعَ فَكَلَّمَنِي وَ قَالَ لِي يَا مُحَمَّدُ إِنَّ لِي مَعَكَ سَهْمًا وَ قَدْ جَعَلْتُهُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ مِيكَائِيلُ

Community of people! We adjure you all with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}! Did you not see the horseman who attacked the Polytheists from the left flank of the army, then returned and spoke to me^{-saww} and said to me^{-saww}: ‘O Muhammad^{-saww}! There is a share for me with you^{-saww}, and I have made it to be for Ali^{-asws} Bin Abu Talib^{-asws}’ – and he is Mikaeel^{-as}.

فَوَاللَّهِ مَا دَفَعْتُ إِلَى عَلِيٍّ إِلَّا سَهْمَ جَبْرِئِيلَ وَ مِيكَائِيلَ ع فَكَبَّرَ النَّاسُ بِأَجْمَعِهِمْ.

By Allah^{-azwj}! I^{-saww} did not hand over to Ali^{-asws} except the portions of Jibraeel^{-as} and Mikaeel^{-as}. The people in their entirety exclaimed Takbeer”¹³⁰

5- ع، علل الشرائع ابْنُ طَرِيفٍ عَنِ ابْنِ غُلَوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: انْتَدَبَ رَسُولُ اللَّهِ ص النَّاسَ لَيْلَةً يَدْرِي إِلَى الْمَاءِ فَانْتَدَبَ عَلِيٌّ ع فَخَرَجَ وَكَانَتْ لَيْلَةً بَارِدَةً دَاتَ رِيحٍ وَ ظُلْمَةٌ فَخَرَجَ بِقَرْنَتِهِ فَلَمَّا كَانَ إِلَى الْقَلْبِ لَمْ يَجِدْ دَلْوًا فَتَنَزَلَ إِلَى الْجُبِّ تِلْكَ السَّاعَةَ فَمَلَأَ قَرْنَتَهُ ثُمَّ أَقْبَلَ

¹²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 3

¹³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 4

(The book) 'Illal Al Sharaie' – Ibn Tareyf, from Ibn Ulwan, from Ja'far, from his father, from Ibn Abbas who said,

'Rasool-Allah^{-saww} (wanted to) deputise the people, on the night of Badr, to the water (well), so he^{-saww} deputised Ali^{-asws}. He^{-asws} went out, and it was a cold night with gusty winds, and darkness. He^{-asws} went out with his^{-asws} container. When he^{-asws} was by the well, he^{-asws} did not find any bucket, so he^{-asws} descended into the well at that time and filled up his^{-asws} container, then came back.

فَاسْتَقْبَلَتْهُ رِيحٌ شَدِيدَةٌ فَجَلَسَ حَتَّى مَضَتْ ثُمَّ قَامَ ثُمَّ مَرَّتْ بِهِ أُخْرَى فَجَلَسَ حَتَّى مَضَتْ

A severe gust of wind faced him^{-asws}, so he^{-asws} sat down until it passed. Then he^{-asws} stood up. Then another (gust of wind) passed by him^{-asws}, so he^{-asws} sat down until it had passed by. Then he^{-asws} stood up. Then another (gust of wind) passed by him^{-asws}, so he^{-asws} sat down until it had gone.

فَلَمَّا جَاءَ قَالَ النَّبِيُّ ص مَا حَبَسَكَ يَا أَبَا الْحَسَنِ قَالَ لَقِيتُ رِيحاً ثُمَّ رِيحاً ثُمَّ رِيحاً شَدِيدَةً فَأَصَابَتْني قَشَعْرِيَّةٌ فَقَالَ أَ تَذَرِي مَا كَانَ ذَاكَ يَا عَلِيُّ فَقَالَ لَا

When he^{-asws} came, the Prophet^{-saww} said: 'What withheld you^{-asws}, O Abu Al-Hassan^{-asws}?' He^{-asws} said: 'I^{-asws} faced a severe wind, then a severe wind, then a severe wind, and I^{-asws} was afflicted by the shuddering'. He^{-saww} said: 'Do you^{-asws} known what that was, O Ali^{-asws}?' He^{-asws} said: 'No'.

فَقَالَ ذَاكَ جِبْرِئِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ وَ قَدْ سَلَّمَ عَلَيْكَ وَ سَلَّمُوا ثُمَّ مَرَّ مِيكَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ فَسَلَّمَ عَلَيْكَ وَ سَلَّمُوا ثُمَّ مَرَّ إِسْرَافِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ فَسَلَّمَ عَلَيْكَ وَ سَلَّمُوا.

He^{-saww} said: 'That is Jibraeel^{-as} among a thousand from the Angels. He^{-as} had greeted unto you^{-asws} and they greeted (as well). Then Mikaeel^{-as} passed by among a thousand from the Angels. He^{-as} greeted unto you^{-asws} and they greeted (as well). Then Israfeel^{-as} passed by among a thousand from the Angels. He^{-as} greeted unto you^{-asws} and they greeted (as well)'.¹³¹

6- فس، تفسير القمي أبي عن سعد عن ابن أبي الخطاب عن محمد بن سنان عن المفضل عن جابر الجعفي عن أبي الراس المكي عن جابر بن عبد الله الأنصاري قال قال رسول الله ص و الذي نفسي بيده ما وجهت علياً قط في سرية إلا و نظرت إلى جبرئيل ع في سبعين ألف من الملائكة عن يمينه و إلى ميكائيل عن يساره في سبعين ألف من الملائكة و إلى ملك الموت أمامه و إلى سحابة تظله حتى يزرق حسن الظفر.

Tafseer Al Qummi – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Al Jufy, from Abu Raas Al Makky, from Kabir Bin Abdullah Al Ansary who said,

'Rasool-Allah^{-saww} said: 'By the One^{-azwj} in Whose Hand is my^{-saww} soul! I^{-saww} did not send Ali^{-asws} in a battalion at all except and I^{-saww} looked at Jibraeel^{-as} among seventy thousand from the Angels on his^{-asws} right, and to Mikaeel^{-as} on his^{-asws} left among seventy thousand from the Angels, and the Angel of death in front of him^{-asws}, and to a cloud shading him^{-asws} until He^{-asws} was Graced a goodly victory'.¹³²

¹³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 5

¹³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 6

7- ير، بصائر الدرجات أحمد بن الحسين بن الحسين بن أسد بن الحسين بن الحسين بن النضر بن عمرو بن شمر بن جابر عن أبي جعفر ع قال: قال أمير المؤمنين ع بعد قتل عثمان حين نأشد القوم نشدتكم الله هل فيكم أحد سلم عليه جبرئيل و ميكائيل و إسرافيل في ثلاثة آلاف من الملائكة يوم بدر عزي قالوا اللهم لا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al-Husayn, from Al-Husayn Bin Asad, from Al-Husayn Al Qummi, from Numan Bin Al Munzir, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said after the killing of Usman, when he^{-asws} adjured the people: 'We adjure you all with Allah^{-azwj}! Is there anyone among you who was greeted upon by Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as} among three thousand from the Angels, on the day of Badr, apart from me^{-asws}? They said, 'O Allah^{-azwj}, no!''¹³³

8- شف، كشف اليقين موفق بن أحمد الخوارزمي عن شهردار عن المفضل بن محمد الجعفي عن أحمد بن موسى بن مزدويه عن عبد الله بن محمد بن يزيد عن محمد بن أبي يغلى عن إسحاق بن إبراهيم بن شاذان عن زكريا بن يحيى عن مندل بن علي عن الأعشى عن سعيد بن جبيرة عن ابن عباس قال: كان رسول الله ص في بيته فعدا عليه علي بن أبي طالب بالعدة وكان يحب أن لا يسبقه إليه أحد فدخل فإذا النبي ص في صحن الدار وإذا رأسه في حجر دحية بن خليفة الكلبي

(The book) 'Kashf Al Yaqeen' – Muwaffaq Bin Ahmad Al Khawarizmi, from Shahrdar, from Al Mufazzal Bin Muhammad Al Ja'fary, from Ahmad Bin Musa Bin Mardawayh, from Abdullah Bin Muhammad Bin Yazeed, from Muhammad Bin Abu Ya'la, from Is'haq Bin Ibrahim Bin Shazan, from Zakariya Bin Yahya, from Mandal Bin Ali, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} was in his^{-saww} house and Ali^{-asws} Bin Abu Talib^{-asws} came to him in the morning, and he^{-asws} loved it that no one else would precede him^{-asws} to him^{-saww}. He^{-asws} entered, and the Prophet^{-saww} was in the courtyard of the house, and his^{-saww} head was in a lap of Dahiya Bin Khalifa Al-Kalby.

فقال السلام عليكم كيف أصبح رسول الله ص فقال بخير يا أبا رسول الله ص قال فقال جزاك الله عنا أهل بيت خير

He^{-asws} said: 'The greetings be unto you! How is Rasool-Allah^{-saww} this morning?' He said, 'With goodness, O brother^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'May Allah^{-azwj} Recompense you goodly on behalf of us^{-asws}, People^{-asws} of the Household'.

قال له دحية إني أحبك وإن لك عندي مدحة أرؤفها إليك أنت أمير المؤمنين وقائد الغر المحجلين أنت سيد ولد آدم ما خلا النبيين والمرسلين لواء الحمد بيدك يوم القيامة ترف أنت وشيعتك مع محمد ص وحزبه إلى الجنان رفا

Dahiya said to him^{-asws}, 'I love you^{-asws}, and there are praises for you^{-asws} with me, I would like to tell it to you^{-asws}. You^{-asws} are Emir of the Momineen, and guide of the resplendent. You^{-asws} are chief of the children of Adam^{as} apart from the Prophets^{as} and the Messengers^{as}. The flag of Praise will be in your^{-asws} hand on the Day of Qiyamah, shading. You^{-asws} and your^{-asws} Shias would be with Muhammad^{-saww}, and his^{-saww} party would be going to the Gardens in groups.

¹³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 7

قَدْ أَفْلَحَ مَنْ تَوَلَّاكَ وَ خَسِرَ مَنْ تَخَلَّاكَ حُبُّ مُحَمَّدٍ حُبُّكَ وَ مُبْغِضُ مُحَمَّدٍ مُبْغِضُكَ لَنْ يَنَالَهُ شَفَاعَةُ مُحَمَّدٍ اِذْ مِنْ مِي صَفْوَةَ اللَّهِ فَأَخَذَ رَأْسَ النَّبِيِّ ص فَوَضَعَهُ فِي حَجْرِهِ

He has succeeded, the one befriending you^{-asws}, and he has incurred loss, the one abandoning you^{-asws}. One loving to Muhammad^{-saww} loves you^{-asws}, and a hater of Muhammad^{-saww} hates you^{-asws}. The intercession of Muhammad^{-saww} will never be achieved by him. Come near me, O elite of Allah^{-azwj}, and take the head of the Prophet^{-saww}, and he^{-asws} placed it in his^{-asws} lap.

فَأَنْتَبَهَ النَّبِيُّ ص فَقَالَ مَا هَذِهِ الِاهْتِمَامَةُ فَأَخْبَرَهُ: الْحَدِيثُ فَقَالَ: لَمْ يَكُنْ هُوَ الْكَلْبِيُّ كَانَ جِبْرِئِيلُ سَمَّاكَ بِاسْمِ سَمَّاكَ اللَّهُ بِهِ وَ هُوَ الَّذِي أَلْقَى حُبَّكَ فِي صُدُورِ الْمُؤْمِنِينَ وَ رَهْبَتِكَ فِي صُدُورِ الْكَافِرِينَ.

The Prophet^{-saww} woke up and said: ‘What is this buzz?’ He^{-asws} informed him^{-saww} the narration. He^{-saww} said: ‘He could not have been Al-Kalby. It was Jibraeel^{-as}. He^{-as} had named you^{-asws} with a name Allah^{-azwj} has Named you^{-asws} with, and He^{-azwj} is the One^{-azwj} Who has Cast your^{-asws} love in the chests of the Momineen, and your^{-asws} awe in the chests of the Kafirs’’.¹³⁴

9- قب، المناقب لابن شهر آشوب أحاديث علي بن الجعد عن شعبة عن قتادة في تفسير قوله تعالى وَ تَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ الْآيَةَ قَالَ أَنَسُ قَالَ رَسُولُ اللَّهِ ص لَمَّا كَانَتْ لَيْلَةُ الْمِعْرَاجِ نَظَرْتُ تَحْتَ الْعَرْشِ أَمَامِي فَإِذَا أَنَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ قَائِمًا أَمَامِي تَحْتَ الْعَرْشِ يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ahadeeth of Ali Bin Al Ja’dah, from Shuba, from Qatadah,

‘Regarding interpretation of Words of the Exalted: **And you shall see the Angels surrounding the Throne [39:75]** – the Verse. Anas (a well-known fabricator) said, ‘Rasool-Allah^{-saww} said: ‘When it was the night of Al-Miraj (Ascension), I^{-saww} looked under the Throne in front of me^{-saww}, and there I^{-saww} was with Ali^{-asws} Bin Abu Talib^{-asws} standing in front of me^{-saww}, beneath the Throne, glorifying Allah^{-azwj} and extolling His^{-azwj} Holiness.

قُلْتُ يَا جِبْرِئِيلُ سَبِّحْ عَلِيَّ بْنَ أَبِي طَالِبٍ

I^{-saww} said: ‘O Jibraeel^{-as}! Ali^{-asws} Bin Abu Talib^{-asws} has preceded me^{-saww}!’

قَالَ لَكِنِّي أُخْبِرُكَ اعْلَمْ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُكَبِّرُ مِنَ الثَّنَاءِ وَ الصَّلَاةِ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَوْقَ عَرْشِهِ فَاشْتِاقَ الْعَرْشُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَخَلَقَ اللَّهُ تَعَالَى هَذَا الْمَلَكَ عَلَى صُورَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع تَحْتَ عَرْشِهِ لِيَنْظُرَ إِلَيْهِ الْعَرْشُ فَيَسْكُنَ شَوْقَهُ وَ جَعَلَ تَسْبِيحَ هَذَا الْمَلِكِ وَ تَقْدِيسَهُ وَ تَمْجِيدَهُ ثَوَابًا لِشَيْعَةِ أَهْلِ بَيْتِكَ يَا مُحَمَّدُ الْحَبِيزِ.

He^{-as} said: ‘But, I^{-as} shall inform you^{-saww}. Know, O Muhammad^{-saww}, that Allah^{-azwj} Mighty and Majestic Frequents from the praise and the Salawaat upon Ali^{-asws} Bin Abu Talib^{-asws} from above His^{-azwj} Throne. The Throne was desirous to Ali Bin Abu Talib^{-asws}, so Allah^{-azwj} the Exalted Created this Angels upon an image of Ali^{-asws} Bin Abu Talib^{-asws} beneath His^{-azwj} Throne, for the Throne to look at him^{-asws}. So, its yearning settled, and He^{-azwj} Makes the glorification by this

¹³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 8

Angel and its extolling of His^{-azwj} Holiness, and its praises as Rewards for the Shias of the People^{-asws} of your^{-saww} Household, O Muhammad^{-saww}! – the Hadeeth”¹³⁵

طَاوُسٌ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَمَّا أُشْرِيَ بِي إِلَى السَّمَاءِ وَ صِرْتُ أَنَا وَ جِبْرِئِيلُ إِلَى السَّمَاءِ السَّابِعَةِ قَالَ جِبْرِئِيلُ يَا مُحَمَّدُ هَذَا مَوْضِعِي ثُمَّ نُحِ بِِي فِي النَّوْرِ رَحَّةً فَإِذَا أَنَا بِمَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى فِي صُورَةِ عَلِيٍّ ع اسْمُهُ عَلِيٌّ سَاجِدٌ تَحْتَ الْعَرْشِ يَقُولُ اللَّهُمَّ اغْفِرْ لِعَلِيٍّ وَ ذُرِّيَّتِهِ وَ مُحِبِّيهِ وَ أَشْبَاعِهِ وَ أَتْبَاعِهِ وَ الْعَن مُبْغِضِيهِ وَ أَعَادِيَهُ وَ حَسَّادَهُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Tawoos, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky, and I^{-saww} an Jibraeel^{as} came to the seventh sky, Jibraeel^{as} said: ‘O Muhammad^{-saww}! This is my^{as} place’. Then there was a downpour with me^{-saww} being in the Noor with a downpour, and there I^{-saww} was with an Angel from the Angels of Allah^{-azwj} the Exalted in the image of Ali^{-asws}, its name (also) being Ali^{-asws}, performing Sajdah beneath the Throne, saying: ‘O Allah^{-azwj}! Forgive, for Ali^{-asws} and his^{-asws} offspring, and ones loving him^{-asws}, and his^{-asws} Shias, and his^{-asws} followers, and curse his^{-asws} haters, and his^{-asws} enemies, and his^{-asws} enviers, You^{-azwj} are Able upon all things”¹³⁶

10- قب، المناقب لابن شهر آشوب مجاهد عن ابن عباس و الحديث مختصر لما عرج بالشيء ص إلى السماء رأى ملكاً على صورة علي حتى لا يفاوت منه شيئاً فظنه علياً فقال يا أبا الحسن سبقتني إلى هذا المكان

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Mujahid, from Ibn Abbas, and the Hadeeth is brief,

‘When there was an ascension with the Prophet^{-saww} to the sky, he^{-saww} saw an Angel upon an image of Ali^{-asws} to the extent there was no different from him^{-asws}. So he^{-saww} thought it was Ali^{-asws}. He^{-saww} said: ‘O Abu Al-Hassan^{-asws}! You^{-asws} have preceded me^{-saww} to this place!’

فَقَالَ جِبْرِئِيلُ ع لَيْسَ هَذَا عَلِيٌّ بَنُ أَبِي طَالِبٍ هَذَا مَلَكٌ عَلَى صُورَتِهِ وَ إِنَّ الْمَلَائِكَةَ اسْتَأْذَنُوا إِلَى عَلِيٍّ بَنِ أَبِي طَالِبٍ ع فَسَأَلُوا رَحْمَهُمْ أَنْ يَكُونَ مَنْ عَلَى صُورَتِهِ فَيَرَوْهُ.

Jibraeel^{as} said: ‘This isn’t Ali^{-asws} Bin Abu Talib^{-asws} This is an Angel upon his^{-asws} image, and that the Angels were desirous to Ali^{-asws} Bin Abu Talib^{-asws}, so they asked their Lord^{-azwj} to Bring into being someone upon his^{-asws} image, so they could look at him^{-asws}”¹³⁷

وَ فِي حَدِيثٍ حَدِيثُهُ أَنَّهُ رَأَاهُ فِي السَّمَاءِ الرَّابِعَةِ.

And in a Hadeeth of Huzeyfa – ‘He^{-saww} saw him^{-asws} in the fourth sky”¹³⁸

الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ قَالَ كَانَ جِبْرِئِيلُ ع جَالِسًا عِنْدَ النَّبِيِّ ﷺ عَن يَمِينِهِ إِذَا أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع فَضَحَكَ جِبْرِئِيلُ ع فَقَالَ يَا مُحَمَّدُ هَذَا عَلِيٌّ بَنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ قَالَ رَسُولُ اللَّهِ ﷺ يَا جِبْرِئِيلُ وَ أَهْلُ السَّمَاوَاتِ يَعْرِفُونَهُ

¹³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 9

¹³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 9

¹³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 10 a

¹³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 10 b

Al Amsh, from Abu Salih, from Ibn Abbas –

‘Regarding Words of the Exalted: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]**, he said, ‘Jibraeel^{as} was seated in the presence of the Prophet^{-saww}, on his^{-saww} right, when Amir Al-Momineen^{-asws} came. Jibraeel^{as} chuckled and said: ‘O Muhammad^{-saww}! This is Ali^{-asws} Bin Abu Talib^{-asws} having come’. Rasool-Allah^{-saww} said: ‘O Jibraeel^{as}! And the inhabitants of the skies recognise him^{-asws}?’

قَالَ يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ أَهْلَ السَّمَاوَاتِ لَأَشَدُّ مَعْرِفَةً لَهُ مِنْ أَهْلِ الْأَرْضِ مَا كَثُرَ تَكْبِيرُهُ فِي عَزْوَةٍ إِلَّا كَثُرْنَا مَعَهُ وَ لَا حَمَلٌ حَمَلَةً إِلَّا حَمَلْنَا مَعَهُ وَ لَا ضَرْبٌ بِسَيْفٍ إِلَّا ضَرْبُنَا مَعَهُ

He^{-as} said: ‘O Muhammad^{-saww}! By the One^{-azwj} Who Sent you^{-saww} with the truth as a Prophet^{-saww}! The inhabitants of the skies have more intense recognition of his^{-asws} than inhabitants of the earth. He^{-asws} does not exclaim any Takbeer during a military expedition except we exclaim it along with him^{-asws}, nor does he^{-asws} attack any attack except we attack along with him^{-asws}, nor does he^{-asws} strike with any sword except we strike along with him^{-asws}.

يَا مُحَمَّدُ إِنْ اشْتَقْتُ إِلَى وَجْهِ عِيسَى وَ عِبَادَتِهِ وَ زُهْدِ يَحْيَى وَ طَاعَتِهِ وَ مُلْكِ سُلَيْمَانَ، وَ سَخَاوَتِهِ فَأَنْظُرْ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

O Muhammad^{-saww}! If you^{-saww} are desirous to the face of Isa^{-as} and his^{-as} worship, and ascetism of Yahya^{-as} and his^{-as} obedience, and kingship of Suleyman^{-as} and his^{-as} generosity, then look at the face of Ali^{-asws} Bin Abu Talib^{-asws}.

وَ أَنْزَلَ اللَّهُ تَعَالَى وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا يُعْنِي شَبَهًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ شَبَهًا لِعِيسَى ابْنِ مَرْيَمَ إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ يُعْنِي يَضْحَكُونَ وَ يَعْجَبُونَ.

And Allah^{-azwj} the Exalted Revealed: **And when an example is struck for the son of Maryam, -** meaning a resemblance to Ali^{-asws} Bin Abu Talib^{-asws}, and Ali^{-asws} Bin Abu Talib^{-asws} is most resembling to Isa Ibn Maryam^{as} - **then your people are laughing loudly [43:57]** – meaning laughing and wondering”.¹³⁹

تَفْسِيرُ أَبِي يُوسُفَ يَعْفُوبَ بْنِ سُفْيَانَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنِ الْأَعْمَشِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ لَمَّا تَمَثَّلَ إِبْلِيسُ لِكُفَّارٍ مَكَّةَ يَوْمَ بَدْرٍ عَلَى صُورَةِ سُرَاقَةَ بْنِ مَالِكٍ وَ كَانَ سَابِقَ عَشِكْرِهِمْ إِلَى قِتَالِ النَّبِيِّ ص فَأَمَرَ اللَّهُ تَعَالَى جَبْرَائِيلَ ع فَهَبَطَ عَلَى رَسُولِ اللَّهِ ص وَ مَعَهُ أَلْفٌ مِنَ الْمَلَائِكَةِ

Tafseer of Abu Yusuf Yaqoub Bin Sufyan, from Sufyan Al Sowry, from Al Amsh, from Abu Salih, from Ibn Abbas,

‘When Iblees^{-la} resembled for the Kafirs of Makkah on the day of Badr being upon an image of Suraqah Bin Malik, and he was at the vanguard of their army to fight against the Prophet^{-saww}, Allah^{-azwj} the Exalted Commanded Jibraeel^{-as}. He^{-as} descended unto Rasool-Allah^{-saww}, and there were a thousand from the Angels with him^{-as}.

فَقَامَ جَبْرَائِيلُ عَنْ يَمِينِ أَمِيرِ الْمُؤْمِنِينَ ع فَكَانَ إِذَا حَمَلَ عَلِيٌّ ع حَمَلٌ مَعَهُ جَبْرَائِيلُ فَبَصُرَ بِهِ إِبْلِيسُ لَعَنَهُ اللَّهُ فَوَلَّى هَارِبًا وَ قَالَ إِنِّي أَرَى مَا لَا تَرَوْنَ

¹³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 c

Jibraeel^{as} stood on the right of Amir Al-Momineen^{asws}, and it so happened that whenever Ali^{asws} attacked, Jibraeel^{as} attacked along with him^{asws}. Iblees^{la}, may Allah^{azwj} Curse him^{la}, sighted him^{as} and turned around fleeing and said, 'I^{la} can see what you are not seeing!'

قَالَ ابْنُ مَسْعُودٍ وَ اللَّهُ مَا هَرَبَ إِبْلِيسُ إِلَّا حِينَ رَأَى أَمِيرَ الْمُؤْمِنِينَ عَ فَخَافَ أَنْ يَأْخُذَهُ وَ يَسْتَأْسِرَهُ وَ يَعْرِفَهُ النَّاسُ فَهَرَبَ وَ كَانَ أَوَّلَ مَنْ هَرَبَ ...
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ فِي قِتَالِهِ وَ اللَّهُ شَدِيدُ الْعِقَابِ لِمَنْ حَارَبَ أَمِيرَ الْمُؤْمِنِينَ ع.

Ibn Masoud said, 'By Allah^{azwj}! Iblees^{la} did not flee except when he^{la} saw Amir Al-Momineen^{asws} that he^{asws} might seize him^{la} and capture him^{la}, and the people would recognise him^{la}. So, he^{la} fled, and he^{la} was the first one to be defeated. **Surely I can see what you are not seeing. I fear Allah**, - in fighting him^{asws} - **and Allah is Severe of the Punishment**' [8:48] to the one battling against Amir Al-Momineen^{asws}'¹⁴⁰.

السَّمْعَانِيُّ فِي فَضَائِلِ الصَّحَابَةِ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ص قَالَ: يَا أَبَا ذَرٍّ عَلَيَّ أَجِي وَ صِهْرِي وَ عَضُدِي إِنَّ اللَّهَ لَا يَقْبَلُ فَرِيضَةً إِلَّا بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Al Sam'any in (the book) 'Fazaail Al Sahaba' – From Ibn Al Musayyab, from

'Abu Zarr^{ra} that the Prophet^{saww} said: 'O Abu Zarr^{ra}! Ali^{asws} is my^{saww} brother^{asws}, and my^{saww} son-in-law, and my^{saww} forearm. Allah^{azwj} does not Accept any Obligatory deed performed except by having the love of Ali^{asws} Bin Abu Talib^{asws}.

يَا أَبَا ذَرٍّ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ مَرَرْتُ بِمَلَكٍ جَالِسٍ عَلَى سَرِيرٍ مِنْ نُورٍ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ إِحْدَى رِجْلَيْهِ فِي الْمَشْرِقِ وَ الْآخَرَى فِي الْمَغْرِبِ بَيْنَ يَدَيْهِ لَوْحٌ يَنْظُرُ فِيهِ وَ الدُّنْيَا كُلُّهَا بَيْنَ عَيْنَيْهِ وَ الْخَلْقُ بَيْنَ رِجْلَيْهِ وَ يَدُهُ تَبْلُغُ الْمَشْرِقَ وَ الْمَغْرِبَ

O Abu Zarr^{ra}! When there was an ascension with me^{saww} to the sky, I^{saww} passed by an Angel seated upon a throne of Noor, having a crown upon his head, one of his leg was in the east and the other in the west. In front of him was a tablet he was looking into, and the world, all of it, was in front of his eyes, and the creatures were between his knees, and his hand could reach the east and the west.

فَقُلْتُ يَا جِبْرَائِيلُ مَنْ هَذَا فَمَا رَأَيْتُ فِي مَلَائِكَتِكَ رَجُلًا جَلَالُهُ أَعْظَمَ خَلْقًا مِنْهُ قَالَ هَذَا عِزْرَائِيلُ مَلَكُ الْمَوْتِ اذْنُ فَسَلَّمَ عَلَيْهِ

I^{saww} said: 'O Jibraeel^{as}! Who is this? I^{saww} have not seen among the Angels of my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty, anyone of a larger physique than him!' He^{as} said: 'This is Izraeel^{as}, Angel of death. Go near him^{as} and greet unto him^{as}'.

فَدَنَوْتُ مِنْهُ فَقُلْتُ سَلَامٌ عَلَيْكَ حَبِيبِي مَلَكُ الْمَوْتِ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا أَهْمَدُ مَا فَعَلَ ابْنُ عَمِّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقُلْتُ وَ هَلْ تَعْرِفُ ابْنَ عَمِّي

I^{saww} went near him^{as} and said: 'Greetings be unto you^{as}, my^{saww} beloved Angel of death!' He^{as} said: 'And upon you^{saww} be the greetings, O Ahmad^{saww}! What happened to the son^{asws}

¹⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 10 d

of your^{-saww} uncle^{-as}, Ali^{-asws} Bin Abu Talib^{-asws}?’ I^{-saww} said: ‘And you^{-as} recognise the son^{-asws} of my^{-saww} uncle^{-as}?’

قَالَ وَكَيْفَ لَا أَعْرِفُهُ وَ إِنَّ اللَّهَ جَلَّ جَلَالُهُ وَكَلَّنِي بِقَبْضِ أَرْوَاحِ الْخَلَائِقِ مَا خَلَا رُوحَكَ وَ رُوحَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّ اللَّهَ يَتَوَفَّاكُمَا بِمَشِيئَتِهِ.

He^{-as} said: ‘And how can I^{-as} not recognise him^{-asws}, and Allah^{-azwj}, Majestic is His^{-azwj} Majesty has Allocated me^{-as} with capturing souls of the creatures apart from your^{-saww} soul and soul of Ali^{-asws} Bin Abu Talib^{-asws}, for Allah^{-azwj} has Harmonised you^{-asws} both with His^{-azwj} Desire’.¹⁴¹

كَتَبَنِي الْخَطِيبُ الْخَوَارِزْمِيُّ وَ أَبِي عَبْدِ اللَّهِ النَّطَنْزِيُّ قَالَ أَبُو عُبَيْدٍ صَاحِبُ شَيْمَانَ بْنِ عَبْدِ الْمَلِكِ بَلَغَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَنَّ قَوْمًا تَنَفَّصُوا بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَصَدَّكَ الْعَبْرُ وَ قَالَ حَدَّثَنِي غَزَالُ بْنُ مَالِكٍ الْغِفَارِيُّ عَنْ أُخٍ سَلَمَةَ قَالَ بَيْنَا رَسُولُ اللَّهِ ص عِنْدِي إِذْ أَتَاهُ جِبْرِائِيلُ فَنَادَاهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ص ضَائِحًا

The two books of Al Khateeb Al Khawarizmi, and Abu Abdullah Al Natanzy who said, ‘Abu Ubeyd, a companion of Suleyman Bin Abdul Malik said,

‘It reached Umar Bin Abdul Aziz that a people are derogating Ali^{-asws} Bin Abu Talib^{-asws}. So, he ascended the pulpit and said, ‘It is narrated to me by Gazal Bin Malik Al Ghifari, from Umm Salama^{ra} having said, ‘While Rasool Allah^{-saww} was with me^{ra} when Jibraeel^{as} came to him^{as} and called out to him^{-saww}. Rasool Allah^{-saww} smiled, laughing’.

فَلَمَّا سَمِعَ عَنْهُ قُلْتُ مَا أَصْحَابُكَ قَالَ أَخْبَرَنِي جِبْرِائِيلُ أَنَّهُ مَرَّ بِعَلِيٍّ وَ هُوَ يَدْعُو دُرْدَا لَهُ وَ هُوَ نَائِمٌ قَدْ أَهْدَى بَعْضُ بَعْدِهِ قَالَ فَرَدَدْتُ عَلَيْهِ ثَوْبِيهِ فَوَجَدْتُ بَرْدَ إِبْرَاهِيمَ وَ قَدْ وَصَلَ إِلَى قَلْبِي.

When he^{-saww} had been divulged a secret from him^{as}, I^{ra} said, ‘What made you^{-saww} laugh?’ He^{-saww} said: ‘Jibraeel^{as} informed me^{-saww} that he^{as} had passed by Ali^{-asws}, and he^{-asws} was pasturing a camel of his^{-asws}, and he^{-asws} had fallen asleep, and part of his^{-asws} body had been uncovered. He^{as} said: ‘So I^{as} returned his^{-asws} cloth upon him^{as}, and I^{as} found the coolness of his^{-asws} Eman, and it had arrived to my^{as} heart’.¹⁴²-(A non-shia source)

وَ فِي رِوَايَةِ الْأَصْنَعِ أَنَّ عَلِيًّا مَضَى مِنَ الْمَدِينَةِ وَحْدَهُ فَأَتَى عَلَيْهِ سَبْعَةُ أَيَّامٍ فَرُمِيَ النَّبِيُّ ص بِنَيْكِي وَ يَقُولُ اللَّهُمَّ رُدِّ إِلَيَّ عَلِيًّا قُرَّةَ عَيْنِي وَ قُوَّةَ زَنْبِي وَ ابْنَ عَمِّي وَ مُفَرِّجَ الْكَرْبِ عَنْ وَجْهِي

And in a report of Al-Asbagh – ‘Ali^{-asws} went away from Al-Medina alone, and seven days came to it. The Prophet^{-as} was seen to cry and say: ‘O Allah^{-azwj}! Return Ali^{-asws} to me^{-saww}. He^{-asws} is delight of my^{-saww} eyes, and strength of my^{-saww} body, and son^{-asws} of my^{-saww} uncle^{-as}, and reliever of the worries from my^{-saww} face!’

ثُمَّ ضَمِنَ الْجَنَّةَ لِمَنْ أَتَى بِخَبَرِ عَلِيٍّ فَرَكِبَ النَّاسُ فِي كُلِّ طَرِيقٍ فَوَجَدَهُ الْفَضْلُ بْنُ الْعَبَّاسِ فَبَشَّرَ النَّبِيَّ ص بِقُدُومِهِ فَاسْتَقْبَلَهُ فَمَا زَالَ يُفَتِّشُ عَنْ يَمِينِ عَلِيٍّ وَ عَنْ يَسَارِهِ وَ عَنْ رَأْسِهِ وَ عَنْ بَدَنِهِ

Then he^{-saww} guaranteed the Paradise for anyone who could come with the news of Ali^{-asws}. The people rode in every road, And Al-Fazl Bin Al-Abbas found him^{-asws}. He gave the Prophet^{-as}

¹⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 e

¹⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 f

the glad tidings of his^{-asws} arrival. He^{-saww} received him^{-asws}, and did not cease to examine on the right of Ali^{-asws}, and on his^{-asws} left, and on his^{-asws} head, and around his^{-asws} body.

فَقُلْتُ تُفْتَشُ عَلَيْهِ كَأَنَّهُ كَانَ فِي الْحَرْبِ فَأَخْبَرَنِي عَنْ جِبْرِيلَ ع أَنَّ أَقْوَامًا مِنَ الْمُشْرِكِينَ يَمْصِدُونَكَ مِنَ الشَّامِ فَأَخْرَجَ إِلَيْهِمْ عَلِيًّا وَخَدَهُ فَخَرَجَ مَعَهُ جِبْرِيلُ ع فِي أَلْفِ مَلَكٍ وَ مِيكَائِيلُ ع فِي أَلْفِ مَلَكٍ وَ رَأَيْتُ مَلَكًا الْمَوْتِ يُقَاتِلُ دُونَ عَلِيٍّ.

I said, 'You^{-saww} are examining Ali^{-asws} as if he^{-asws} was in the war'. He^{-saww} informed me from Jibraeel^{-as}: 'A group of Polytheists from Syria are aiming for you^{-saww}, so send Ali^{-asws} out to them alone'. So, Jibraeel^{-as} went out among a thousand Angels, and Mikaeel^{-as} among a thousand Angels, and I^{-saww} saw the Angel of death fighting under Ali^{-asws}'.¹⁴³

أَرْبَعِينَ الْحَطِيبِ وَ شَرَحَ ابْنُ الْقَيَّاضِ وَ أَخْبَارُ أَبِي زَافِعٍ فِي خَبَرٍ طَوِيلٍ عَنْ حَدِيثَةِ بْنِ الْيَمَانِ أَنَّهُ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى رَسُولِ اللَّهِ ص وَ هُوَ مَرِيضٌ فَإِذَا رَأْسُهُ فِي حَجَرٍ رَجُلٍ أَحْسَنَ الْخَلْقِ وَ النَّبِيِّ ص نَأَيْمٌ فَقَالَ الرَّجُلُ اذْنُ إِلَى ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي فَوَضَعَ رَأْسَهُ فِي حَجَرِهِ

(The book) 'Arbaeen' of Al Khateeb, and commentary of Ibn Al Fayyaz, and Ahadeeth of Abu Rafie in a lengthy Hadeeth from Huzeyfa Bin Al Yaman,

'Amir Al-Momineen^{-asws} entered to see Rasool-Allah^{-saww} and he^{-saww} was ill, and his^{-saww} head was in a lap of a man of good physique, and the Prophet^{-saww} was sleeping. The man said, 'Come near to the son^{-saww} of your^{-asws} uncle^{-as}, for you^{-asws} are more rightful with him^{-saww} than me', and he placed the head in his^{-asws} lap.

فَلَمَّا اسْتَيْقَظَ النَّبِيُّ ص سَأَلَهُ عَنِ الرَّجُلِ قَالَ عَلِيٌّ ع كَانَ كَذَا وَ كَذَا فَقَالَ النَّبِيُّ ص ذَاكَ جِبْرِيلُ ع كَانَ يُحَدِّثُنِي حَتَّى خَفَّ عَنِّي وَجَعِي.

When the Prophet^{-saww} woke up, he^{-saww} asked him^{-asws} about the man. Ali^{-asws} said: 'Such and such happened'. The Prophet^{-saww} said: 'That is Jibraeel^{-as}. He^{-as} was narrated to me^{-saww} until my^{-saww} pain lightened from me^{-saww}'.¹⁴⁴

وَ فِي خَبَرٍ أَنَّ النَّبِيَّ ص كَانَ يُبْلِي عَلَيْهِ جِبْرِيلُ فَقَامَ ص وَ أَمَرَهُ بِكِتَابَةِ الْوَحْيِ.

And in a Hadeeth – 'The Prophet^{-saww} was being dictated to by Jibraeel^{-as}, so he^{-saww} would stand up and instruct him^{-asws} with writing down the Revelation'.¹⁴⁵

مُحَمَّدُ بْنُ عَمْرٍو بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا عَصَانِي قَوْمٌ مِنَ الْمُشْرِكِينَ إِلَّا رَمَيْتُهُمْ بِسَهْمِ اللَّهِ قِيلَ وَ مَا سَهْمُ اللَّهِ يَا رَسُولَ اللَّهِ

Muhammad Bin Amro, by his chain, from Jabir Bin Abdullah having said,

'No group of Polytheists has disobeyed me^{-saww} except Allah^{-azwj} has Shot at them with an arrow'. It was said, 'And what is the arrow of Allah^{-azwj}, O Rasool-Allah^{-saww}'?

¹⁴³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 g

¹⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 h

¹⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 i

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَا بَعَثْتُهُ فِي سَرِيَّةٍ وَلَا أُبْرِزُهُ لِمُبَارَاةٍ إِلَّا رَأَيْتُ جِبْرِيلَ ع عَنْ يَمِينِهِ وَمِيكَائِيلَ ع عَنْ يَسَارِهِ وَ مَلَكُ الْمَوْتِ عَنْ أَمَامِهِ وَ سَحَابَةٌ تَطْلُغُهُ حَتَّى يُعْطِيَهُ اللَّهُ خَيْرَ النَّصْرِ وَ الظَّفَرِ.

He^{-saww} said: ‘Ali^{-asws} Bin Abu Talib^{-asws}. I^{-saww} have not sent him^{-asws} in any battalion nor sent him^{-asws} for a duel, except and I^{-saww} was Jibraeel^{-as} on his^{-asws} right and Mikaeel^{-as} on his^{-asws} left, and the Angel of death on his^{-asws} front, and a cloud shading him^{-asws}, until Allah^{-azwj} Gives him^{-asws} the goodly Help and the victory’.¹⁴⁶

رَوَى عَلِيُّ بْنُ الْمُجْعَدِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى تَنْزِلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ قَالَ لَقَدْ صَامَ رَسُولُ اللَّهِ ص سَبْعَ رَمَضَانَاتٍ وَ صَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ مَعَهُ فَكَانَ كُلُّ لَيْلَةِ الْقَدْرِ يَنْزِلُ فِيهَا جِبْرِيلُ ع عَلَى عَلِيٍّ فَيُسَلِّمُ عَلَيْهِ مِنْ رَبِّهِ.

It is reported by Ali^{-asws} Bin Al Ja’ad, from Shuba, from Qatadah, from Ibn Jubays, from Ibn Abbas,

‘Regarding Words of the Exalted: **The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! [97:5]**, said, ‘Rasool-Allah^{-saww} had fasted seven (months of) Ramazaan (seven years), and Ali^{-asws} Bin Abu Talib^{-asws} had Fasted with him^{-saww}. Every night of Pre-determination (Laylat al Qadr), Jibraeel^{-as} descends during it unto Ali^{-asws} and Greets him^{-asws} from his^{-asws} Lord^{-azwj}’.¹⁴⁷

و رَوَى عَنِ الْبَاقِرِ ع فِي خَبَرٍ يَذْكُرُ فِيهِ وَفَاةَ النَّبِيِّ ص أَنَّهُ أَنَاهُمْ آتٍ لَا يَرُونَهُ وَ يَسْمَعُونَ كَلَامَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فِي اللَّهِ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ نَجَاةٌ مِنْ كُلِّ هَلَكَةٍ وَ ذَرَكُ لِمَا فَاتَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ الْآيَةِ

And it is reported from Al-Baqir^{-asws} in a Hadeeth mentioning in it the expiry of the Prophet^{-saww}: ‘A comer came to them, they could not see him and they could hear his speech. He said, ‘The greetings be to you all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings. In Allah^{-azwj}, there is a consolation from every difficulty, and salvation from every destruction, and coming across of whatever is lost: **Every self shall taste the death [3:185]** – the Verse.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ اصْطَفَاكُمْ وَ فَضَّلَكُمْ وَ طَهَّرَكُمْ وَ جَعَلَكُمْ أَهْلَ بَيْتٍ نَبِيِّهِ وَ أَوْدَعَكُمْ حُكْمَهُ وَ أَوْزَنَكُمْ كِتَابَهُ وَ جَعَلَكُمْ تَابُوتَ عِلْمِهِ وَ عَصَا عِزِّهِ وَ ضَرَبَ لَكُمْ مَثَلًا مِنْ نُورِهِ وَ عَصَمَكُمْ مِنَ الذُّنُوبِ وَ آمَنَكُمْ مِنَ الْفِتْنَةِ

Allah^{-azwj} Mighty and Majestic has Chosen you^{-asws} all, and Merited you^{-asws}, and Made you^{-asws} as People^{-asws} of the Household of His^{-azwj} Prophet^{-saww}, and Deposited you^{-asws} His^{-azwj} Wisdom, and Inherited you^{-asws} His^{-azwj} Book, and Made you^{-asws} a casket of His^{-azwj} Knowledge, and a staff of His^{-azwj} Might, and Struck for you an example of His^{-azwj} Noor, and Fortified you^{-asws} from the sins, and Secured you^{-asws} from the Fitna.

فَتَعَزَّوْا بِعَزَاءِ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَنْزِعُ عَنْكُمْ نِعَمَتَهُ وَ لَا يُبْدِلُ عَنْكُمْ بَرَكَتَهُ فِي كَلَامٍ طَوِيلٍ فَقِيلَ لِلْبَاقِرِ ع مِمَّنْ كَانَتِ التَّعَزُّيَةُ فَقَالَ مِنَ اللَّهِ تَعَالَى عَلَى لِسَانِ جِبْرِيلَ ع.

So, be consoled with the consolation of Allah^{-azwj}, for Allah^{-azwj} Mighty and Majestic will not Snatch away His^{-azwj} Favours from you^{-asws}, nor will He^{-azwj} Removed His^{-azwj} Blessings from you⁻

¹⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 j

¹⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 k

asws' – in a lengthy speech. It was said to Al-Baqir-asws, 'Who were the condolences from?' He-asws said: 'From Allah-azwj the Exalted, upon the tongue of Jibraeel-as'.¹⁴⁸

– و قد روى: نحو من ذلك: سفيان بن عيينة عن الصادق ع وَ قَدْ اخْتَجَّ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الشُّوْرَى فَقَالَ: هَلْ فِيكُمْ مَنْ غَسَلَ رَسُولَ اللَّهِ عَزْرِي وَ جَبْرِئِيلُ يُنَاجِيَنِي وَ أَجِدُ حَسَّ يَدِهِ مَعِي.

And it has been reported approximate to that by Sufyan Bin Uyayna,

'From Al-Sadiq-asws: 'And Amir Al-Momineen-asws had argued on the day of the consultation. He-asws said: 'Is there anyone among you who washed Rasool-Allah-saww apart from me-asws, and Jibraeel-as was whispering to me-asws, and I-asws found the feeling of his-as hand with me-asws'.¹⁴⁹

حَدَّثَ أَبُو عَوَانَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَفَّانَ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ مَنْدَلِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ شَمْرِ عَنْ أَبِي الصَّحَّاحِ الْأَنْصَارِيِّ قَالَ: كَانَ عَلَى مُقَدِّمَةِ جَيْشِ النَّبِيِّ ص يَوْمَ حُنَيْنٍ عَلِيٌّ ع فَقَالَ النَّبِيُّ ص وَدِدْتُ أَنَّ عَلِيًّا قَالَ مَنْ دَخَلَ الرَّجُلَ [الرَّحْلَ] فَهُوَ آمِنٌ

It is narrated by Abu Awanah, from Al-Hassan Bin Ali Bin Affan, from Muhammad Bin Al Salt, from Mandal Bin Ali-asws, from Ismail Bin Ziyad, from Ibrahim Bin Shimir, from Abu Al Zahhak Al Ansary who said,

'On the day of Hunayn, in charge upon the vanguard of the army of the Prophet-saww was Ali-asws. The Prophet-saww said: 'I-saww would love it if Ali-asws were to say: 'One who enters the shelter, he would be safe'.

قَالَ فَقَالَ عَلِيٌّ مَنْ دَخَلَ الرَّجُلَ [الرَّحْلَ] فَهُوَ آمِنٌ قَالَ فَصَحَّحَكَ جَبْرِئِيلُ فَقَالَ النَّبِيُّ ص قَالَ أَبُو عَوَانَةَ وَ ذَكَرَ حَدِيثًا لَمْ أَخْفِظْهُ ثُمَّ قَالَ قَالَ عَلِيٌّ ع وَ قَدْ بَلَغَ مِنْ أَمْرِي مَا يُجِيبُنِي جَبْرِئِيلُ فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ وَ هُوَ جَبْرِئِيلُ يُجِيبُكَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

He (the narrator) said, 'Ali-asws said: 'One who enters the shelter, he is safe!' Jibraeel-as laughed, and the Prophet-saww said'. Abu Awanah said, and mentioned the Hadeeth, I have not preserved it. Then he said, 'Ali-asws said: 'And I-asws have delivered from my-asws orders what Jibraeel-as had answered me-asws. Rasool-Allah-saww said: 'Yes, and he-as is Jibraeel-as answering you-asws from Allah-azwj Blessed and Exalted'.¹⁵⁰

11- شي، تفسير العياشي عن عمرو بن أبي المقدام عن أبيه عن علي بن الحسين ع قَالَ: لَمَّا عَطِشَ الْقَوْمُ يَوْمَ بَدْرٍ انْطَلَقَ عَلِيٌّ بِالْقِرْبَةِ يَسْتَقِي وَ هُوَ عَلَى الْقَلْبِ إِذْ جَاءَتْ رِيحٌ شَدِيدَةٌ ثُمَّ مَضَتْ فَلَبِثَ مَا بَدَأَ لَهُ ثُمَّ جَاءَتْ رِيحٌ أُخْرَى ثُمَّ مَضَتْ ثُمَّ جَاءَتْهُ أُخْرَى كَادَتْ أَنْ تَشْعَلَهُ وَ هُوَ عَلَى الْقَلْبِ ثُمَّ جَلَسَ حَتَّى مَضَى

Tafseer Al Ayyashi – From Amro Bin Abu Al Miqdam, from his father,

'From Ali-asws Bin Al-Husayn-asws having said: 'When the people were thirsty on the day of Badr, Ali-asws went with the container to fetch water and he-asws was at the well when a severe gust of wind came, then went. He-asws waited for as long as he-asws wanted, then another gust of

¹⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 76 H 10 I

¹⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 76 H 10 m

¹⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 76 H 10 n

wind came, then went. Then another came almost pre-occupying him^{-asws} while he^{-asws} was at the well. Then he^{-asws} sat down until it passed by.

فَلَمَّا رَجَعَ إِلَى رَسُولِ اللَّهِ ص أَخْبَرَهُ بِذَلِكَ فَقَالَ رَسُولُ اللَّهِ ص أَمَّا الرِّيحُ الْأُولَى فِيهَا جِبْرِئِيلُ مَعَ أَلْفٍ مِنَ الْمَلَائِكَةِ وَ الثَّانِيَةُ فِيهَا مِيكَائِيلُ مَعَ أَلْفٍ مِنَ الْمَلَائِكَةِ وَ الثَّالِثَةُ فِيهَا إِسْرَافِيلُ مَعَ أَلْفٍ مِنَ الْمَلَائِكَةِ وَ قَدْ سَلَّمُوا عَلَيْكَ وَ هُمْ مَدَدُوا لَنَا

When he^{-asws} returned to Rasool-Allah^{-saww}, informed him^{-saww} with that. Rasool-Allah^{-saww} said: 'As for the first gust of wind, Jibraeel^{-as} was in it with a thousand from the Angels, and the second, Mikaeel^{-as} was in it with a thousand from the Angels, and the third, Israfeel^{-as} was in it with a thousand from the Angels, and they have greeted unto you^{-asws}, and they are a help for us'.

وَهُمُ الَّذِينَ رَأَوْهُمُ إِبْلِيسُ فَ نَكَصَ عَلَى عَقَبَيْهِ يَمْشِي الْمَهْمُورَى حِينَ يَقُولُ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَ اللَّهُ شَدِيدُ الْعِقَابِ.

And they are those whom Iblees^{-la} saw them, so **he turned upon his heels** – walking backwards when he^{-la} said, '**Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment**' [8:48]¹⁵¹.

12- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ فِي بُغْضِهِمْ لِجِبْرِئِيلَ الَّذِي كَانَ يُنْقِذُ قَضَاءَ اللَّهِ فِيهِمْ بِمَا يَكْرَهُونَ وَ ذَمَّهُمْ أَيْضاً وَ ذَمَّ النَّوَاصِبَ فِي بُغْضِهِمْ لِجِبْرِئِيلَ وَ مِيكَائِيلَ وَ مَلَائِكَةَ اللَّهِ النَّازِلِينَ لِتَأْيِيدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَلَى الْكَافِرِينَ حَتَّى أَذْهَبَ بِسَيْفِهِ الصَّارِمِ

Tafseer Imam (Hassan Al-Askari^{-asws}) – The Imam^{-asws} said: 'Al-Husayn Bin Ali Bin Abu Talib^{-asws} said: 'Allah^{-azwj} the Exalted Condemned the Jews regarding their hatred for Jibraeel^{-as} who used to implement the Judgment of Allah^{-azwj} among them with what they were abhorring, and Condemned them as well the *Nasibis* regarding their hatred for Jibraeel^{-as}, and Mikaeel^{-as}, and the Angels of Allah^{-azwj}, the ones descending for their support for Ali^{-asws} Bin Abu Talib^{-asws} against the unbelievers until he^{-asws} humiliated them by his^{-asws} strict sword.

فَقَالَ قُلٌ مَنْ كَانَ عَدُوًّا لِجِبْرِئِيلَ مِنَ الْيَهُودِ لِرَفْعِهِ مِنْ بُخْتِ نَصْرٍ أَنْ يَقْتُلَهُ دَانِيَالُ مِنْ غَيْرِ ذَنْبٍ كَانَ جَنَاهُ بُخْتِ نَصْرٍ حَتَّى بَلَغَ كِتَابُ اللَّهِ فِي الْيَهُودِ أَجَلَهُ وَ حَلَّ بِهِمْ مَا جَرَى فِي سَابِقِ عِلْمِهِ

He^{-azwj} Said: "**Say O Muhammad^{-saww}! One who was an enemy to Jibraeel** - the ones from the Jews, to defend from Bakht Nasar if he kills Daniel from without a fault. The crime was Bakht Nasr's, until the Book of Allah^{-azwj} reached among the Jews of its reason, and there transpired with them what had flowed in the Precedence of His^{-azwj} Knowledge.

وَ مَنْ كَانَ أَيْضاً عَدُوًّا لِجِبْرِئِيلَ مِنْ سَائِرِ الْكَافِرِينَ وَ مِنْ أَعْدَاءِ مُحَمَّدٍ وَ عَلِيِّ النَّاصِبِينَ لِأَنَّ اللَّهَ تَعَالَى بَعَثَ جِبْرِئِيلَ لِعَلِيٍّ ع مُؤَيِّدًا وَ لَهُ عَلَى أَعْدَائِهِ نَاصِرًا

And the **One who was**, as well, **an enemy to Jibraeel**, - from the rest of the unbelievers, and from the enemies of Muhammad^{-saww} and Ali^{-asws} – the *Nasibis*, because Allah^{-azwj} the Exalted Sent Jibraeel^{-as} to Ali^{-asws} as a supporter, and a helpers for him against his^{-asws} enemies.

¹⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 11

وَمَنْ كَانَ عَدُوًّا لِجِبْرِئِيلَ لِمُظَاهَرَتِهِ مُحَمَّدًا وَعَلِيًّا وَمُعَاوَنَتِهِ لَهُمَا وَانْقِيَادِهِ لِقَضَاءِ رَبِّهِ عَزَّ وَجَلَّ فِي إِهْلَاكِ أَعْدَائِهِ عَلَى يَدِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

And the **One who was an enemy to Jibraeel** for his^{-as} backing Muhammad^{-saww} and Ali^{-asws} and his^{-as} assistance to them^{-asws}, and his^{-as} implementation of the Judgment of his^{-as} Lord^{-azwj} Mighty and Majestic in destroying His^{-azwj} enemies upon the hand of the one^{-asws} whom He^{-azwj} so Desires from His^{-azwj} servants.

فَإِنَّهُ يُعْنِي جِبْرِئِيلَ نَزَّلَهُ يُعْنِي نَزَّلَ هَذَا الْقُرْآنَ عَلَى قَلْبِكَ يَا مُحَمَّدُ بِإِذْنِ اللَّهِ بِأَمْرِ اللَّهِ وَهُوَ كَقَوْلِهِ نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

For his – meaning Jibraeel^{-as}, **Revealing it** – meaning Revealed this Quran, **upon your heart** – O Muhammad^{-saww}, **by Permission of Allah** – by the Command of Allah^{-azwj}, and it is like His^{-azwj} Words **The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193], in Verification to what was before it [2:97]** –

نَزَّلَ هَذَا الْقُرْآنَ عَلَى جِبْرِئِيلَ عَلَى قَلْبِكَ يَا مُحَمَّدُ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَصُحُفِ إِبْرَاهِيمَ وَكُتُبِ شِيثَ وَغَيْرِهِمْ مِنَ الْأَنْبِيَاءِ

Jibraeel^{-as} Revealed this Quran upon your^{-saww} heart, O Muhammad^{-saww}, in verification, in harmony to what was before it – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{-as}, and the Books of Shees^{-as}, and others from the Prophets^{-as}.

ثُمَّ قَالَ مَنْ كَانَ عَدُوًّا لِلَّهِ لِإِنْعَامِهِ عَلَى مُحَمَّدٍ وَعَلِيٍّ وَآلِهِمَا الطَّيِّبِينَ وَهَؤُلَاءِ الَّذِينَ بَلَغَ مِنْ جَهْلِهِمْ أَنْ قَالُوا نَحْنُ نُبْعِضُ اللَّهَ الَّذِي أَكْرَمَ مُحَمَّدًا وَعَلِيًّا بِمَا يَدْعِيَانِ

Then He^{-azwj} Said **One who was an enemy to Allah** – for His^{-azwj} Conferment upon Muhammad^{-saww}, and Ali^{-asws} and upon their^{-asws} goodly Progeny^{-asws}, and those from whom it has reached that they are saying, ‘We abhor Allah^{-azwj} Who Honoured Muhammad^{-saww} and Ali^{-asws} with what they^{-asws} are claiming.

وَجِبْرِئِيلَ مَنْ كَانَ عَدُوًّا لِجِبْرِئِيلَ لِأَنَّهُ جَعَلَهُ ظَهِيرًا لِمُحَمَّدٍ وَعَلِيٍّ عَلَى أَعْدَائِهِ اللَّهُ وَظَهِيرًا لِسَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَكَذَلِكَ

And Jibraeel - and the one who was an enemy to Jibraeel^{-as}, because Allah^{-azwj} Made him^{-as} to be a supporter of Muhammad^{-saww} and Ali^{-asws} against the enemies of Allah^{-azwj}, and a supporter of the rest of the Prophets^{-as} and the Mursils^{-as} (Prophet^{-as} with Divine Books) similarly.

وَمَلَائِكَتِهِ يُعْنِي وَمَنْ كَانَ عَدُوًّا لِمَلَائِكَةِ اللَّهِ الْمُبْعُوثِينَ لِنُصْرَةِ دِينِ اللَّهِ وَتَأْيِيدِ أَوْلِيَاءِ اللَّهِ وَذَلِكَ قَوْلُ بَعْضِ النُّصَابِ وَالْمُعَانِدِينَ بَرِئْتُ مِنْ جِبْرِئِيلَ النَّاصِرِ لِعَلِيٍّ وَهُوَ قَوْلُهُ وَرُسُلِهِ وَمَنْ كَانَ عَدُوًّا لِرُسُلِ اللَّهِ مُوسَى وَعِيسَى وَسَائِرِ الْأَنْبِيَاءِ الَّذِينَ دَعَوْا إِلَى إِمَامَةِ عَلِيٍّ ع

And the Words of the Exalted **and His Rasools** – and the one who was an enemy to the Rasool^{-as} of Allah^{-azwj}, Musa^{-as}, and Isa^{-as}, and the rest of the Prophets^{-as} calling to the Prophet-hood of Muhammad^{-saww} and the Imamate of Ali^{-asws}; and these are the words of the *Nasibis*, ‘We are disavowed from these Rasools^{-as} who are calling to the Imamate of Ali^{-asws}’.

ثُمَّ قَالَ وَ جَبْرَيْلَ وَ مِيكَائِيلَ وَ مَنْ كَانَ عَدُوًّا لِجَبْرَيْلَ وَ مِيكَائِيلَ وَ ذَلِكَ كَقَوْلِ مَنْ قَالَ مِنَ النَّوَاصِبِ لَمَّا قَالَ النَّبِيُّ ص فِي عَلِيٍّ ع جَبْرَيْلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ وَ إِسْرَافِيلُ خَلْفُهُ وَ مَلَكُ الْمَوْتِ أَمَامَهُ وَ اللَّهُ تَعَالَى مِنْ فَوْقِ عَرْشِهِ نَاطِرٌ بِالرِّضْوَانِ إِلَيْهِ نَاصِرُهُ

Then He^{-azwj} Said: **And Jibraeel and Mikaeel** – i.e., the one who was an enemy to Jibraeel^{-as}, and Mikaeel^{-as} (are the Nasibis) and these words of the *Nasibis* regarding what the Rasool-Allah^{-saww} said regarding Ali^{-asws}: ‘Jibraeel^{-as} is on his^{-asws} right, and Mikaeel^{-as} is on his^{-asws} left, and Israfeel^{-as} from behind him^{-asws}, and the Angel of Death in front of him^{-asws}, and Allah^{-azwj} is Looking from above His^{-azwj} Throne with the Pleasure to him^{-asws} at their^{-as} help.

قَالَ بَعْضُ النَّوَاصِبِ فَأَنَا أَبْرَأُ مِنَ اللَّهِ وَ مِنْ جَبْرَيْلَ وَ مِيكَائِيلَ وَ الْمَلَائِكَةِ الَّذِينَ خَالَهُمْ مَعَ عَلِيٍّ ع مَا قَالَهُ مُحَمَّدٌ ص فَقَالَ مَنْ كَانَ عَدُوًّا لَهُؤُلَاءِ تَعَصُّبًا عَلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ فَأَعْلَلَّ بِهِمْ مَا يَفْعَلُ الْعَدُوُّ بِالْعَدُوِّ مِنْ إِحْلَالِ التَّقِمَاتِ وَ تَشْدِيدِ الْعُقُوبَاتِ

One of the *Nasibis* said, ‘But I am disavowed from Allah^{-azwj}, and from Jibraeel^{-as}, and Mikaeel^{-as}, and the Angels who are present with Ali^{-asws}, what Muhammad^{-saww} said. So Allah^{-azwj} Said: “One who was an enemy to them^{as}, in prejudice against Ali^{-asws} Bin Abu Talib^{-asws}, **so Allah is an enemy of the Kafareen (unbelievers) [2:98]**, Dealing with them what the enemy would do with the enemy, from the releasing of the Revenge and the severe Punishments.

وَ كَانَ سَبَبُ نُزُولِ هَاتَيْنِ الْآيَتَيْنِ مَا كَانَ مِنَ الْيَهُودِ أَعْدَاءِ اللَّهِ مِنْ قَوْلِ سَيِّئٍ فِي جَبْرَيْلَ وَ مِيكَائِيلَ وَ كَانَ مِنْ أَعْدَاءِ اللَّهِ النَّصَابِ مِنْ قَوْلِ أَسْوَأِ مِنْهُ فِي اللَّهِ وَ فِي جَبْرَيْلَ وَ مِيكَائِيلَ وَ سَائِرِ مَلَائِكَةِ اللَّهِ

And the reason for the descent of these two Verses was due to what transpired from the Jews, the enemies of Allah^{-azwj}, from the bad words regarding Jibraeel^{-as}, and Mikaeel^{-as}, and the rest of the Angels of Allah^{-azwj}, and what transpired from the enemies of Allah^{-azwj}, the Nasibi, from the bad words from him regarding Allah^{-azwj} and regarding Jibraeel^{-as}, and Mikaeel^{-as} and the rest of the Angels of Allah^{-azwj}.

أَمَّا مَا كَانَ مِنَ النَّصَابِ فَهُوَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا كَانَ لَا يَزَالُ يَقُولُ فِي عَلِيٍّ ع الْفَضَائِلَ الَّتِي خَصَّهُ اللَّهُ عَزَّ وَ جَلَّ بِهَا وَ الشَّرَفَ الَّذِي أَهَّلَهُ اللَّهُ تَعَالَى لَهُ وَ كَانَ فِي ذَلِكَ يَقُولُ أَخْبَرَنِي بِهِ جَبْرَيْلُ عَنْ اللَّهِ

As for what transpired from the Nasibi, so it is that when Rasool-Allah^{-saww} was not ceasing saying the merits regarding Ali^{-asws} which Allah^{-azwj} Mighty and Majestic had Particularised him^{-asws} with, and the nobility which Allah^{-azwj} the Exalted Made him^{-asws} to be deserving for, and in all of that he^{-saww} was saying: ‘Jibraeel^{-as} informed me^{-saww} from Allah^{-azwj}’.

وَ يَقُولُ فِي بَعْضِ ذَلِكَ جَبْرَيْلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ يَقْتَضِرُ جَبْرَيْلُ عَلَى مِيكَائِيلَ فِي أَنَّهُ عَنْ يَمِينِ عَلِيٍّ الَّذِي هُوَ أَفْضَلُ مِنَ الْيَسَارِ كَمَا يَقْتَضِرُ نَدِيمٌ مَلِكٍ عَظِيمٍ فِي الدُّنْيَا يُجْلِسُهُ الْمَلِكُ عَنْ يَمِينِهِ عَلَى النَّدِيمِ الْآخَرِ الَّذِي يُجْلِسُهُ عَلَى يَسَارِهِ وَ يَقْتَضِرَانِ عَلَى إِسْرَافِيلَ الَّذِي خَلْفُهُ بِالْخِدْمَةِ وَ مَلَكِ الْمَوْتِ الَّذِي أَمَامَهُ بِالْخِدْمَةِ وَ إِنَّ الْيَمِينَ وَ الشِّمَالِ أَشْرَفُ مِنْ ذَلِكَ كَأَنَّهُمَا حَاشِيَتَا الْمَلِكِ عَلَى زِيَادَةِ قُرْبِ تَحْلِيهِمْ مِنْ مَلِكِهِمْ

And he^{-saww} was saying in some of that: ‘Jibraeel^{-as} is on his^{-asws} right, and Mikaeel^{-as} on his^{-asws} left, and Jibraeel^{-as} is priding himself upon Mikaeel^{-as} in that he^{-as} is on the right of Ali^{-asws} which is superior than being on the left, just as the priding of a friend of a great king in the world – the king would sit him – on his right, (priding) over another friend who would be seated upon his left; and they^{-as} both are priding over Israfeel^{-as} who is behind him^{-asws} with the service, and the Angel of Death in front of him^{-asws} with the service, and that they right and the left

are more noble than that, like the priding of the entourage of the king upon the more nearness of their places from their king.

وَكَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي بَعْضِ أَحَادِيثِهِ إِنَّ الْمَلَائِكَةَ أَشْرَفُهَا عِنْدَ اللَّهِ أَشَدُّهَا لِعَلِيٍّ بْنِ أَبِي طَالِبٍ حُبًّا وَإِنَّهُ قَسَمَ الْمَلَائِكَةُ فِيمَا بَيْنَهَا وَ الَّذِي شَرَفَ عَلَيًّا عَلَى جَمِيعِ الْوَرَى بَعْدَ مُحَمَّدٍ الْمُصْطَفَى

And Rasool-Allah^{-saww} was saying in one of his^{-saww} Ahadeeth: 'The Angels, their nobility in the Presence of Allah^{-azwj} is (based upon) the intensity of their love for Ali^{-asws} Bin Abu Talib^{-asws}, and that the Angels tend to swear in what is between them: 'By the One^{-azwj} Who Ennobled Ali^{-asws} over the entirety of the beings after Muhammad^{-saww}, the Chosen one!'

وَيَقُولُ مَرَّةً إِنَّ مَلَائِكَةَ السَّمَاوَاتِ وَالْحُجُبِ يَشْتَفُونَ إِلَى رُؤْيَا عَلِيٍّ بْنِ أَبِي طَالِبٍ كَمَا تَشْتَفِي الْوَالِدَةُ الشَّفِيقَةُ إِلَى وَلَدِهَا الْبَارِ الشَّفِيقِ الْآخِرِ مَنْ بَقِيَ عَلَيْهَا بَعْدَ عَشْرَةِ دَفَنَتِهِمْ

And he^{-saww} was saying another time: 'The Angels of the skies and the Veils are desirous to sight Ali^{-asws} Bin Abu Talib^{-asws} just as the mother tends to desire to (sight) her righteous son, the last one from the ones who survived upon her after ten she had buried (died).

فَكَانَ هَؤُلَاءِ النَّصَابُ يَقُولُونَ إِلَى مَنْ يَقُولُ مُحَمَّدٌ جَبْرَيْلُ وَمِيكَائِيلُ وَالْمَلَائِكَةُ كُلُّ ذَلِكَ تَفْخِيمٌ لِعَلِيٍّ وَ تَعْظِيمٌ لِشَأْنِهِ وَ يَقُولُ اللَّهُ تَعَالَى لِعَلِيٍّ حَاصٌّ مِنْ دُونِ سَائِرِ الْخَلْقِ بَرْتِنًا مِنْ رَبِّ وَ مِنْ مَلَائِكَةٍ وَ مِنْ جَبْرَيْلٍ وَ مِيكَائِيلَ هُمْ لِعَلِيٍّ بَعْدَ مُحَمَّدٍ مُفَضَّلُونَ وَ بَرْتِنًا مِنْ رُسُلِ اللَّهِ الَّذِينَ هُمْ لِعَلِيٍّ بَعْدَ مُحَمَّدٍ مُفَضَّلُونَ

So those *Nasibis* were saying, 'Up to when will Muhammad^{-saww} be saying: 'Jibraeel^{-as}, and Mikaeel^{-as}, and the Angels, all of them are priding for Ali^{-asws} and in reverence to his^{-asws} glory? And Allah^{-azwj} the Exalted is Saying for Ali^{-asws} in particular from besides the rest of the people? We are disavowed from a Lord^{-azwj}, and from Angels, and from Jibraeel^{-as}, and Mikaeel^{-as} who are preferring to Ali^{-asws} after Muhammad^{-saww}. And we are disavowed from the Rasools^{-as} of Allah^{-azwj}, those are preferring to Ali^{-asws} Bin Abu Talib^{-asws} after Muhammad^{-saww}'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا سَلْمَانَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ صَدَّقَ قَوْلَكَ وَ وَفَّقَكَ رَأْيَكَ وَ إِنَّ جَبْرَيْلَ عَنِ اللَّهِ تَعَالَى يَقُولُ يَا مُحَمَّدُ سَلْمَانُ وَ الْمِقْدَادُ أَخَوَانِ مُتَصَافِيَانِ فِي وِدَادِكَ وَ وِدَادِ عَلِيٍّ أَخِيكَ وَ وَصِيَّتِكَ وَ صَفِيَّتِكَ وَ هُمَا فِي أَصْحَابِكَ كَجَبْرَيْلَ وَ مِيكَائِيلَ فِي الْمَلَائِكَةِ

Then Rasool-Allah^{-saww} said: 'O Salman^{-ra}! Allah^{-azwj} has Ratified your^{-ra} words and Harmonised your^{-ra} view, and that Jibraeel^{-as} is saying on behalf of Allah^{-azwj} the Exalted: 'O Muhammad^{-saww}! Salman^{-ra}, and Al-Miqdad^{-ra} are brothers, similar regarding your^{-saww} cordiality, and the cordiality of your^{-saww} brother^{-asws}, and your^{-asws} successor^{-asws}, and your^{-saww} elite, and they^{-as} are both among your^{-saww} companions, like Jibraeel^{-as} and Mikaeel^{-as} are among the Angels.

عَدُوَانِ لِمَنْ أَبْغَضَ أَحَدَهُمَا وَلِيَّانِ لِمَنْ وَالَاهُمَا وَ إِلَى مُحَمَّدًا وَ عَلِيًّا عَدُوَانِ لِمَنْ عَادَى مُحَمَّدًا وَ عَلِيًّا وَ أَوْلِيَاءَهُمَا

They^{-as} are both enemies to the one is inimical to one of them^{-as}, and are friends of the one who befriends them^{-as}, and befriends Muhammad^{-saww} and Ali^{-asws}, and are enemies of the one who is inimical to Muhammad^{-saww} and Ali^{-asws} and their^{-asws} friends.

وَلَوْ أَحَبَّ أَهْلُ الْأَرْضِ سُلْمَانَ وَ الْمِقْدَادَ كَمَا يُحِبُّهُمَا مَلَائِكَةُ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ لِمَحْضٍ وَ دَادِيهَا لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ مُوَالِيَهُمَا لِأَوْلِيَائِهِمَا وَ مُعَادَاتِهِمَا لِأَعْدَائِهِمَا لَمَا عَذَّبَ اللَّهُ أَحَدًا مِنْهُمْ بِعَذَابِ النَّبَةِ

And if the inhabitants of the earth were to love Salman^{-ra} and Al-Miqdad^{-ra} just as the Angels of the skies and the Veils, and the Chair, and the Throne love them^{-as} with the purity of their^{-as} cordiality to Muhammad^{-saww} and Ali^{-asws}, and their^{-as} friendship to their^{-asws} friends, and their^{-as} enmity to their^{-asws} enemies – Allah^{-azwj} would not Punish anyone from them with the Punishment, under no circumstances!’

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَلَمَّا قَالَ ذَلِكَ رَسُولُ اللَّهِ ص فِي سُلْمَانَ وَ الْمِقْدَادِ سُرَّ بِهِ الْمُؤْمِنُونَ وَ انْقَادُوا وَ سَاءَ ذَلِكَ الْمُنَافِقِينَ فَعَانَدُوا وَ عَابُوا وَ قَالُوا يَمْدَحُ مُحَمَّدٌ ص الْأَبَاعِدَ وَ يَتْرُكُ الْأَدْنَى مِنْ أَهْلِهِ لَا يَمْدَحُهُمْ وَ لَا يَذْكُرُهُمْ

Al-Hussain^{-asws} Bin Ali^{-asws} said: ‘So when Rasool-Allah^{-saww} said that regarding Salman^{-ra} and Al-Miqdad^{-ra}, the Momineen were cheerful due to it and submitted to it, and that hurt the hypocrites, so they were obstinate and refused, and said, ‘Muhammad^{-saww} praises the far ones – and he^{-saww} neglects the near ones from his^{-saww} own family. He^{-saww} neither praises them nor mentions them’.

فَانْصَلَ ذَلِكَ بِرَسُولِ اللَّهِ ص وَ قَالَ مَا لَهُمْ لِحَاكُمُ اللَّهَ يَبْعُونَ لِلْمُسْلِمِينَ السُّوءَ وَ هَلْ نَالَ أَصْحَابِي مَا نَالُوهُ مِنْ دَرَجَاتِ الْفَضْلِ إِلَّا بِحُبِّهِمْ لِي وَ لِأَهْلِ بَيْتِي

That was transmitted to Rasool-Allah^{-saww}, so he^{-saww} said: ‘What is it to them? May Allah^{-azwj} Curse them! They are wanting evil for the Muslims, and can my^{-saww} companion attain what he can attain from the meritorious levels except with their love for me^{-saww} and for the People^{-asws} of my^{-saww} Household.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْكُمْ لَمْ تُؤْمِنُوا حَتَّى يَكُونَ مُحَمَّدٌ وَ آلُهُ أَحَبَّ إِلَيْكُمْ مِنْ أَنْفُسِكُمْ وَ أَهَالِكُمْ وَ أَمْوَالِكُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعاً

By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! You all will never be believing until Muhammad^{-saww} and his^{-saww} Progeny^{-asws} happen to be more beloved to you than your own selves and your family, and your wealth, and the ones in the earth in their entirety’.

ثُمَّ دَعَا عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع فَعَمَّهُمْ بِعَبَائِهِ الْقَطَوَانِيَّةِ ثُمَّ قَالَ هَؤُلَاءِ خَمْسَةٌ لَا سَادِسَ لَهُمْ مِنَ الْبَشَرِ

Then he^{-saww} called for Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and he^{-saww} covered them with his^{-saww} Al-Qatwany cloak, then said: ‘They are five, there being no sixth for them^{-asws} from the humans’.

ثُمَّ قَالَ أَنَا خَرْتُ لِمَنْ خَارَهُمْ وَ سَلِمْتُ لِمَنْ سَالَهُمْ

Then he^{-saww} said: ‘I^{-saww} am at war to the one who is at war with them^{-asws}, and am at peace to the one who is at peace with them^{-asws}’.

فَقَامَتْ أُمُّ سَلَمَةَ فَرَفَعَتْ جَانِبَ الْعَبَاءِ لِيَدْخُلَ فَكَفَّمَهَا رَسُولُ اللَّهِ ص وَ قَالَ لَسْتُ هُنَاكَ وَ أَنْتِ فِي خَيْرٍ وَ إِلَى خَيْرٍ فَانْقَطَعَ عَنْهَا طَمَعُ الْبَشَرِ

Umm Salma^{-ra} said, and she^{-ra} raised the cloak in order to enter, but Rasool-Allah^{-saww} pulled it away and said: 'Not over there and even though you^{-ra} are in goodness and towards goodness'.

وَكَانَ جِبْرِيلُ مَعَهُمْ فَقَالَ يَا رَسُولَ اللَّهِ وَ أَنَا سَادِسُكُمْ فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ وَ أَنْتَ سَادِسُنَا

And Jibraeel^{-as} was with them^{-asws}, and he^{-as} said: 'O Rasool-Allah^{-saww}! And I^{as} am your^{-asws} sixth'. So Rasool-Allah^{-saww} said: 'Yes, you^{-as} are our^{-asws} sixth'.

فَارْتَفَعَى السَّمَاوَاتِ وَ قَدْ كَسَاهُ اللَّهُ مِنْ زِيَادَةِ الْأَنْوَارِ مَا كَادَتْ الْمَلَائِكَةُ لَا تَنْبُتُهُ حَتَّى قَالَ بَعْ بَعْ مِنْ مِثْلِي أَنَا جِبْرِيلُ سَادِسُ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ ع

So he^{-as} rose to the skies and Allah^{-azwj} had Clothed him^{-as} from an increase of the radiance what the Angels could almost not identify, until he^{-as} said: 'Congratulations! Congratulations! Who is like me^{-as}? I^{-as} am Jibraeel^{-as}, the sixth of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَذَلِكَ مَا فَضَّلَ اللَّهُ بِهِ جِبْرِيلَ عَلَى سَائِرِ الْمَلَائِكَةِ فِي الْأَرْضِينَ وَ السَّمَاوَاتِ

And that is what Allah^{-azwj} Merited Jibraeel^{as} with over the rest of the Angels – in the earths and the skies'.

قَالَ ثُمَّ تَنَاولَ رَسُولُ اللَّهِ ص الْحُسَيْنَ بِيَمِينِهِ وَ الْحُسَيْنَ بِشِمَالِهِ فَوَضَعَ هَذَا عَلَى كَاهِلِهِ الْأَيْمَنِ وَ هَذَا عَلَى كَاهِلِهِ الْأَيْسَرِ ثُمَّ وَضَعَهُمَا فِي الْأَرْضِ فَمَشَى بَعْضُهُمَا إِلَى بَعْضٍ يَتَجَادَبَانِ ثُمَّ اصْطَرَعَا فَجَعَلَ رَسُولُ اللَّهِ ص يَقُولُ لِلْحُسَيْنِ إِيهَآ أَبَا مُحَمَّدٍ فَيَقْوَى الْحُسَيْنُ فَيَكَاذُ يَغْلِبُ الْحُسَيْنُ

He^{-asws} said: 'Then Rasool-Allah^{-saww} grabbed Al-Hassan^{-asws} by his^{-saww} right hand, and Al-Husayn^{-asws} by his^{-saww} left hand, and placed this one upon his^{-saww} right shoulder, and this one upon his^{-saww} left shoulder, then placed both of them^{-asws} upon the ground. So they started walking towards each other, grappling, then wrestling. So Rasool-Allah^{-saww} went on saying to Al-Hassan^{-asws}: 'Ayha! (Come on), O Abu Muhammad^{-asws}!' So, Al-Hassan^{-asws} was strengthened and almost overcame Al-Husayn^{-asws}. Then Al-Husayn^{-asws} got stronger and resisted him^{-asws}.

ثُمَّ يَقْوَى الْحُسَيْنُ فَيُقَاوِمُهُ فَقَالَتْ فَاطِمَةُ ع يَا رَسُولَ اللَّهِ أَ تُشَجِّعُ الْكَبِيرَ عَلَى الصَّغِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أَمَا إِنَّ جِبْرِيلَ وَ مِيكَائِيلَ كُلَّمَا قُلْتُ لِلْحُسَيْنِ إِيهَآ أَبَا مُحَمَّدٍ قَالَا لِلْحُسَيْنِ إِيهَآ أَبَا عَبْدِ اللَّهِ فَلِذَلِكَ قَامَا وَ تَسَاوَيَا

(Syeda) Fatima^{-asws} said: 'O Rasool-Allah^{-saww}! Are you^{-saww} emboldening the elder over the younger?' So Rasool-Allah^{-saww} said to her^{-asws}: 'O Fatima^{-asws}! But, Jibraeel^{-as} and Mikaeel^{-as}, are as I^{-saww} said to Al-Hassan^{-asws}, 'Ayha! (Come on) – O Abu Muhammad^{-asws}!' They both said to Al-Husayn^{-asws}: 'Ayha! (Come on) – O Abu Abdullah^{-asws}!' Thus, they^{-asws} were both strengthened and equalised.

أَمَا إِنَّ الْحُسَيْنَ وَ الْحُسَيْنَ لَمَّا كَانَ يَقُولُ رَسُولُ اللَّهِ ص إِيهَآ أَبَا مُحَمَّدٍ وَ يَقُولُ جِبْرِيلُ إِيهَآ أَبَا عَبْدِ اللَّهِ لَوْ رَأَى كُلُّ وَاحِدٍ مِنْهُمَا حَمْلَ الْأَرْضِ بِمَا عَلَيْهَا مِنْ جَبَالِهَا وَ بَحَارِهَا وَ تِلَافِهَا وَ سَائِرِ مَا عَلَى ظَهْرِهَا لَكَانَ أَخَفَّ عَلَيْهِمَا مِنْ شَعْرَةٍ عَلَى أَبْدَانِهِمَا

But, Al-Hassan^{-asws} and Al-Husayn^{-asws}, when Rasool-Allah^{-saww} was saying to Al-Hassan^{-asws}: ‘Ayha! (Come on) – O Abu Muhammad^{-asws}!’ and Jibraeel^{-as} was saying: ‘Ayha! (Come on) – O Abu Abdullah^{-asws}!’ Had each one of them wished to carry the earth along with whatever was from its mountains, and its oceans, and its hills, and the rest of what is upon its surface, it would have been lighter upon them^{-asws} both than a single hair upon their^{-asws} bodies.

وَأَمَّا تَقَاوَمًا لِأَنَّ كُلَّ وَاحِدٍ مِنْهُمَا نَظِيرُ الْآخَرِ هَذَانِ قُرَّتَا عَيْنِي وَ تَمَرَّتَا فُؤَادِي هَذَانِ سَدَا ظَهْرِي هَذَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا وَ جَدُّهُمَا رَسُولُ اللَّهِ خَيْرُهُمَا أَجْمَعِينَ

And rather, they^{-asws} were both strengthened because each one of them^{-asws} was a match for the other. These two are the delights of my^{-saww} eyes, and the fruits of my^{-saww} heart. These two are the support of my^{-saww} back. These two are the chiefs of the youths of the inhabitants of the Paradise, from the former ones and the latter ones, and their^{-asws} father^{-asws} is better than them^{-asws}, and their^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} is better than all of them^{-asws} together’.

قَالَ ع فَلَمَّا قَالَ ذَلِكَ رَسُولُ اللَّهِ ص قَالَتِ الْيَهُودُ وَ النَّوَاصِبُ إِلَى الْآنَ كُنَّا نُبْغِضُ جَبْرِئِيلَ وَحَدَهُ وَ الْآنَ قَدْ صِرْنَا أَيْضًا نُبْغِضُ مِيكَائِيلَ لِإِدْعَائِهِمَا لِمُحَمَّدٍ وَ عَلِيِّ إِبْنَاهُمَا وَ لَوْلَدِيهِ فَقَالَ تَعَالَى مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ جِبْرِيلَ وَ مِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ.

So when Rasool-Allah^{-saww} said that, the Jews and the *Nasibis* (got the news they) said, ‘Up to now were used to hate Jibraeel^{-as} alone, and now we have come to hate Mikaeel^{-as} as well, for their^{-as} support to Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} sons^{-asws}’. So Allah^{-azwj} Mighty and Majestic Said: ***One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikaeel, so Allah is an enemy to the Kafirs [2:98]***¹⁵².

13- يل، الفضائل لابن شاذان رَوَى أَنَّهُ ع كَانَ ذَاتَ يَوْمٍ عَلَى مَنِيرِ الْبَصْرَةِ إِذْ قَالَ أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي سَلُونِي عَنْ طُرُقِ السَّمَاوَاتِ فَإِنِّي أَعْرِفُ بِهَا مِنْ طُرُقِ الْأَرْضِ

(The book) ‘Al-Fazaail’ of Ibn Shazaan – It is reported that one day he^{-asws} was upon the pulpit of Al-Basra, when he^{-asws} said: ‘O you people! Ask me^{-asws} before you lose me^{-asws}! Ask me^{-asws} about pathways of the skies for I^{-asws} am more knowing with these than the roads of the earth’.

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ وَسْطِ الْقَوْمِ وَ قَالَ لَهُ أَتَيْتُ جَبْرِئِيلَ فِي هَذِهِ السَّاعَةِ فَرَمَقَ بِطَرَفِهِ إِلَى السَّمَاءِ ثُمَّ رَمَقَ بِطَرَفِهِ إِلَى الْمَشْرِقِ ثُمَّ رَمَقَ بِطَرَفِهِ إِلَى الْمَغْرِبِ فَلَمْ يَجِدْ مَوْطِنًا فَالْتَمَتَ إِلَيْهِ فَقَالَ يَا ذَا السَّيِّئِ أَأَنْتَ جَبْرِئِيلُ

A man, from the midst of the people, stood up to him^{-asws} and said to him^{-asws}, ‘Where is Jibraeel^{-as} at this moment?’ He^{-asws} shot a glance towards the sky, then glanced towards the east, then towards the west, but he^{-asws} could not find any place, so he^{-asws} turned to him and said: ‘O you sheykh! You are Jibraeel^{-as}!’

قَالَ فَصَفَّقَ طَائِرًا مِنْ بَيْنِ النَّاسِ فَصَجَّ الْحَاضِرُونَ وَ قَالُوا نَشْهَدُ أَنَّكَ خَلِيفَةُ رَسُولِ اللَّهِ ص حَقًّا.

¹⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 12

He (the narrator) said, 'Birds flapped in between the people (i.e., total silence). Then the attendees clamoured and said, 'We testify you^{-asws} are a caliph of Rasool-Allah^{-saww} truly'.¹⁵³

14- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ بَكْرِ بْنِ أَحْمَدَ الْقَصْرِيِّ عَنْ أَبِي مُحَمَّدٍ الْعَشْكَرِيِّ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ع يَقُولُ لَيْلَةَ أُسْرَى بِي رَبِّي عَزَّ وَ جَلَّ رَأَيْتُ فِي بَطْنَانِ الْعَرْشِ مَلَكًا يَبْدُو سَيْفٌ مِنْ نُورٍ يَلْعَبُ بِهِ كَمَا يَلْعَبُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِذِي الْفَقَارِ وَ إِنَّ الْمَلَائِكَةَ إِذَا اشْتَأَفُوا إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع نَظَرُوا إِلَى وَجْهِ ذَلِكَ الْمَلِكِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Muhammad Bin Ahmad Bin Al-Husayn Al Baghdadi, from Ahmad Bin Ali Fazl, from Bakr Bin Ahmad Al Qasry,

'From Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'I^{-asws} heard my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} saying: 'On the night my^{-saww} Lord^{-azwj} Mighty and Majestic Ascended me^{-asws} (to the skies), I^{-saww} saw an Angel in the interior of the Throne having a sword of light in his hand, playing with it like what Ali^{-asws} Bin Abu Talib^{-asws} tends to play with Zulfiqar, and the Angels, whenever they are desirous to Ali^{-asws} Bin Abu Talib^{-asws}, they look at the face of that Angel.

فَقُلْتُ يَا رَبِّ هَذَا أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَ ابْنُ عَمِّي فَقَالَ يَا مُحَمَّدُ هَذَا مَلَكٌ خَلَقْتُهُ عَلَى صُورَةِ عَلِيٍّ ع يَعْبُدُنِي فِي بَطْنَانِ عَرْشِي تُكْتَبُ حَسَنَاتُهُ وَ تَسْبِيحُهُ وَ تَقْدِيسُهُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى يَوْمِ الْقِيَامَةِ.

I^{-saww} said: 'O Lord^{-azwj}! This is my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, and son^{-asws} of my^{-saww} uncle^{-as}. He^{-azwj} Said: "O Muhammad^{-saww}! This is an Angel I^{-azwj} Created upon the image of Ali^{-asws}. He worships Me^{-azwj} in the interior of My^{-azwj} Throne. His good deeds, and his glorifications, and his extolling the Holiness is written for Ali^{-asws} Bin Abu Talib^{-asws} up to the Day of Qiyamah".¹⁵⁴

15- كشف، كشف الغمة من كفاية الطالِبِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَرَرْتُ لَيْلَةَ أُسْرَى بِي إِلَى السَّمَاءِ فَإِذَا أَنَا بِمَلَكٍ جَالِسٍ عَلَى مِنْبَرٍ مِنْ نُورٍ وَ الْمَلَائِكَةُ تَحْدِقُ بِهِ فَقُلْتُ يَا جِبْرِئِيلُ مَنْ هَذَا الْمَلِكُ قَالَ أَذُنٌ مِنْهُ وَ سَلَامٌ عَلَيْهِ

(The book) 'Kashaf Al Ghumma', from (the book) 'Kifayat Al Talib', from Anas (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'On the night there was an ascension with me^{-saww} to the sky, I^{-saww} passed on and there I^{-saww} was with an Angel seated upon a pulpit of light, and the Angels were staring at him. I^{-saww} said: 'O Jibrael^{-as}! Who is this Angel?' He^{-as} said: 'Go near to him and greet unto him'.

فَدَنَوْتُ مِنْهُ وَ سَلَّمْتُ عَلَيْهِ فَإِذَا أَنَا بِأَخِي وَ ابْنِ عَمِّي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقُلْتُ يَا جِبْرِئِيلُ سَبِّحْنِي إِلَى السَّمَاءِ الرَّابِعَةِ

I^{-saww} went near him and greeted unto him, and there I^{-saww} was with my^{-saww} brother^{-asws} and son^{-asws} of my^{-saww} uncle^{-as}, Ali^{-asws} Bin Abu Talib^{-asws}. I^{-saww} said: 'O Jibrael^{-as}! Ali^{-asws} has preceded me^{-saww} to the fourth sky!'

¹⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 13

¹⁵⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 14

فَقَالَ لِي يَا مُحَمَّدُ لَا وَ لَكِنَّ الْمَلَائِكَةَ شَكَّتْ حُبَّهَا لِعَلِيِّ ع فَخَلَقَ اللَّهُ هَذَا الْمَلَكَ مِنْ نُورٍ عَلَى صُورَةِ عَلِيِّ فَالْمَلَائِكَةُ تَزُورُهُ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ وَ يَوْمِ جُمُعَةٍ سَبْعِينَ أَلْفَ مَرَّةٍ وَ يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ وَ يُهْدُونَ ثَوَابَهُ لِمُحِبِّ عَلِيِّ ع.

He^{-as} said to me^{-saww}: ‘O Muhammad^{-saww}! No, but the Angels complained of their love for Ali^{-asws}, so Allah^{-azwj} Created this Angel from light upon the image of Ali^{-asws}. So, the Angels a visiting him^{-asws} during every Friday night and day of Friday, seventy thousand times, and they are glorifying Allah^{-azwj}, and extolling His^{-azwj} Holiness, and they are guiding its Rewards for the ones loving Ali^{-asws}’.¹⁵⁵

16- ما، الأمايلي للشيخ الطوسي الفحام عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنِ الْبَاقِرِ ع عَنْ جَابِرٍ قَالَ: كُنْتُ أَمَامِي أَمِيرِ الْمُؤْمِنِينَ ع عَلَى الْفُرَاتِ إِذْ خَرَجَتْ مَوْجَةٌ عَظِيمَةٌ فَعَطَّتْهُ حَتَّى اسْتَرَّتْ عَنِّي ثُمَّ انْحَسَرَتْ عَنْهُ وَ لَا رُطُوبَةَ عَلَيْهِ فَوَجَّهْتُ لِذَلِكَ وَ تَعَجَّبْتُ وَ سَأَلْتُهُ عَنْهُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Al-Baqir^{-asws}, from Jabir who said, ‘I was walking with Amir Al-Momineen^{-asws} at Euphrates, when a large wave came out and covered him^{-asws} to the extent that he^{-asws} was covered from me. Then it receded from him^{-asws}, and there was no wetness upon him^{-asws}. I was aggravated at that and wondered, and I asked him^{-asws} about it.

فَقَالَ وَ رَأَيْتَ ذَلِكَ قَالَ قُلْتُ نَعَمْ قَالَ إِنَّمَا الْمَلَكُ الْمُؤَكَّلُ بِالْمَاءِ فَرِحَ فَسَلَّمَ عَلَيَّ وَ اعْتَنَنِي.

He^{-asws} said: ‘And you saw that?’ I said, ‘Yes’. He^{-asws} said: ‘But rather is was the Angel allocated with the water. He came out rejoicing, greeted unto me^{-asws} and hugged me^{-asws}’.¹⁵⁶

17- كشف، كشف الغمة مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ اتَّخَذَ عَلِيٌّ بَنَ أَبِي طَالِبٍ ع أَخًا مِنْ أَهْلِ السَّمَاءِ إِسْرَافِيلُ ثُمَّ مِيكَائِيلُ وَ أَوَّلُ مَنْ أَحَبَّهُ مِنْ أَهْلِ السَّمَاءِ حَمَلَةُ الْعَرْشِ ثُمَّ رِضْوَانُ حَازِنُ الْجَنَّةِ ثُمَّ مَلَكُ الْمَوْتِ وَ إِنَّ مَلَكَ الْمَوْتِ يَرْحَمُ عَلَى مُحِبِّي عَلِيٍّ بَنِ أَبِي طَالِبٍ ع كَمَا يَرْحَمُ عَلَى الْأَنْبِيَاءِ ع.

(The book) ‘Kashaf Al Ghumma’, from (the book) ‘Manaqib’ of al Khawarizmy, from Abdullah Bin Masoud who said,

‘Rasool-Allah^{-saww} said: ‘The first one from the inhabitants of the sky to take Ali^{-asws} Bin Abu Talib^{-asws} as a brother, is Israfeel^{-as}, then Mikaeel^{-as}, then Jibraeel^{-as}. And the first one from the inhabitants of the sky to love him^{-asws} are bearers of the Throne, then Rizwaan keeper of the Gardens, then Angel of death. And the Angel of death tends to be merciful upon the ones loving Ali^{-asws} Bin Abu Talib^{-asws} like what he is merciful upon the Prophets^{-as}’.¹⁵⁷

وَ مِنْ كِتَابِ كِفَايَةِ الطَّالِبِ عَنْ وَهَبِ بْنِ مُنْبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَعَثْتُ عَلِيًّا فِي سَرِيَّةٍ إِلَّا رَأَيْتُ جِبْرِئِيلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ وَ السَّحَابَةُ تُظِلُّهُ حَتَّى يَرْزُقَهُ اللَّهُ الظَّفَرَ.

And from the book ‘Kifayat Al Talib’ – From Wahab Bin Munbiya, from Abdullah Bin Masoud who said,

¹⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 15

¹⁵⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 16

¹⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 17 a

'Rasool-Allah^{-saww} said: 'I^{-saww} have not sent Ali^{-asws} in a battalion except I^{-saww} saw Jibraeel^{-as} on his^{-asws} right and Mikaeel^{-as} on his^{-asws} left, and the cloud shading him^{-asws}, until Allah^{-azwj} Graces him^{-asws} the victory".¹⁵⁸

18- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَصْبَاهَانَ بْنِ أَسْبُوزَنْ الدَّيْلَمِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْكَابِيِّ عَنْ الْقَعْنَبِيِّ عَنْ مُوسَى بْنِ وَرْدَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص قَالَ: لَيْلَةً أُسْرِيَ بِي إِلَى السَّمَاءِ الرَّابِعِ رَأَيْتُ صُورَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقُلْتُ يَا جَبْرَائِيلُ هَذَا عَلِيٌّ فَأُوجِي إِلَيَّ بِأَنَّ هَذَا مَلَكٌ خَلَقَهُ اللَّهُ فِي صُورَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَزُورُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ يُسَبِّحُونَ وَ يُكَبِّرُونَ وَ يُؤَازِرُهُمْ لِمُحِبِّي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Basharat Al-Mustafa^{-saww}' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Asbahan Bin Asbouzan Al Daylami, from Muhammad Bin Isa Al Kaby, from Al Qa'any, from Musa Bin Wardan, from Sabit, from Anas (well-known fabricator),

'The Prophet^{-saww} said: 'The night there was an ascension with me^{-saww} to the fourth sky, I^{-saww} saw an image of Ali^{-asws} Bin Abu Talib^{-asws}. I^{-saww} said: 'O Jibraeel^{-as}! This is Ali^{-asws}'. He^{-as} revealed to me^{-saww}: 'This is an Angel Allah^{-azwj} has Created in the image of Ali^{-asws} Bin Abu Talib^{-asws}. Seventy thousand Angels visit him during every day, glorifying, and exclaiming Takbeers, and their Rewards are for the ones loving Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁵⁹

19- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ أَحْمَدَ بْنِ يُوسُفَ مُعَنَّأً عَنِ الْحُسَيْنِ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ فِي قَوْلِهِ تَعَالَى إِذْ تُصْعِدُونَ وَ لَا تَلُودُونَ عَلَى أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ أَنْتُمْ تَحْمِلُونَ النَّاسَ عَنْ رَسُولِ اللَّهِ ص يَوْمَ أُخِذَ وَ لَمْ يَبْقَ مَعَهُ غَيْرُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ رَجُلٍ مِنَ الْأَنْصَارِ

Tafseer Furat Bin Ibrahim – Ja'far Bin Ahmad Bin Yusuf, transmitting from Al-Hassan who said, 'I heard Abdullah in Abbas saying,

'Regarding Words of the Exalted: **When you were ascending (the mount Ohad) and were not even glancing at anyone, and the Rasool kept calling you [3:153]**, 'The people fled away from Rasool-Allah^{-saww} on the day of Ohad and there did not remain anyone with him^{-saww} apart from Ali^{-asws} Bin Abu Talib^{-asws} and a man from the Helpers.

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ قَدْ صَنَعَ النَّاسُ مَا تَرَى فَقَالَ لَا وَ اللَّهُ يَا رَسُولَ اللَّهِ لَأَسْأَلَ عَنْكَ الْخَبْرَ مِنْ وَرَاءِ

The Prophet^{-saww} said: 'O Ali^{-asws}! The people have done what you^{-asws} see'. He^{-asws} said: 'No, by Allah^{-azwj}, O Rasool-Allah^{-saww}! I^{-asws} will not be asking about your^{-saww} news from behind'.

فَقَالَ لَهُ النَّبِيُّ ص أَمَا لَا فَاحْمِلْ عَلَى هَذِهِ الْكُتَيْبَةِ فَحَمَلَ عَلَيْهَا فَفَضَّهَا فَقَالَ جَبْرَائِيلُ ع لِرَسُولِ اللَّهِ ص إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ فَقَالَ النَّبِيُّ ص إِنِّي مِنْهُ وَ هُوَ مِنِّي فَقَالَ جَبْرَائِيلُ وَ أَنَا مِنْكُمَا.

The Prophet^{-saww} said to him^{-asws}: 'But no! Attack upon this battalion'. He^{-asws} attacked upon it and dispersed them. Jibraeel^{-as} said to Rasool-Allah^{-saww}: 'This, it is the consolation'. The Prophet^{-saww} said: 'I^{-saww} am from him^{-asws} and he^{-asws} is from me^{-saww}'. Jibraeel^{-as} said: 'And I^{-as} am from you^{-asws} both'.¹⁶⁰

¹⁵⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 17 b

¹⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 18

¹⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 19 a

فَأَقْبَلَ فَقَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا عَلِيًّا فَقَالَ يَا عَلِيُّ احْفَظْ عَلَيَّ الْبَابَ فَلَا يَدْخُلَنَّ أَحَدٌ الْيَوْمَ فَإِنَّ مَلَائِكَةً مِنْ مَلَائِكَةِ اللَّهِ اسْتَأْذَنُوا رَبَّهُمْ أَنْ يَتَحَدَّثُوا إِلَيَّ الْيَوْمَ إِلَى اللَّيْلِ فَأَقْعُدْ

He came back and said, 'It is narrated to me by Abdullah Bin Abbas,

'Rasool-Allah^{-saww} called Ali^{-asws} and said: 'O Ali^{-asws}! Guard the door unto me^{-saww}, so not one should enter today, for Angels from the Angels of Allah^{-azwj} has sought Permission of their Lord^{-azwj} to hold discussions with me^{-saww} today up to the night. So, be seated (at the door)'.

فَقَعَدَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى الْبَابِ فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَرَدَّهُ ثُمَّ جَاءَ وَسَطَ النَّهَارِ فَرَدَّهُ ثُمَّ جَاءَ عِنْدَ الْعَصْرِ فَرَدَّهُ وَ أَحْبَرَهُ أَنَّهُ قَدْ اسْتَأْذَنَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُمِائَةٍ مَلَكٍ

So, Ali^{-asws} Bin Abu Talib^{-asws} sat at the door. Umar Bin Al-Khattab came, but he^{-asws} returned him. Then he came at midday, but he^{-asws} returned him. Then he came in the afternoon, but he^{-asws} returned him and informed him that three hundred and sixty Angels has sought permission to see the Prophet^{-saww}.

فَلَمَّا أَصْبَحَ عُمَرُ غَدَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ بِمَا قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا ع فَقَالَ وَ مَا عَلَّمَكَ أَنَّهُ قَدْ اسْتَأْذَنَ عَلَيَّ ثَلَاثُمِائَةٍ مَلَكٍ وَ سِتُّونَ مَلَكٍ

When it was morning, Umar came to Rasool-Allah^{-saww} and informed him^{-saww} with what Ali^{-asws} Bin Abu Talib^{-asws} had said. Rasool-Allah^{-saww} called Ali^{-asws} and said: 'And what made you^{-asws} know that three hundred and sixty Angels had sought permission to see me^{-saww}?'

فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا مِنْهُمْ مَلَكٌ اسْتَأْذَنَ عَلَيْكَ إِلَّا وَ أَنَا أَسْمَعُ صَوْتَهُ بِأُذُنِي وَ أَعْقِدُ يَدَيَّ حَتَّى عَقَدْتُ ثَلَاثُمِائَةٍ وَ سِتِّينَ قَالَ صَدَقْتَ بِرَحْمَةِ اللَّهِ حَتَّى أَعَادَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا.

He^{-asws} said: 'By the One^{-azwj} Who Sent you^{-saww} with the truth! There was no Angel from them who had sought permission to see you^{-asws}, except and I^{-asws} heard his voice by my^{-asws} ears, and I^{-asws} counted with my^{-asws} hand, until I^{-asws} had counted three hundred and sixty'. He^{-saww} said: 'You^{-asws} speak the truth, may Allah^{-azwj} have Mercy on you^{-asws}!' – to the extent that Rasool-Allah^{-saww} repeated it thrice¹⁶¹.

20- فر، تفسیر فرات بن إبراهيم محمد بن عيسى بن زكريا الديهماني معنعنا عن أمير المؤمنين علي بن أبي طالب ع قال: دخلت على رسول الله ص و هو يقرأ سورة المائدة فقال اكتب فكتبته حتى انتهت إلى هذه الآية إنما وليكم الله و رسوله و الذين آمنوا ثم إن رسول الله ص حقق برأيه كأنه نائم و هو يملي بلسانه حتى فرغ من آخر السورة

Tafseer Furaat Bin Ibrahim – Muhammad Bin Isa Bin Zakariya Al Dihqan, transmitting,

'From Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'I^{-asws} entered to see Rasool-Allah^{-saww} and he^{-saww} was reciting Surah Al-Ma'idah. He^{-saww} said: 'Write it!' So, I^{-asws} wrote until I^{-asws} ended up to this Verse: **But rather, your Guardian is Allah, and His Rasool, and those who**

¹⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 19 b

are believing, [5:55]. Then Rasool-Allah^{-saww} moved his^{-saww} head as if he^{-saww} was sleeping and he^{-saww} was dictating by his^{-saww} tongue until he^{-saww} was free from the end of the Chapter.

ثُمَّ انْتَبَهَ فَقَالَ لِي أَكْتُبْ فَأَمْلَى عَلَيَّ مِنَ الْمَوْضِعِ الَّتِي خَفَقَ عِنْدَهَا فَعُلْتُ أَلَمْ تَمْلِ عَلَيَّ حَتَّى خَتَمْتُهَا فَقَالَ اللَّهُ أَكْبَرُ ذَلِكَ الَّذِي أَمْلَى عَلَيْكَ جِبْرِيلُ ع

Then he^{-saww} woke up and said to me^{-asws}: ‘Write’. He^{-saww} dictated to me^{-asws} from the subject matter at which he^{-saww} had drowsed at it, so I^{-asws} said: ‘Did you^{-saww} not just dictate unto me^{-asws} until you^{-saww} had ended it?’ He^{-saww} said: ‘Allah^{-azwj} is the Greatest! That is which Jibraeel^{-as} had dictated unto you^{-asws}’.

ثُمَّ قَالَ عَلَيَّ بُنْ أَبِي طَالِبٍ ع فَأَمْلَى عَلَيَّ رَسُولُ اللَّهِ ص سِتِّينَ آيَةً وَ أَمْلَى عَلَيَّ جِبْرِيلُ أَرْبَعًا وَ سِتِّينَ آيَةً.

Then Ali^{-asws} Bin Abu Talib^{-asws} said: ‘Rasool-Allah^{-saww} dictated sixty Verses unto me^{-asws}, and Jibraeel^{-as} dictated sixty-four Verses to me^{-asws}’.¹⁶²

21- يف، الطرائف أحمد بن حنبل في مسنده في حديث لئله بدر قال قال رسول الله ص من يستقي لنا من الماء فأخجم الناس فقام علي ع فاختصن قربة ثم أتى بئرا بعيدة الفجر مظلمة فأنحدر فيها

(The book) ‘Al Taraif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, in a Hadeeth of the night of Badr, said,

‘Rasool-Allah^{-saww} said: ‘Who will fetch water for us?’ The people flinched. Ali^{-asws} stood up and grabbed a container, then went to a distant well, its bottom was dark, so he^{-asws} lowered into it.

فَأَوْحَى اللَّهُ تَعَالَى إِلَى جِبْرِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ تَأْتَهُبُوا لِنَصْرَةِ مُحَمَّدٍ ص وَ حِزْبِهِ فَهَبَطُوا مِنَ السَّمَاءِ لَهُمْ لَعَطٌ يُدْعَرُ مِنْ سَمْعِهِ فَلَمَّا حَادُوا الْبُئْرَ سَلَّمُوا عَلَى عَلِيٍّ ع مِنْ عِنْدِ رَبِّهِمْ عَنْ آخِرِهِمْ إِكْرَامًا وَ تَبْجِيلًا.

Allah^{-azwj} the Exalted Revealed to Jibraeel^{-as} and Mikaeel^{-as} and Israfeel^{-as}: “Prepare to help Muhammad^{-saww} and his^{-saww} party!” They descended from the sky, having such a buzz for them, frightening the one who heard it. When they reached the well, they greeted unto Ali^{-asws} on behalf of their Lord^{-azwj}, up to their last one, as an honour and reverence”.¹⁶³

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ فِي مِصْبَاحِ الْأَنْوَارِ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص فِي حَفْرِ الْحَنْدَقِ وَ قَدْ حَفَرَ النَّاسُ وَ حَفَرَ عَلِيٌّ ع فَقَالَ لَهُ النَّبِيُّ ص بِأَيِّ مَنْ يَحْفَرُ وَ جِبْرِيلُ يَكْنُسُ التُّرَابَ بِيْنَ يَدَيْهِ وَ يُعِينُهُ مِيكَائِيلُ وَ لَمْ يَكُنْ يُعِينُ قَبْلَهُ أَحَدًا مِنَ الْخَلْقِ

(The books) ‘Kanz Jamir Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the sheykh Abu Ja’far Al Tusi in (the book) ‘Misbah Al Anwar’, by his chain from Jabir Bin Abdullah who said,

‘I was in the presence of Rasool-Allah^{-saww} in the ditch of (battle of) Al-Khandaq, and the people had dug and Ali^{-asws} had dug. The Prophet^{-saww} said to him^{-asws}: ‘By my^{-saww} father^{-as}! Who has dug and Jibraeel^{-as} was shaking the dust in front of him, and Mikaeel^{-as} assisting him, and no one from the people had seen anyone before him?’

¹⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 20

¹⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 21

ثُمَّ قَالَ النَّبِيُّ ص لِعُثْمَانَ بْنِ عَفَّانَ اخِفِرْ فَعَصَبَ عُثْمَانُ وَ قَالَ لَا يَرْضَى مُحَمَّدٌ أَنْ أَسْلَمْنَا عَلَى يَدِهِ حَتَّى أَمَرَنَا بِالْكَدِّ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مَنَّونَ عَلَيْكَ أَنْ أَسْلَمُوا الْآيَةَ.

Then the Prophet^{-saww} said to Usman Bin Affan: ‘Dig! Usman was angered and said, ‘Muhammad^{-saww} is not pleased that we have become Muslims upon his^{-saww} hand until now he^{-saww} is ordering us with the toiling’. Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}: ***They think they are conferring a favour upon you if they become Muslims. [49:17]***’¹⁶⁴

¹⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 22

CHAPTER 77 – DESCENT OF THE WATER FROM THE SKY FOR HIS^{-asws} WASHING

1- لي، الأماالي للصادوق صالح بن عيسى العجلي عن محمد بن علي بن علي عن محمد بن مائدة الأصهباني عن محمد بن ميمون عن جرير عن الأعمش عن أبي شقيق عن أنس قال: كنت عند رسول الله ص و رجلان من أصحابه في ليلة ظلماء مكثوا إذ قال لنا رسول الله ص افتحوا باب علي فأتينا باب علي ع فتفر أحدنا الباب نفراً خفياً إذ خرج علينا علي بن أبي طالب ع مستتر بإزار من صوف مرتب عليه في كفة سيف رسول الله ص

(The book) 'Al Amaali' of Al Sadouq — Salih Bin Isa Al Ijali, from Muhammad Bin Ali Bin Ali, from Muhammad Bin Mandah Al Asbahani, from Muhammad Bin Humeyd, from Jarier, from Al Amsh, from Abu Sufyan, from Anas (a well-known fabricator)-having said,

~~I was in the presence of Rasool Allah^{-saww} along with two men from his^{-saww} companions during an intensely dark night, when Rasool Allah^{-saww} said to us: 'Go to the door of Ali^{-asws}!'. We came to the door of Ali^{-asws} and one of us knocked the door with a light knocking, and Ali^{-asws} Bin Abu Talib^{-asws} came out to us, wearing a woollen trouser and shirt. In his^{-asws} hand was a sword of Rasool Allah^{-saww}.~~

فَقَالَ لَنَا أ حَدَّثَ حَدَّثَ فُلْنَا حَيْرَ أَمَرَنَا رَسُولُ اللَّهِ أَنْ نَأْتِيَ بَابَكَ وَ هُوَ بِالْأَثَرِ إِذْ أَقْبَلَ رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ قَالَ كَيْفَ قَالَ أَشِيرَ أَصْحَابِي بِمَا أَصَابَكَ الْبَارِحَةَ قَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ إِنِّي لَأَشْتَعِي فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَا يَشْتَعِي مِنْ الْحَقِّ

~~He^{-asws} said to us: 'Has anything new occurred?' We said, '(All is) good. Rasool Allah^{-saww} instructed us to come to your^{-asws} door, and he^{-saww} is coming in our tracks'. Then, Rasool Allah^{-saww} came and said: 'O Ali^{-asws}!'. He^{-asws} said: 'At your^{-saww} service!'. He^{-saww} said: 'Inform my^{-saww} companions with what afflicted you^{-asws} last night'. Ali^{-asws} said: 'O Rasool Allah^{-saww}! I^{-asws} am embarrassed'. Rasool Allah^{-saww} said: 'Allah^{-azwj} is not Embarrassed from the truth'.~~

قَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ أَصَابَنِي جَنَابَةُ الْبَارِحَةِ مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص فَطَلَبْتُ فِي الْبَيْتِ مَاءً فَلَمْ أَجِدِ الْمَاءَ فَبَعَثْتُ الْمِسْمَكَ كَذَا وَ الْحُسَيْنَ كَذَا فَابْتَلَا عَلِيَّ فَاسْتَلْقَيْتُ عَلَى قَفَايَ فَإِذَا أَنَا بِحَاتِفٍ مِنْ سَوَادِ الْبَيْتِ ثُمَّ يَا عَلِيُّ وَ اخَذَ السَّطْلَ وَ اغْتَسَلَ

~~Ali^{-asws} said: 'O Rasool Allah^{-saww}! I^{-asws} was hit by sexual impurity last night from Fatima^{-asws}, daughter^{-asws} of Rasool Allah^{-saww}, so I^{-asws} sought water in the house but could not find the water. I^{-asws} sent Al Hassan^{-asws} here and Al Husayn^{-asws} there, but they^{-asws} were both delayed unto me^{-asws}. So, I^{-asws} lay down on my^{-asws} back. There was a caller from the side of the house: 'Arise, O Ali^{-asws}, and take the container and wash!'~~

فَإِذَا أَنَا بِسَطْلٍ مِنْ مَاءٍ مَلُوءٍ عَلَيْهِ مِنْدِيلٌ مِنْ سُندُسٍ فَأَخَذْتُ السَّطْلَ وَ اغْتَسَلْتُ وَ مَسَحْتُ بِدَيْنِ الْبَنْدِيلِ وَ رَدَدْتُ الْبَنْدِيلَ عَلَى رَأْسِ السَّطْلِ فَقَامَ السَّطْلُ فِي الْمَوَاءِ فَسَطَّ مِنَ السَّطْلِ بُرْعَةٌ فَأَصَابَتْ هَامِي فَوَجَدْتُ بَرْدَهَا عَلَى قُرُونِي

~~There I^{-asws} was with a container full of water, having a towel of brocade. I^{-asws} took the container and washed and wipe my^{-asws} body with the towel and returned the towel upon the head of the container. The container stood in the air and some water spilt over from the container and hit my^{-asws} head. I^{-asws} found its coolness upon my^{-asws} heart'.~~

فَقَالَ النَّبِيُّ ص بَعِ يَا ابْنُ أَبِي طَالِبٍ أَصْبَحْتَ وَخَادِمُكَ جِبْرَائِيلُ أَمَّا الْمَاءُ فَمِنْ عَمْرِ الْكَوْثَرِ وَ أَمَّا السُّطُلُ وَ الْمِنْدِيلُ فَمِنْ الْجَنَّةِ كَذَا أَخْبَرَنِي جِبْرَائِيلُ
كَذَا أَخْبَرَنِي جِبْرَائِيلُ كَذَا أَخْبَرَنِي جِبْرَائِيلُ.

The Prophet^{-saww} said: ‘Congratulations! Congratulations, O son^{-asws} of Abu Talib^{-asws}! You^{-asws} woke up in the morning and your^{-asws} servant was Jibraeel^{as}. As for the water, it is from the rive Al Kawser, and as for the container and the towel, these are from the Paradise. Like that is how Jibraeel^{as} informed me^{-saww}! Like that is how Jibraeel^{as} informed me^{-saww}! Like that is how Jibraeel^{as} informed me^{-saww}!’.¹⁶⁵

يَح، الخرائج و الجرائح رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَبْدِ اللَّهِ بْنِ ذَاهِرٍ عَنِ الْأَعْمَشِ عَنْ أَبِي سَفْيَانَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص وَ أَبُو بَكْرٍ وَ عُمَرُ فِي لَيْلَةٍ مُكْفَهَرَةٍ فَقَالَ لَهُمَا النَّبِيُّ ص قُومَا فَأْتِيَا بَابَ حُجْرَةِ عَلِيٍّ فَذَهَبَا فَنَفَرَا الْبَابَ نَفَرًا خَفِيًّا وَ سَاقَ الْحَدِيثَ نَحْوًا مِمَّا مَرَّ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Al Amsh, from Abu Sufyan who said,

‘I was in the presence of the Prophet^{-saww}, and (so were) Abu Bakr and Umar, during an intensely dark night. The Prophet^{-saww} said to them both: ‘Stand and go to the door of the chamber of Ali^{-asws}!’ They went and knocked the door with a light knocking’ – and continued the Hadeeth approximate to what has passed”.¹⁶⁶

2- قب، المناقب لابن شهر آشوب عَبْدُ اللَّهِ بْنُ عَبَّاسٍ وَ مُحَمَّدُ الطَّوِيلُ عَنْ أَنَسٍ قَالَ صَلَّى رَسُولُ اللَّهِ ص فَلَمَّا رَكَعَ أَبْطَأَ فِي رُكُوعِهِ حَتَّى ظَنَنَّا أَنَّهُ نَزَلَ عَلَيْهِ وَخِي فَلَمَّا سَلَّمَ وَ اسْتَنَدَ إِلَى الْمِحْرَابِ نَادَى أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ كَانَ فِي آخِرِ الصَّفِّ يُصَلِّي فَأَنَاءَهُ فَقَالَ يَا عَلِيُّ لَحِقْتُ الْجَمَاعَةَ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdullah Bin Abbas and Humejd Al Taweel, from Anas (a well-known fabricator), said,

‘Rasool-Allah^{-saww} prayed Salat. When he^{-saww} performed Ruk’u, he^{-saww} delayed in his^{-saww} Ruk’u until we thought a Revelation had descended unto him^{-saww}. When he^{-saww} had performed Salam, leant upon the prayer niche, and called out: ‘Where is Ali^{-asws} Bin Abu Talib^{-asws}?’ And he^{-asws} was praying in the last row. He^{-saww} said: ‘O Ali^{-asws}! Join the congregation!’

فَقَالَ يَا نَبِيَّ اللَّهِ عَجَلٍ بِإِلَالِ الْإِقَامَةِ فَنَادَيْتُ الْحَسَنَ بِوَضُوْعِهِ فَلَمْ أَرَ أَحَدًا فَإِذَا أَنَا بِجَانِبٍ يَهْتِفُ يَا أَبَا الْحَسَنِ أَقْبِلْ عَنْ يَمِينِكَ فَالْتَفْتُ فَإِذَا أَنَا بِقُدْسٍ مِنْ دَهَبٍ مُعْطًى بِمِنْدِيلٍ أَخْضَرَ مُعْلَقًا

He^{-asws} said: ‘O Prophet^{-saww} of Allah^{-azwj}! Bilal had hastened the proclamation of Iqamah, so I^{-asws} called at Al-Hassan^{-asws} for the Wud’u (water), but I^{-asws} could not see anyone. There I^{-asws} was with a caller calling out: ‘O Abu Al-Hassan^{-asws}! Turn to your^{-asws} right’. I^{-asws} turned and there I^{-asws} was with a container of gold covered with a green towel cast (upon it).

فَرَأَيْتُ مَاءً أَشَدَّ بَيَاضًا مِنَ النَّلْجِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنَ مِنَ الزُّبْدِ وَ أَطْيَبَ رِيحًا مِنَ الْمِسْكِ فَتَوَضَّأْتُ وَ شَرِبْتُ وَ قَطَرْتُ عَلَى رَأْسِي قَطْرَةً وَجَدْتُ بَرْدَهَا عَلَى فُوَادِي وَ مَسَحْتُ وَجْهِي بِالْمِنْدِيلِ بَعْدَ مَا كَانَ الْمَاءُ يُصَبُّ عَلَى يَدَيَّ وَ مَا أَرَى شَخْصًا ثُمَّ جِئْتُ يَا نَبِيَّ اللَّهِ وَ لَحِقْتُ الْجَمَاعَةَ

¹⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 77 H 1 a

¹⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 77 H 1 b

I^{-asws} was with water more intensely whiter than the snow, and sweeter than the honey, and softer than the butter, and more aromatic than musk. I^{-asws} performed Wud'u, and drank, and sprinkled drops upon my^{-asws} head. I^{-asws} found its coolness upon my^{-asws} heart, and I^{-asws} wiped my^{-asws} face with the towel after the water had been poured upon my^{-asws} hands, and I^{-asws} did not see any person. Then I^{-asws} came, O Prophet^{-saww} of Allah^{-azwj} and joined the congregation'.

فَقَالَ النَّبِيُّ ص الْقُدْسُ مِنْ أَقْدَاسِ الْجَنَّةِ وَالْمَاءُ مِنَ الْكَوْثَرِ وَالْقَطْرَةُ مِنْ تَحْتِ الْعَرْشِ وَالْمِنْدِيلُ مِنَ الْوَسِيلَةِ وَالَّذِي جَاءَ بِهِ جِبْرِيلُ وَالَّذِي نَازَلَكَ الْمِنْدِيلُ مِيكَائِيلُ وَمَا زَالَ جِبْرِيلُ وَاضِعاً يَدَهُ عَلَى بَكْبَكَيْ يَقُولُ يَا مُحَمَّدُ قِفْ قَلِيلًا حَتَّى يَجِيءَ عَلَيَّ فَيُدْرِكَ مَعَكَ الْجَمَاعَةَ.

The Prophet^{-saww} said: 'The container is from the containers of Paradise, and the water is from Al-Kawser from beneath the Throne, and the towel is from Al-Waseela, and the one who came with it was Jibraeel^{-as}, and the one who gave you the towel is Mikaeel^{-as}. And Jibraeel^{-as} did not cease to place his^{-as} hand upon my^{-saww} knee saying: 'O Muhammad^{-saww}! Pause a while until Ali^{-asws} comes and catches up the congregational Salat with you^{-saww}''.¹⁶⁷

(The books) 'Al Fazaail' of Ibn Shehr Ashub, (and) 'Kitab Al Rowza' –

'From his^{-asws} merits: 'He^{-asws} was in one of his^{-asws} military expeditions and the Obligatory (Salat) had approached, and he^{-asws} could not find water to perfect the Wud'u with it. He^{-asws} shot a glance at the sky and the people were standing, looking on. Jibraeel^{-as} and Mikaeel^{-as} descended, and there was a container with Jibraeel^{-as} wherein was water, and with Mikaeel^{-as} was a towel.

3- يل، الفضائل لابن شاذان فض، كتاب الروضة من فضائله ع أَنَّهُ كَانَ فِي بَعْضِ غَزَوَاتِهِ وَقَدْ دَنَتِ الْفَرِيضَةُ وَلَمْ يَجِدْ مَاءً يُسْبِغُ بِهِ الْوُضُوءَ فَرَمَقَ السَّمَاءَ بَطَرْفِهِ وَالْحَلَقُ قِيَامَ يَنْظُرُونَ فَتَنَزَلَ جِبْرِيلُ وَمِيكَائِيلُ ع وَمَعَ جِبْرِيلَ سَطْلٌ فِيهِ مَاءٌ وَمَعَ مِيكَائِيلَ مِنْدِيلٌ فَوَضِعَ السَّطْلُ وَالْمِنْدِيلُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع فَأَسْبَغَ الْوُضُوءَ وَمَسَحَ وَجْهَهُ الْكَرِيمَ بِالْمِنْدِيلِ فَعِنْدَ ذَلِكَ عَرَجَا إِلَى السَّمَاءِ وَالْحَلَقُ يَنْظُرُونَ إِلَيْهِمَا.

They^{-as} placed the container and the towel in front of Amir Al-Momineen^{-asws}. He^{-asws} perfected the Wud'u and wiped his^{-asws} honourable face with the towel. During that, they^{-asws} ascended to the sky and the people were looking at them''.¹⁶⁸

4- يف، الطرائف أخطب حوارزم في المناقب عن أحمد بن محمد الدقاق عن أبي المظفر و ابن إبراهيم السيفي عن علي بن يوسف بن محمد بن حجاج عن الحسين بن جعفر بن محمد الجرجاني عن إسماعيل بن إسحاق بن سليمان، عن محمد بن علي الكفرتوثي عن حميد الطويل عن أنس بن مالك قال: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الْعَصْرِ وَ أَتْبَأَ فِي رُكُوعِهِ حَتَّى ظَنَنَّا أَنَّهُ قَدْ سَهَا وَ عَقَلَ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ أَوْجَزَ فِي صَلَاتِهِ وَ سَلَّمَ

(The book) 'Al Taraif' – Akhtab Khwarizm in (the book) 'Al Manaqib', from Ahmad Bin Muhammad Al Daqqaq, from Abu Al Muzaffer, and Ibn Ibrahim Al Sayfi, from Ali Bin Yusuf Bin Muhammad Bin Hajjaj, from Al-Husayn Bin Ja'far Bin Muhammad Al Jurjany, from Ismail Bin Is'haq Bin Suleyman, from Muhammad Bin Ali Al Kafartusy, from Humeyd Al Taweel, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah^{-saww} prayed Salat Al-Asr with us and prolonged in his^{-saww} Ruk'u until we thought that he^{-saww} had erred and was heedless. Then he^{-saww} raised his^{-saww} head and said: 'Allah^{-azwj}

¹⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 77 H 2

¹⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 77 H 3

Listens to the one praising Him^{-azwj'}. Then he^{-saww} abbreviated in his^{-saww} Salat and performed Salat.

ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ كَأَنَّهُ الْقَمَرُ لَيْلَةَ الْبَدْرِ فِي وَسْطِ النُّجُومِ ثُمَّ جَنَّا عَلَى رُكْبَتَيْهِ وَ بَسَطَ قَامَتَهُ حَتَّى تَلَذُّلَا الْمَسْجِدُ بِنُورِ وَجْهِهِ ثُمَّ رَمَى بَطْرِفَهُ إِلَى الصَّفِّ الْأَوَّلِ يَتَفَقَّدُ أَصْحَابَهُ رَجُلًا رَجُلًا ثُمَّ رَمَى نَظْرَهُ إِلَى الصَّفِّ الثَّانِي ثُمَّ رَمَى نَظْرَهُ إِلَى الصَّفِّ الثَّالِثِ يَتَفَقَّدُهُمْ رَجُلًا رَجُلًا رَسُولُ اللَّهِ ص

Then he^{-saww} turned towards us with his^{-saww} face as if it was the full moon on the night of the full moon in the midst of the stars. Then he^{-saww} knelt upon his^{-saww} knees and extended his^{-saww} stature until the Masjid shone with the Noor of his^{-saww} face. Then he^{-saww} shot a glance at the first row, counting his^{-saww} companions, man by man. Then he^{-saww} shot his^{-saww} glance at the second row, then shot his^{-saww} look at the third row. Rasool-Allah^{-saww} counted man by man.

ثُمَّ كَثُرَتِ الصُّفُوفُ عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ مَا لِي لَا أَرَى ابْنَ عَمِّي عَلِيَّ بْنَ أَبِي طَالِبٍ فَأَجَابَهُ عَلِيٌّ ع مِنْ آخِرِ الصُّفُوفِ وَ هُوَ يَقُولُ لَبَّيْكَ يَا رَسُولَ اللَّهِ فَتَنَادَى النَّبِيُّ ص بِأَعْلَى صَوْتِهِ اذْنُ مِيٍّ يَا عَلِيُّ

Then the rows were many to Rasool-Allah^{-saww}, then he^{-saww} said: 'What is the matter I^{-saww} do not see the son^{-asws} of my^{-saww} uncle^{-as} Ali^{-asws} Bin Abu Talib^{-asws}? Ali^{-asws} answered him^{-saww} from the last of the rows and he^{-asws} was saying: 'Here I^{-asws} am! Here I^{-asws} am, O Rasool-Allah^{-saww}!' Rasool-Allah^{-saww} called out at the top of his^{-saww} voice: 'Come near me^{-saww}, O Ali^{-asws}'.

فَمَا زَالَ يَتَخَطَّى رِقَابَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى دَنَا الْمُرْتَضَى مِنَ الْمُصْطَفَى وَ قَالَ النَّبِيُّ ص مَا الَّذِي خَلَّفَكَ عَنِ الصَّفِّ الْأَوَّلِ قَالَ شَكَّكْتُ أَنِّي عَلَى غَيْرِ طَهْرٍ فَأَتَيْتُ مَنْزِلَ فَاطِمَةَ ع فَتَنَادَيْتُ يَا حَسَنُ يَا حُسَيْنُ يَا فَضَّةُ فَلَمْ يُجِئْنِي أَحَدٌ

He^{-asws} did not cease to cut through the necks of the Emigrants and the Helpers until Al-Murtaza^{-asws} was close to Al-Mustafa^{-saww}. And the Prophet^{-saww} said: 'What is that which kept you^{-asws} behind from the first row?' He^{-asws} said: 'I^{-asws} doubted whether I^{-asws} was upon without cleanliness. So, I^{-asws} went to the house of (Syeda) Fatima^{-asws} and called out: 'O Hassan^{-asws}! O Husayn^{-asws}! O Fizza^{-ra}!' But no one answered me^{-asws}.

فَإِذَا يَخْتَفِ بِهَيْئَتِهِ مِنْ وَرَائِي وَ هُوَ يُنَادِي يَا أَبَا الْحَسَنِ يَا ابْنَ عَمِّ النَّبِيِّ التَّفَتُّ فَالتَّفَتُّ فَإِذَا أَنَا بِسَطْلٍ مِنْ دَهَبٍ وَ فِيهِ مَاءٌ وَ عَلَيْهِ مَنَدِيلٌ فَأَخَذْتُ الْمَنَدِيلَ فَوَضَعْتُهُ عَلَى مَنْكِبِي الْأَيْمَنِ وَ أَوْمَأْتُ إِلَى الْمَاءِ فَإِذَا الْمَاءُ يُبَيِّضُ عَلَى كَفِّي

Then I^{-asws} was with a caller calling out from behind me^{-asws}, and he was calling out: 'O Abu Al-Hassan^{-asws}! O son^{-asws} of an uncle^{-as} of the Prophet^{-saww}, turn around!' I^{-asws} turned around that there I^{-asws} was with a container of gold and there was water in it, and upon it was a towel. I^{-asws} took the towel and placed it upon my^{-asws} right shoulder and I^{-asws} gestured towards the water, and the water was poured upon my^{-asws} palm.

فَتَطَهَّرْتُ وَ أَسْبَعْتُ الطُّهْرَ وَ لَقَدْ وَجَدْتُهُ فِي لَيْنِ الزُّبْدِ وَ طَعْمِ الشَّهْدِ وَ رَائِحَةِ الْمِسْكِ ثُمَّ التَّفَتُّ وَ لَا أَدْرِي مَنْ أَخَذَهُ

I^{-asws} cleansed and perfected the cleansing, and I^{-asws} had found it in me^{-asws} the softness of butter, and taste of honey, and aroma of Musk. Then I^{-asws} turned around and I^{-asws} do not know who had taken it'.

فَتَبَسَّمَ النَّبِيُّ ص فِي وَجْهِهِ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ يَا أَبَا الْحَسَنِ أَلَا أُبَشِّرُكَ إِنَّ السَّطْرَ مِنَ الْجَنَّةِ وَ الْمَاءَ وَ الْمِنْدِيلَ مِنَ الْفِرْدَوْسِ الْأَعْلَى وَ الَّذِي هِيَكَ لِلصَّلَاةِ جَبْرِئِيلُ ع وَ الَّذِي مِنْكَ مِيكَائِيلُ ع

The Prophet^{-saww} smiled in his^{-asws} face and hugged him^{-asws} to him^{-saww}, and kissed between his^{-asws} eyes, then said: 'O Abu Al-Hassan^{-asws}! Shall I^{-saww} give you^{-asws} glad tidings? The container was from the Paradise, and the water and the towel were from the lofty Al-Firdows, and the one who prepared you^{-asws} for the Salat was Jibraeel^{as}, and the one who gave you^{-asws} the towel was Mikaeel^{as}.

وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا زَالَ إِسْرَافِيلُ قَابِضاً بِيَدَيْهِ عَلَى رُكْبَتَيْ حَتَّى لَحِقْتُ مَعِيَ الصَّلَاةَ وَ أَذْرَكْتُ ثَوَابَ ذَلِكَ أَفَقِيلُومُنِي النَّاسُ عَلَى حُبِّكَ وَ اللَّهُ تَعَالَى وَ مَلَائِكَتُهُ يُحِبُّونَكَ مِنْ فَوْقِ السَّمَاءِ.

By the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}! Israfeel^{-as} had not ceased to grab my^{-saww} hand keeping it upon my^{-saww} knees until you^{-asws} joined the Salat with me^{-saww} and realised the Rewards of that. Are the people blaming me^{-saww} upon you^{-asws} love? And Allah^{-azwj} the Exalted and His^{-azwj} Angels are loving you^{-asws} from above the sky".¹⁶⁹

5- مد، العمدة ابن المغازلي في مناقبه عن أحمد بن المظفر العطار عن عبد الله بن محمد بن عثمان عن أبي الحسن الرازي بالبصرة عن محمد بن مندة الأصفهاني عن محمد بن عبد الحميد عن الأعمش عن أبي سفيان عن أنس بن مالك قال: قال رسول الله ص لأبي بكر و عمر امضيا إلى علي ح حتى يُحدِّثَكُمَا مَا كَانَ مِنْهُ فِي لَيْلَتِهِ وَ أَنَا عَلَى أَثَرِكُمَا

(The book) 'Al Amdah' – Ibn Al Maghazili in his (book) 'Manaqib', from Ahmad Bin Al Muzaffar Al Attar, from Abdullah Bin Muhammad Bin Usman, from Abu Al-Hassan Al Rawy at Al Basra, from Muhammad Bin Mandah Al Asbahany, from Muhammad Bin Abul Hameed, from Al Amsh, from Abu Sufyan, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said to Abu Bakr and Umar: 'Go to Ali^{-asws} until he^{-asws} narrated to you what has happened from him^{-asws} during his^{-asws} night, and I^{-saww} am coming in your tracks'.

قَالَ أَنَسٌ فَمَضَيْتُ وَ مَضَيْتُ مَعَهُمَا فَاسْتَأْذَنَ أَبُو بَكْرٍ وَ عُمَرُ عَلَى عَلِيٍّ فَخَرَجَ إِلَيْهِمَا فَقَالَ يَا أَبَا بَكْرٍ حَدِّثْ شَيْءَ قَالَ لَا وَ مَا يَحْدُثُ إِلَّا خَيْرٌ قَالَ لِي النَّبِيُّ ص وَ لِعُمَرَ أَيْضاً امْضِ إِلَى عَلِيٍّ يُحَدِّثُكُمَا مَا كَانَ مِنْهُ فِي لَيْلَتِهِ

Anas said, 'They both went, and I went with them. Abu Bakr and Umar sought permission to see Ali^{-asws}. He^{-asws} came out to them. He^{-asws} said: 'O Abu Bakr! Has anything new occurred?' He said, 'No, and nothing new has occurred except good. The Prophet^{-saww} and to me and to Umar as well: 'Go to Ali^{-asws}, he^{-asws} will narrated to you what has happened from him^{-asws} during his^{-asws} night'.

فَجَاءَ النَّبِيُّ ص فَقَالَ يَا عَلِيُّ حَدِّثْهُمَا مَا كَانَ مِنْكَ فِي اللَّيْلِ فَقَالَ أَسْتَحْيِي يَا رَسُولَ اللَّهِ فَقَالَ حَدِّثْهُمَا إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ

The Prophet^{-saww} came and said: 'O Ali^{-asws}! Narrate to them what has happened from you^{-asws} during the night'. He^{-asws} said: 'I^{-asws} am embarrassed, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Narrated to them, surely Allah^{-azwj} is not Embarrassed from the truth'.

¹⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 77 H 4

فَقَالَ عَلِيٌّ أَرَدْتُ الْمَاءَ لِلطَّهَارَةِ وَ أَصْبَحْتُ وَ خِفْتُ أَنْ تَفُوتَنِي الصَّلَاةُ فَوَجَّهْتُ الْحَسْنَ فِي طَرِيقٍ وَ الْحُسَيْنَ فِي طَرِيقٍ فِي طَلَبِ الْمَاءِ فَأَبْطَأَ عَلَيَّ فَأَحْزَنَنِي ذَلِكَ

Ali^{-asws} said: 'I^{-asws} wanted the water for the cleansing and I^{-asws} had woken up in the morning and fear that the Salat might be missed by me^{-asws}. I^{-asws} diverted Al-Hassan^{-asws} in a road, and Al-Husayn^{-asws} in a road, in search of water, but they^{-asws} were delayed from me^{-asws}. That saddened me^{-asws}.

فَرَأَيْتُ السَّقْفَ قَدْ انشَقَّ وَ نَزَلَ عَلَيَّ مِنْهُ سَطْلٌ مُعْطًى بِمِنْدِيلٍ فَلَمَّا صَارَ فِي الْأَرْضِ نَحَيْتُ الْمِنْدِيلَ عَنْهُ وَ إِذَا فِيهِ مَاءٌ فَتَطَهَّرْتُ لِلصَّلَاةِ وَ اغْتَسَلْتُ وَ صَلَّيْتُ ثُمَّ ارْتَفَعَ السَّطْلُ وَ الْمِنْدِيلُ وَ التَّأَمَّ السَّقْفُ

Then I^{-asws} saw the ceiling to have split and a container descended unto me^{-asws} from it, covered by a towel. When it came to the ground, I^{-asws} removed the towel from it, and there was water in it. I^{-asws} cleaned for the Salat and washed, and I^{-asws} prayed Salat. Then the container and the towel were raised, and the ceiling joined up'.

فَقَالَ النَّبِيُّ ص أَمَّا السَّطْلُ فَمِنْ الْجَنَّةِ وَ أَمَّا الْمَاءُ فَمِنْ نَهْرِ الْكَوْثَرِ وَ أَمَّا الْمِنْدِيلُ فَمِنْ إِسْتَبْرَقِ الْجَنَّةِ مَنْ مِثْلِكَ يَا عَلِيُّ فِي لَيْلَتِكَ وَ جَبْرِئِيلُ يَخْدُمُكَ.

The Prophet^{-saww} said: 'As for the container, it is from the Paradise, and as for the water, it is from the river Al-Kawser, and as for the towel, it is from brocade of Paradise. Who is like you^{-asws}, O Ali^{-asws}, during your^{-asws} night and Jibraeel^{as} had served you^{-asws}'.¹⁷⁰

¹⁷⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 77 H 5

باب 78 تحف الله تعالى و هداياه و تحياته إلى رسول الله و أمير المؤمنين صلوات الله عليهما و على آلهما

CHAPTER 78 - GIFTS OF ALLAH^{-azwj} THE EXALTED, AND HIS^{-azwj} PRESENTS AND HIS^{-asws} SALUTATIONS TO RASOOL-ALLAH^{-saww} AND AMIR AL-MOMINEEN^{-asws}, MAY THE SALAWAT OF ALLAH^{-azwj} BE UPON THEM^{-asws} AND THEIR^{-asws} PROGENY^{-asws}

1- قب، المناقب لابن شهر آشوب ثابت عَنْ أَنَسٍ لَمَّا خَرَجَ النَّبِيُّ ص إِلَى غَزْوَةِ الطَّائِفِ فَبَيْنَمَا نَحْنُ بِعَمَامَةٍ فَأَدْخَلَ يَدَهُ تَحْتَهَا فَأَخْرَجَ رُْمَانًا فَجَعَلَ يَأْكُلُ وَ يُطْعِمُ عَلِيًّا ثُمَّ قَالَ لِقَوْمٍ رَمَوْهُ بِأَبْصَارِهِمْ هَكَذَا يَفْعَلُ كُلُّ نَبِيٍّ بِوَصِيِّهِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Sabit, from Anas (well-known fabricator),

'When the Prophet^{-saww} went out to the military expedition of Al-Taif, we were with a (low) cloud. He^{-saww} inserted his^{-saww} hand and brought out a pomegranate and went on to eat and feed Ali^{-asws}. Then he^{-saww} said to a group which had looked on at him^{-asws}: 'That is how every Prophet^{-as} does with his^{-as} successor^{-as}'.¹⁷¹

و فِي رَوَايَةِ الْبَاقِرِ ع أَنَّ النَّبِيَّ ص مَضَّهَا ثُمَّ دَفَعَهَا إِلَى عَلِيٍّ فَمَضَّهَا حَتَّى لَمْ يَبْقَ مِنْهَا شَيْءٌ فَقَالَ النَّبِيُّ ص إِنَّهُ لَا يَذُوقُهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

And in a report of Al-Baqir^{-asws}: 'The Prophet^{-saww} sucked it, then handed it to Ali^{-asws}. He^{-asws} sucked it until he^{-asws} left nothing from it. The Prophet^{-saww} said: 'No one will taste it except a Prophet^{-as} or a successor^{-as} of a Prophet^{-as}'.¹⁷²

مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جِبْرِيلُ عَلَى مُحَمَّدٍ ص بِرُْمَانَتَيْنِ مِنَ الْجَنَّةِ فَأَعْطَاهَا إِيَّاهُ فَأَكَلَ وَاحِدَةً وَ كَسَرَ الأُخْرَى وَ أَعْطَى عَلِيًّا نَصْفَهَا فَأَكَلَهُ ثُمَّ قَالَ الرُّمَانَةُ الَّتِي أَكَلْتَهَا فَهِيَ النَّبُوءَةُ لَيْسَ لَكَ فِيهَا شَيْءٌ وَ أَمَّا الأُخْرَى فَهِيَ الْعِلْمُ فَأَنْتَ شَرِيكِي فِيهَا.

Muhammad Bin Abu Umeyr, and Muhammad Bin Muslim, and Zurara,

'From Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} descended unto Muhammad^{-saww} with two pomegranates from the Paradise. He^{-as} gave them both to him^{-saww}. He^{-saww} ate one and broke the other and gave Ali^{-asws} half of it, and he^{-asws} ate it. Then he^{-saww} said: 'The pomegranate which I^{-saww} ate, it is the Prophet-hood, there isn't any share for you^{-asws} in it, and as for the other, it is the knowledge, you^{-asws} are my^{-saww} participant in it'.¹⁷³

عِيسَى بْنُ الصَّلْتِ عَنِ الصَّادِقِ ع فِي خَيْرٍ فَأَتَوْا جَبَلَ دُبَابٍ فَجَلَسُوا عَلَيْهِ فَرَفَعَ رَسُولُ اللَّهِ ص رَأْسَهُ فَإِذَا رُْمَانَةٌ مُدْلَاةٌ فَتَنَّاوَلَهَا رَسُولُ اللَّهِ ص فَفَلَقَهَا فَأَكَلَ وَ أَطْعَمَ عَلِيًّا مِنْهَا ثُمَّ قَالَ يَا أَبَا بَكْرٍ هَذِهِ رُْمَانَةٌ مِنْ رُْمَانِ الْجَنَّةِ لَا يَأْكُلُهَا فِي الدُّنْيَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

Isa Bin Al Salt,

'From Al-Sadiq^{-asws} in a Hadeeth: 'They came to mount Zubab and sat upon it. Rasool-Allah^{-saww} raised his^{-saww} head and there was a pomegranate dangling. Rasool-Allah^{-saww} grabbed it

¹⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 a

¹⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 b

¹⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 c

and ate and fed Ali^{-asws} from it. Then he^{-saww} said: 'O Abu Bakr! This is a pomegranate from the pomegranates of Paradise. No one will eat it in the world except a Prophet^{-saww} or a successor^{-as} of a Prophet^{-saww}'.¹⁷⁴

أَبَانُ بْنُ تَغْلِبٍ عَنْ أَبِي الْحَمْرَاءِ أَنَّهُ قَالَ ص يَا فُلَانُ مَا أَنَا مَنَعْتُكَ مِنْ هَذِهِ الرُّمَّانَةِ وَ لَكِنَّ اللَّهَ أَتَّخَفَنِي بِهَا وَ وَصَّيَ وَ حَرَّمَهَا عَلَى غَيْرِ نَبِيٍّ أَوْ وَصِيٍّ فِي دَارِ الدُّنْيَا فَسَلِّمْ لِأَمْرِ رَبِّكَ تُطْعَمُ فِي الْآخِرَةِ إِنْ قَبِلْتَ وَ صَدَقْتَ وَ إِنْ كَذَبْتَ وَ جَحَدْتَ فَ وَنَالِ يَوْمَئِذٍ لِلْمُكَذِّبِينَ إِنَّ عَلِيًّا وَ شِبَعَةَ فِي ظِلَالٍ وَ عُيُونٍ إِلَى قَوْلِهِ وَنَالِ يَوْمَئِذٍ لِلْمُكَذِّبِينَ جَهَنَّمَ.

Aban Bin Tabligh, from Abu Al Hamra'a,

'He^{-saww} said: 'O so and so! It was not I^{-saww} who prevented you from this pomegranate, but Allah^{-azwj} had Gifted to me^{-saww} and my^{-saww} successor^{-asws} with it, and has Forbidden it to other than a Prophet^{-as} or a successor^{-as} in the house of the world. So, submit to the Command of your Lord^{-azwj}. You will feed in the Hereafter if you accept and ratify, and if you bely and reject, then **Woe on that Day is for the beliers [77:45]**. Surely Ali^{-asws} and his^{-asws} Shias **would be amid shades and springs [77:41]** – up to His^{-azwj} Words: **Woe on that Day is for the beliers [77:45]** of this'.¹⁷⁵

أُمُّ قُرَّةُ كَانَتْ لَيْلِي مِنْ أَمِيرِ الْمُؤْمِنِينَ عَ فَرَأَيْتُهُ يَلْفُطُ مِنَ الْحَجَرَةِ حَبَّ طَعَامٍ مِنْ طَعَامٍ قَدْ نُثِرَ وَ يَقُولُ يَا آلَ عَلِيٍّ قَدْ سَبَقْتُمْ.

Umm Farwa – 'It was my night from Amir Al-Momineen^{-asws} and I saw him^{-asws} picking a seed of food from the meal which had been spread, and he^{-asws} was saying; 'O family! Ali^{-asws} has preceded you'.¹⁷⁶

أَحْمَدُ بْنُ يَحْيَى الْأَزْدِيُّ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: لَمَّا أُسْرِيَ رَسُولُ اللَّهِ ص هَتَفَ بِهِ هَاتِفٌ فِي السَّمَاوَاتِ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ أَفْرَأُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ مِنِّي السَّلَامَ.

Ahmad Bin Yahya Al Azdy, from Ibrahim Al Nakhaie having said,

'When there was an ascension with Rasool-Allah^{-saww}, a caller called out at him^{-saww} in the skies: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the greetings to you^{-saww} and Says to you^{-saww}: "Convey the greetings to Ali^{-asws} Bin Abu Talib^{-asws} from Me^{-azwj}!"¹⁷⁷

الْحَرْثُوشِيُّ فِي شَرَفِ الْمُصْطَفَى عَنْ زَيْنَبِ بِنْتِ خُصَيْنٍ فِي خَبَرٍ أَنَّ النَّبِيَّ ص دَخَلَ عَلَى فَاطِمَةَ عَ عَدَاةً مِنَ الْعَدَوَاتِ فَقَالَتْ يَا أَبَتَاهُ قَدْ أَصْبَحْنَا وَ لَيْسَ عِنْدَنَا شَيْءٌ فَقَالَ هَاتِي ذَيْنِكَ الطَّيْرَيْنِ فَالْتَفَقْتُ فَإِذَا طَيْرَانِ خَلْفَهَا فَوَضَعَتْهُمَا عِنْدَهُ

Al Kharkowshy in (the book) 'Sharaf Al Mustafa^{-saww}', from Zaynab Bint Husayn in a Hadeeth –

'The Prophet^{-saww} entered to see (Syeda) Fatima^{-asws} in a morning from the mornings. She^{-asws} said: 'O father^{-saww}! We have woken up in the morning and there isn't anything with us (to

¹⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 d

¹⁷⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 e

¹⁷⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 f

¹⁷⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 g

eat)'. He^{-saww} said: 'Give me^{-saww} those two birds!' She^{-asws} turned around and there were two birds behind her^{-asws}. She^{-asws} placed them in his^{-saww} presence.

فَقَالَ لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ ع كُلُوا بِاسْمِ اللَّهِ فَيَبْنِمَا هُمْ يَأْكُلُونَ إِذْ جَاءَهُمْ سَائِلٌ فَقَامَ عَلَى الْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ أَطْعَمُونَا
مِمَّا رَزَقَكُمُ اللَّهُ فَردَّ النَّبِيُّ ص يُطْعِمُكَ اللَّهُ يَا عَبْدَ اللَّهِ

He^{-saww} said to Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}: 'Eat in the name of Allah^{-azwj}'. While they^{-asws} were eating when a beggar came to them^{-asws}. He stood at the door and said, 'The greetings be unto you^{-asws} all, People^{-asws} of the Household! Feed us from what Allah^{-azwj} has Graced you^{-asws}'. The Prophet^{-saww} responded: 'Allah^{-azwj} will Feed you, O servant of Allah^{-azwj}!'

فَمَكَتْ غَيْرَ بَعِيدٍ ثُمَّ رَجَعَ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ دَهَبَ ثُمَّ رَجَعَ فَقَالَتْ فَاطِمَةُ ع يَا أَبَتَاهُ سَائِلٌ فَقَالَ يَا بَنَاتَاهُ هَذَا هُوَ الشَّيْطَانُ جَاءَ لِيَأْكُلَ مِنْ هَذَا الطَّعَامِ وَ
لَمْ يَكُنِ اللَّهُ لِيُطْعِمَهُ هَذَا مِنْ طَعَامِ الْجَنَّةِ.

He waited without having gone far, then returned and said like that. Then he went, then returned. (Syeda) Fatima^{-asws} said: 'O father^{-saww}, a beggar!' He^{-saww} said: 'O daughter^{-asws}! This one, he^{-la} is Satan^{-la}. He^{-la} has come to eat from this meal, and it will not happen that Allah^{-azwj} would Feed him^{-la} this, being from the food of Paradise"¹⁷⁸.

2- فض، كتاب الروضة حضرت الجامع بواسط و تاج الدين نقيب الهاشميين ينطبط بالناس على أغواده فقال بعد حمد الله و الثناء عليه و ذكر الخلفاء
بعد رسول الله ص ثم قال في حق علي ع إن جبرئيل ع نزل على رسول الله ص و يئدو أنرجة فقال له يا رسول الله الحق بقرئك السلام و يقول لك قد
أنحفت ابن عبيك علي بن أبي طالب ع بحذو التحفة فسلمها إليه

Kitab Al-Rawza – 'I attended the central Masjid at Waasit, and the crown of religion, the captain of the Hashimites was addressing the people upon his wood (pulpit). He said after praising Allah^{-azwj} and extolling upon Him^{-azwj}, and he mentioned the caliphs after Rasool-Allah^{-saww}, then said in the right of Ali^{-asws}, 'Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and in his^{-as} hand was a citron. He^{-as} said to him^{-saww}: 'O Rasool-Allah^{-saww}! The Truth (Allah^{-azwj}) Conveys the greetings to you^{-saww} and Says to you^{-saww}: "I^{-azwj} have Gifted the son^{-asws} of your^{-saww} uncle^{-as} Ali^{-asws} Bin Abu Talib^{-asws} with this citron, so submit it to him^{-asws}!"'

فَسَلَّمَهَا إِلَى عَلِيٍّ ع فَأَخَذَهَا يَدِهِ وَ شَمَّهَا نَصْفَيْنِ فَطَلَعَ فِي نَصْفٍ مِنْهَا حَبِيرَةٌ مِنْ سُنْدُسٍ الْجَنَّةِ مَكْتُوبٌ عَلَيْهَا تُحْمَةُ مِنَ الطَّالِبِ الْعَالِبِ لِعَلِيٍّ بِنِ أَبِي
طَالِبٍ.

He^{-saww} submitted it to Ali^{-asws} and he^{-asws} took it in his^{-asws} hand and split it into two halves. Silk from the brocades of Paradise emerged from half of it. Upon it was written: "A gift from the Seeker, the Overcomer, to Ali^{-asws} Bin Abu Talib^{-asws}"¹⁷⁹.

¹⁷⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 1 h

¹⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 2

3- فض، كتاب الروضة عَنِ الْقَارُونِيِّ حِكَايَةً عَنْهُ قِيلَ إِنَّهُ كَانَ يَوْمًا عَلَى مِنْبَرِهِ وَ مَجْلِسِهِ يَوْمُئِذٍ مَمْلُوءٌ بِالنَّاسِ فِي جُمَادَى الْآخِرَةِ سَنَةِ اثْنَيْنِ وَ خَمْسِينَ وَ سِتِّمِائَةٍ بِوَاسِطِ قُرَوي عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص فِي مَجْلِسِهِ وَ مَسْجِدِهِ وَ عِنْدَهُ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِذْ نَزَلَ عَلَيْهِ جِبْرِيلُ ع وَ قَالَ لَهُ يَا مُحَمَّدُ الْحَقُّ يُقَرِّتُكَ السَّلَامُ وَ يَقُولُ لَكَ أَحْضِرْ عَلِيًّا وَ اجْعَلْ وَجْهَكَ مُقَابِلَ وَجْهِهِ

Kitab Al Rowza – From Al Qarouny, narrating from him. It is said one day he was upon his pulpit and on that day his gathering was filled with people, during Jumadi Al Akhira of the year six hundred and fifty-two at Waasit. He reported from Ibn Abbas having said,

‘Rasool-Allah^{-sawww} was in his^{-sawww} gathering and his^{-sawww} Masjid, and in his^{-sawww} presence was a group of Emigrants and Helpers, when Jibraeel^{-as} descended unto him^{-sawww} and said to him^{-sawww}: ‘O Muhammad^{-sawww}! The Truth (Allah^{-azwj}) Conveys the greetings and Says to you^{-sawww}: “Present Ali^{-asws} and make your^{-sawww} face to be parallel to his^{-asws} face!”

ثُمَّ عَرَجَ جِبْرِيلُ ع إِلَى السَّمَاءِ فَدَعَا النَّبِيَّ ص عَلِيًّا فَأَحْضَرُوهُ وَ جَعَلَ وَجْهَهُ مُقَابِلَ وَجْهِهِ فَنَزَلَ جِبْرِيلُ ثَانِيًا وَ مَعَهُ طَبَقٌ فِيهِ رُطْبٌ فَوَضَعَهُ بَيْنَهُمَا ثُمَّ قَالَ كُلَا فَأَكَلَا

Then Jibraeel^{-as} ascended to the sky, and the prophet^{-sawww} called Ali^{-asws}. They presented him^{-asws} and he^{-sawww} made his^{-sawww} face to be facing his^{-asws} face. Then, Jibraeel^{-as} descended secondly and with him^{-as} was a tray wherein were dates. He^{-as} placed it in front of them^{-asws}, then said: ‘Both of you^{-asws}, eat!’ They^{-asws} ate.

ثُمَّ أَحْضَرَ طَشْتًا وَ إِبْرِيْقًا وَ قَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَ آلِكَ قَدْ أَمَرَكَ اللَّهُ أَنْ تَصُبَّ الْمَاءَ عَلَى يَدَيْ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ السَّمْعُ وَ الطَّاعَةُ لِلَّهِ وَ لِمَا أَمَرَنِي بِهِ رَبِّي ثُمَّ أَخَذَ الْإِبْرِيْقَ وَ قَامَ يَصُبُّ الْمَاءَ عَلَى يَدَيْ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع

Then he^{-as} presented a tray and a pitcher and said: ‘O Rasool-Allah^{-sawww}! Allah^{-azwj} Commands you^{-sawww} to pour the water upon a hand of Ali^{-asws} Bin Abu Talib^{-asws}’. He^{-sawww} said to him^{-as}: ‘The listening and the obeying is to Allah^{-azwj} to what whatever my^{-sawww} Lord^{-azwj} Commands me^{-sawww} with’. Then he^{-sawww} grabbed the pitcher and stood up to pour the water upon a hand of Ali^{-asws} Bin Abu Talib^{-asws}.

فَقَالَ لَهُ عَلِيٌّ ع يَا رَسُولَ اللَّهِ أَنَا أَوَّلَى أَنْ أَصُبَّ الْمَاءَ عَلَى يَدِكَ فَقَالَ لَهُ يَا عَلِيُّ إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى أَمَرَنِي بِذَلِكَ وَ كَانَ كُلَّمَا صَبَّ الْمَاءَ عَلَى يَدِي عَلِيٍّ لَمْ يَقَعْ مِنْهُ قَطْرَةٌ فِي الطَّشْتِ

Ali^{-asws} said to him^{-sawww}: ‘O Rasool-Allah^{-sawww}! I^{-asws} am foremost with pouring the water upon your^{-sawww} hand’. He^{-sawww} said to him^{-asws}: ‘O Ali^{-asws}! Allah^{-azwj} the Glorious and Exalted has Commanded me^{-sawww} with that’. And it so happened that every time he^{-sawww} poured the water upon Ali^{-asws}, not a single drop from it fell into the tray.

فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَرُ شَيْئًا مِنَ الْمَاءِ يَقَعُ فِي الطَّشْتِ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ الْمَلَائِكَةَ يَتَسَابَقُونَ عَلَى اخْتِذِ الْمَاءِ الَّذِي يَقَعُ مِنْ يَدِكَ فَيَغْسِلُونَ بِهِ وُجُوهُهُمْ يَتَبَرَّكُونَ بِهِ.

Ali^{-asws} said: 'O Rasool-Allah^{-saww}! I^{-asws} didn't see anything from the water falling into the tray!' Rasool-Allah^{-saww} said: 'O Ali^{-asws}! The Angels are competing upon taking the water which falls from your^{-asws} hand, and they are washing their faces with it to be Blessed by it'.¹⁸⁰

4- بل، الفضائل لابن شاذان روي أَنَّ جِبْرِائِيلَ ع نَزَلَ عَلَى النَّبِيِّ ص بِحَامٍ مِنَ الْجَنَّةِ فِيهِ فَاكِهَةٌ كَثِيرَةٌ فَدَفَعَ إِلَى النَّبِيِّ ص فَسَبَّحَ الْجَامُ وَكَبَّرَ وَهَلَّلَ فِي يَدِهِ

(The book) 'Al-Fazaail' of Ibn Shazan – It is reported that Jibraeel^{-as} descended unto the Prophet^{-saww} with a bowl from the Paradise wherein were a lot of fruits. He^{-as} handed it to the Prophet^{-saww}, and the bowl glorified and exclaimed Takbeer and extolled Holiness in his^{-saww} hand.

ثُمَّ دَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَسَبَّحَ الْجَامُ وَكَبَّرَ وَهَلَّلَ فِي يَدِهِ ثُمَّ قَالَ الْجَامُ إِنِّي أُمِرْتُ أَنْ لَا أَتَكَلَّمَ إِلَّا فِي يَدِ نَبِيٍّ أَوْ وَصِيِّ ثُمَّ عَرَجَ إِلَى السَّمَاءِ وَهُوَ يَقُولُ بِلِسَانٍ فَصِيحٍ يَسْمَعُهُ كُلُّ أَحَدٍ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Then he^{-saww} handed it to Amir Al-Momineen^{-asws}. The bowl glorified and exclaimed Takbeer and extolled Holiness in his^{-asws} hand. Then the bowl said, 'I am Commanded that I should not speak except in a hand of a Prophet^{-saww} or a successor^{-as}'. Then it ascended to the sky and it was saying in an eloquent tongue, everyone heard: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**.¹⁸¹

5- ب، قرب الإسناد ابن طريف عن ابن غلوان عن جعفر عن أبيه ع قَالَ: كَانَ النَّبِيُّ ص لَيْسِيئًا فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ وَ عَلِيٍّ مَعَهُ إِذْ نَزَلَتْ عَلَيْهِ ثَمَرَةٌ فَمَدَّ يَدَهُ فَأَخَذَهَا فَأَكَلَ مِنْهَا ثُمَّ نَظَرَ إِلَى مَا بَقِيَ مِنْهَا فَدَفَعَهُ إِلَى عَلِيٍّ ع فَأَكَلَهُ

(The book) 'Qurb Al Asnad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} was walking among a group of his^{-saww} companions and Ali^{-asws} was with him^{-saww}, when some fruit descended unto him^{-saww}. He^{-saww} extended his^{-as} hand and grabbed it and ate from it. Then he^{-saww} looked at what had remained from it and handed it to Ali^{-asws}. He^{-asws} ate it.

قَالَ فَسِيلَ مَا تِلْكَ الثَّمَرَةُ فَقَالَ أَمَّا اللَّوْنُ فَلَوْنُ الْبَطِيخِ وَ أَمَّا الرَّيْحُ فَرِيحُ الْبَطِيخِ.

He (the narrator) said: 'He^{-asws} was asked: 'What was that fruit?' He^{-asws} said: 'As for the type, it was the melon type, and as for the aroma, its aroma was (also) of the melon''.¹⁸²

6- ما، الأماي للشيخ الطوسي ابن حشيش عن علي بن القاسم بن يعقوب عن محمد بن الحسين بن مطاع عن أحمد بن الحسن القواص عن محمد بن سلمة عن يزيد بن هارون عن حماد بن سلمة عن ثابت عن أنس بن مالك قال: رَكِبَ رَسُولُ اللَّهِ ذَاتَ يَوْمٍ بَعْلَنَةً فَأَنْطَلَقَ إِلَى جَبَلٍ آلِ فُلَانٍ وَ قَالَ يَا أَنَسُ اخْذِ الْبَعْلَةَ وَ انْطَلِقْ إِلَى مَوْضِعٍ كَذَا وَ كَذَا فَبَجَدَ عَلَيَّ جَالِسًا يُسَبِّحُ بِالْحَصَى فَأَقْرَأْتُهُ مِثِّي السَّلَامَ وَ اخْبَلُهُ عَلَى الْبَعْلَةِ وَ أَتَى بِهِ إِلَيَّ

¹⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 3

¹⁸¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 4

¹⁸² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 5

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Hasheesh, from Ali Bin Al Qasim Bin Yaqoub, from Muhammad Bin Al-Husayn Bin Muta'a, from Ahmad Bin Al-Hassan Al Qawwas, from Muhammad Bin Salama, from Yazeed Bin Haroun, from Hammad Bin Salama, from Sabit, from Anas Bin Malik (a well-known fabricator) who said,

'One day Rasool-Allah^{-saww} rode his^{-saww} mule. He^{-saww} went to the mountain of the family of so and so, and said: 'O Anas! Take the mule and go to such and such place, you will find Ali^{-asws} to be seated glorifying (Allah^{-azwj}) with the pebbles. Convey the greeting to him^{-asws} from me^{-saww} and carry him^{-asws} upon the mule and come with him^{-asws} to me^{-saww}'.

قَالَ أَنَسٌ فَذَهَبْتُ فَوَجَدْتُ عَلِيًّا كَمَا قَالَ رَسُولُ اللَّهِ ص فَحَمَلْتُهُ عَلَى الْبَعْلَةِ فَأَتَيْتُ بِهِ إِلَيْهِ فَلَمَّا أَن بَصُرَ بِرَسُولِ اللَّهِ ص قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Anas said, 'I went and found Ali^{-asws} like what Rasool-Allah^{-saww} had said. I carried him^{-asws} upon the mule and came with him^{-asws} to him^{-saww}. When he^{-asws} sighted Rasool-Allah^{-saww}, he^{-asws} said: 'The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}!'

قَالَ وَ عَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ اجْلِسْ فَإِنَّ هَذَا مَوْضِعٌ قَدْ جَلَسَ فِيهِ سَبْعُونَ نَبِيًّا مُرْسَلًا مَا جَلَسَ فِيهِ مِنَ الْأَنْبِيَاءِ أَحَدٌ إِلَّا وَ أَنَا خَيْرٌ مِنْهُ وَ قَدْ جَلَسَ فِي مَوْضِعٍ كُلِّ نَبِيٍّ أَحَدٌ لَهُ مَا جَلَسَ مِنَ الْإِخْوَةِ أَحَدٌ إِلَّا وَ أَنْتَ خَيْرٌ مِنْهُ

He^{-saww} said: 'And upon you^{-asws} be the greetings, O Abu Al-Hassan^{-asws}, be seated, for this place has been sat upon by seventy Messenger^{as} Prophets^{as}. No one from the Prophets^{as} has sat in it except and I^{-saww} am better than him^{as}, and in the place of every Prophet^{as}, a brother^{as} of his^{as}. No one from the brothers^{as} (of the Prophets^{as}) has sat except and you^{-asws} are better than him^{as}'.

قَالَ أَنَسٌ فَتَنَظَّرْتُ إِلَى سَحَابَةٍ قَدْ أَظَلَّتْهُمَا وَ دَنْتُ مِنْ رُءُوسِهِمَا فَمَدَّ النَّبِيُّ ص يَدَهُ إِلَى السَّحَابَةِ فَتَنَاوَلَ عُقُودَ عِنَبٍ فَجَعَلَهُ بَيْنَهُ وَ بَيْنَ عَلِيٍّ ع وَ قَالَ كُلْ يَا أَخِي فَهَذِهِ هَدِيَّةٌ مِنَ اللَّهِ تَعَالَى إِلَيَّ ثُمَّ إِلَيْكَ

Anas said, 'I looked at a cloud to have shaded them^{-asws} both and came closer to their^{-asws} heads. The Prophet^{-saww} extended his^{-saww} hand to the cloud. He^{-saww} took a bunch of grapes and made it to be between him^{-saww} and Ali^{-asws} and said: 'Eat, O my^{-saww} brother^{-asws}, for this is a gift from Allah^{-azwj} the Exalted to me^{-saww}, then to you^{-asws}'.

قَالَ أَنَسٌ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِيُّ أَخُوكَ قَالَ نَعَمْ عَلِيُّ أَخِي قُلْتُ يَا رَسُولَ اللَّهِ صِفْ لِي كَيْفَ عَلِيُّ أَخُوكَ

Anas said, 'I said, 'O Rasool-Allah^{-saww}! Ali^{-asws} is your^{-saww} brother^{-asws}?' He^{-saww} said: 'Yes, Ali^{-asws} is my^{-saww} brother^{-asws}'. I said, 'O Rasool-Allah^{-saww}! Describe to me how Ali^{-asws} is your^{-saww} brother^{-asws}'.

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ مَاءً تَحْتَ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِثَلَاثَةِ آلَافِ عَامٍ وَ أَسْكَنَهُ فِي لَوْلُؤَةٍ خَضِرَاءَ فِي عَامِضٍ عَلَيْهِ إِلَى أَنْ خَلَقَ آدَمَ فَلَمَّا أَنَّ خَلَقَ آدَمَ تَقَلَّ ذَلِكَ الْمَاءُ مِنَ اللَّوْلُؤَةِ فَأَجْرَاهُ فِي صُلْبِ آدَمَ إِلَى أَنْ قَبَضَهُ اللَّهُ

He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Created water beneath the Throne before He^{-azwj} Created Adam^{-as}, by three thousand years, and Settled it in green pearls in the depth of His^{-azwj} Knowledge, until He^{-azwj} Created Adam^{-as}. When He^{-azwj} had Created Adam^{-as}, He^{-azwj} Transferred that water from the pearls and Flowed it into the Sulb of Adam^{-as}, until Allah^{-azwj} Captured his^{-as} soul.

ثُمَّ نَقَلَهُ فِي صُلْبِ شَيْثٍ فَلَمْ يَزَلْ ذَلِكَ الْمَاءُ يَنْتَقِلُ مِنْ ظَهْرِ إِلَى ظَهْرٍ حَتَّى صَارَ فِي عَبْدِ الْمُطَّلِبِ ثُمَّ شَقَّهُ اللَّهُ عَزَّ وَ جَلَّ نِصْفَيْنِ فَصَارَ نِصْفُهُ فِي أَبِي عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ نِصْفٌ فِي أَبِي طَالِبٍ فَأَنَا مِنْ نِصْفِ الْمَاءِ وَ عَلَيٌّ مِنَ النِّصْفِ الْآخِرِ فَعَلَيٌّ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ

Then He^{-azwj} Transferred it into the Sulb of Shees^{-as}. That water did not cease to be transferred from a back to a back until it came to be in Abdul Muttalib^{-asws}. Then Allah^{-azwj} Mighty and Majestic Split it into two halves, so half of it came to be in my^{-saww} father^{as} Abdullah^{-asws} Bin Abdul Muttalib^{-asws}, and half in Abu Talib^{-asws}. Thus, I^{-saww} am from half the water and Ali^{-asws} is from the other half. So, Ali^{-asws} is my^{-saww} brother in the world and the Hereafter’.

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ كَانَ رُبُّكَ قَدِيرًا.

Then Rasool-Allah^{-saww} recited: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]**.¹⁸³

7- لي، الأماالي للصدوق الهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ سَلَمَةَ عَنِ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ هَمَّامٍ عَنْ عَلِيِّ بْنِ جَبَلٍ الرَّحِيِّ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا جُلُوسًا فِي مَخْفِلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ ص فِينَا فَرَأَيْنَا رَسُولَ اللَّهِ ص وَ قَدْ أَشَارَ بِظَرْفِهِ إِلَى السَّمَاءِ فَتَنَظَّرْنَا فَرَأَيْنَا سَحَابَةً قَدْ أَقْبَلَتْ فَقَالَ لَهَا أَقْبِلِي فَأَقْبَلَتْ ثُمَّ قَالَ لَهَا أَقْبِلِي فَأَقْبَلَتْ ثُمَّ قَالَ لَهَا أَقْبِلِي فَأَقْبَلَتْ

(The book) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ja;far Bin Salama, from Al Saqafy, from Muhammad Bin Abdullah Al Kufy, from Hammam, from Ali Bin Jameel Al Raqqy, from Lays, from Mujahid, from Ibn Abbas who said,

‘We were seated in a gathering of companions of Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} was among us. We saw Rasool-Allah^{-saww} indicate by his^{-saww} eyes towards the sky. We looked and we saw a cloud to have come. He^{-saww} said to it: ‘Come to me^{-saww}!’ It came. Then he^{-saww} said to it: ‘Come to me^{-saww}!’ It came (closer). Then he^{-saww} said to it: ‘Come to me^{-saww}!’ It came (closer).

فَرَأَيْنَا رَسُولَ اللَّهِ ص وَ قَدْ قَامَ قَائِمًا عَلَى قَدَمَيْهِ فَأَدْخَلَ يَدَيْهِ إِلَى السَّحَابِ حَتَّى اسْتَبَانَ لَنَا بَيَاضُ إِبْطَيْ رَسُولِ اللَّهِ ص فَاسْتَخْرَجَ مِنْ ذَلِكَ السَّحَابِ جَامَةً بَيَضَاءَ مَمْلُوءَةً زُطْبًا فَأَكَلَ النَّبِيُّ ص مِنَ الْجَامِ وَ سَبَّحَ الْجَامُ فِي كَفِّ رَسُولِ اللَّهِ ص

We saw Rasool-Allah^{-saww} to have stood up standing upon his^{-saww} feet. He^{-saww} inserted his^{-saww} hand into the cloud until the whiteness of the armpits of Rasool-Allah^{-saww} appeared to us, and he^{-saww} brought out from that cloud, a white bowl filled with dates. The Prophet^{-saww} ate from the bowl, and the bowl glorified (Allah^{-azwj}) in the palms of Rasool-Allah^{-saww}.

فَنَاولَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَكَلَ عَلِيُّ ع مِنَ الْجَامِ وَ سَبَّحَ الْجَامُ فِي كَفِّ عَلِيِّ ع فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَكَلْتَ مِنَ الْجَامِ وَ نَاولْتَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ

Ali^{-asws} Bin Abu Talib^{-asws} gave it to Ali^{-asws}. Ali^{-asws} ate from the bowl, and the bowl glorified (Allah^{-azwj}) in the palms of Ali^{-asws}. A man said, ‘O Rasool-Allah^{-saww}! You^{-saww} ate from the bowl and gave it to Ali^{-asws} Bin Abu Talib^{-asws}!’

¹⁸³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 6

فَأَنْطَقَ اللَّهُ عَزَّ وَ جَلَّ الْجَامَ وَ هُوَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ خَالِقُ الظُّلُمَاتِ وَ النُّورِ اعْلَمُوا مَعَاشِرَ النَّاسِ إِنِّي هَدَيْتُهُ الصَّادِقِ إِلَى نَبِيِّهِ النَّاطِقِ وَ لَا يَأْكُلُ مِنِّي إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

Allah^{-azwj} Mighty and Majestic Caused the bowl to speak and it said, 'There is no god except Allah^{-azwj}, Creator of the darkness and light. Know, community of people, that I am the speaking gift of the Truthful to His^{-azwj} Prophet^{-saww}, and no one shall eat from me except a Prophet^{as} or a successor^{as} of a Prophet^{-as}'.¹⁸⁴

8- لي، الأماالي للصدوق أبي عن سعدٍ عن الثَّقَفِيِّ عن يَعْقُوبَ بنِ مُحَمَّدٍ البَصْرِيِّ عن ابنِ عُمَارَةَ عن عَلِيِّ بنِ أَبِي الرُّعْرَاعِ عن أَبِي ثَابِتٍ الحَزْرِيِّ عن عَبْدِ الْكَرِيمِ الحَزْرِيِّ عن سَعِيدِ بنِ جُبَيْرٍ عن عَبْدِ اللَّهِ بنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ص جُوعاً شَدِيداً فَأَتَى الْكَعْبَةَ فَتَعَلَّقَ بِأَسْتَارِهَا فَقَالَ رَبِّ مُحَمَّدٍ لَا تُبْعِ مُحَمَّدًا أَكْثَرَ يَمًّا أَجَعْتَهُ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Saqafi, from Yaqoub Bin Muhammad Al Basry, from Ibn Umarah, from Ali Bin Abu Al Za'za, from Abu Sabit Al Khazary, from Abdul Kareem Al Khazary, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

'Rasool-Allah^{-saww} came being severely hungry. He^{-saww} came to the Kabah and clung with its curtains. He^{-saww} said: 'Lord^{-azwj}! Do not Let Muhammad^{-saww} be any hungrier than what he^{-saww} already is'.

قَالَ فَهَبَطَ جِبْرِيلُ ع وَ مَعَهُ لَوْزَةٌ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ يَقْرَأُ عَلَيْكَ السَّلَامَ فَقَالَ يَا جِبْرِيلُ اللَّهُ السَّلَامُ وَ مِنْهُ السَّلَامُ وَ إِلَيْهِ يَعُودُ السَّلَامُ

He (the narrator) said, 'Jibraeel^{-as} came down and with him^{-as} were a wrapping. He^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Conveys the greetings unto you^{-saww}'. He^{-saww} said: 'O Jibraeel^{-as}! Allah^{-azwj} is 'Al-Salam', and from Him^{-azwj} is the 'Salam' (greeting), and to Him^{-azwj} returned the 'Salam'".

فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقُلَّ عَنْ هَذِهِ اللَّوْزَةِ فَقَالَ عَنْهَا فَإِذَا فِيهَا وَرَقَةٌ حَضْرَاءُ نَضْرَةً مَكْتُوبَةٌ عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَتَيْتُ مُحَمَّدًا بِعَلِيِّ وَ نَصْرَتُهُ بِهِ مَا أَنْصَفَ اللَّهُ مِنْ نَفْسِهِ مِنْ أَهَمِّ اللَّهُ فِي قَضَائِهِ وَ اسْتَبْطَأَهُ فِي رِزْقِهِ.

He^{-as} said: 'Allah^{-azwj} Commands you^{-saww} to untie from this wrapping'. He^{-saww} opened it and there was a lustrous green leaf in it. There was written upon it: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}. I^{-azwj} have Aided Muhammad^{-saww} with Ali^{-asws} and Helped him^{-saww} with him^{-asws}". How fair is Allah^{-azwj} from Himself^{-azwj}. Who can accuse Allah^{-azwj} in His^{-azwj} Decrees and His^{-azwj} Delaying in His^{-azwj} sustenance?"¹⁸⁵

9- ع، علل الشرائع أبي عن سعدٍ عن ابنِ عيسى عن ابنِ محبوبٍ عن مَالِكِ بنِ عُيَيْنَةَ عن حَبِيبِ بْنِ الْحَسَنِ عن أَبِي جَعْفَرٍ ع قَالَ: يَا حَبِيبُ إِنَّ رَسُولَ اللَّهِ ص لَمَّا فَتَحَ مَكَّةَ أَتَعَبَ نَفْسَهُ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ الشُّكْرِ لِنِعْمِهِ فِي الطَّوَافِ بِالْبَيْتِ وَ كَانَ عَلِيٌّ ع مَعَهُ

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Uyayna, from Habeeb Al Sijistany,

¹⁸⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 7

¹⁸⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 8

'From Abu Ja'far^{-asws} having said: 'O Habeeb! When Rasool-Allah^{-saww} had conquered Makkah, fatigued himself^{-saww} in worshipping Allah^{-azwj} Mighty and Majestic and thanking for His^{-azwj} Favour, in performing Tawaaf of the House (Kabah), and Ali^{-asws} was with him^{-saww}.

فَلَمَّا غَشِيَهُمُ اللَّيْلُ انْطَلَقُوا إِلَى الصَّفَا وَالْمَرْوَةِ يُرِيدَانِ السَّعْيَ قَالَ فَلَمَّا هَبَطَا مِنَ الصَّفَا إِلَى الْمَرْوَةِ وَصَارَا فِي الْوَادِي دُونَ الْعَلَمِ الَّذِي رَأَيْتَ غَشِيَهُمَا مِنَ السَّمَاءِ نُورٌ فَأَضَاءَتْهُمَا جِبَالٌ مَكَّةَ وَخَشَعَتْ أَبْصَارُهُمَا

When the night overwhelmed them^{-asws}, they^{-asws} went to Al-Safa and Al-Marwa intending to perform the Sa'ee. When they^{-asws} descended from Al-Safa to Al-Marwa and came to be in the valley besides the flag which I saw, they^{-asws} were overwhelmed with Noor from the sky. It illuminated mountains of Makkah for them^{-asws} and subdued their^{-asws} eyes.

قَالَ فَفَرَعَا لِذَلِكَ فَرَعَا شَدِيداً قَالَ فَمَضَى رَسُولُ اللَّهِ ص حَتَّى ارْتَفَعَ عَنِ الْوَادِي وَتَبِعَهُ عَلِيٌّ ع فَرَفَعَ رَسُولُ اللَّهِ ص رَأْسَهُ إِلَى السَّمَاءِ فَإِذَا هُوَ بِرُمَاتَيْنِ عَلَى رَأْسِهِ

He (the narrator) said, 'They^{-asws} were alarmed at that with severe alarm. Rasool-Allah^{-saww} went until he^{-saww} was high from the valley, and Ali^{-asws} followed him^{-saww}. Rasool-Allah^{-saww} raised his^{-saww} head towards the sky, and there he^{-saww} was with two pomegranates above his^{-saww} head.

قَالَ فَتَنَاوَلَهُمَا رَسُولُ اللَّهِ ص فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُحَمَّدٍ ص يَا مُحَمَّدُ إِنَّهُمَا مِنْ قُطُوفِ الْجَنَّةِ فَلَا يَأْكُلُ مِنْهَا إِلَّا أَنْتَ وَوَصِيكَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ فَأَكَلَ رَسُولُ اللَّهِ ص أَحَدَهُمَا وَأَكَلَ عَلِيٌّ ع الْآخَرَ الْحَبَرِ.

He (the narrator) said, 'Rasool-Allah^{-saww} took them. Allah^{-azwj} Mighty and Majestic Revealed to Muhammad^{-saww}: "O Muhammad^{-saww}! These are from the clusters of Paradise, so no one should eat from it except you^{-saww} and your^{-saww} successor Ali^{-asws} Bin Abu Talib^{-asws}'. Rasool-Allah^{-saww} ate one of them and Ali^{-asws} ate the other' – the Hadeeth".¹⁸⁶

10- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن أبيه عن علي ع قال: دخلت على رسول الله ص يوماً وفي يده سقزجل فجعل يأكل ويطعمني وبقول كل يا علي فإنها هديته الجبار إلي وإليك

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By the chain to Darim, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'I entered to see Rasool-Allah^{-saww} one day, and in his^{-saww} hand was a quince. He^{-saww} went on to eat and feed me^{-asws}, and saying: 'Eat, O Ali^{-asws}, for these are a gift of the Subduer to me^{-saww} and to you^{-asws}'.

قَالَ فَوَجَدْتُ فِيهَا كُلَّ لَذَّةٍ فَقَالَ لِي يَا عَلِيُّ مَنْ أَكَلَ السَّقَزْجَلَ ثَلَاثَةَ أَيَّامٍ عَلَى الرِّيقِ صَفَا ذَهْنُهُ وَامْتَلَأَ جَوْفُهُ حِلْماً وَ عَلِماً وَ وُقِيَ مِنْ كَيْدِ إِبْلِيسَ وَ جُنُودِهِ.

He^{-asws} said: 'I found every pleasure in it. He^{-saww} said to me^{-asws}: 'O Ali^{-asws}! One who eats the quince for three days upon the empty stomach, it would clean his mind and fill his interior

¹⁸⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 9

with wisdom and knowledge, and would be saved from the plots of Iblees^{-la} and his^{-la} armies¹⁸⁷.

11- **يج، الجرائح و الجرائح رَوَتْ عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ عَلِيًّا ع يَوْمًا فِي حَاجَةٍ فَانْصَرَفَ إِلَى النَّبِيِّ ص وَهُوَ فِي حُجْرَتِي فَلَمَّا دَخَلَ عَلَيَّ ع مِنْ بَابِ الْحُجْرَةِ اسْتَقْبَلَهُ رَسُولُ اللَّهِ ص إِلَى وَسْطِ وَاسِعٍ مِنَ الْحُجْرَةِ وَغَانَقَهُ وَ أَظْلَلَتْهُمَا غَمَامَةٌ سَتَرَتْهُمَا عَنِّي**

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Ayesha (well-known fabricator),

'One day Rasool-Allah^{-saww} sent Ali^{-asws} regarding a need. He^{-asws} returned to the Prophet^{-saww} while he^{-saww} was in my^{-saww} chamber. When Ali^{-asws} entered from the door of the chamber, Rasool-Allah^{-saww} welcomed him^{-asws} to the middle expanse of the chamber and hugged him^{-asws}, and a cloud shaded them^{-asws} veiling them^{-asws} from me.

ثُمَّ زَالَتْ عَنْهُمَا فَأَرَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ ص عُقُودَ عِنَبٍ أْبِيضَ وَهُوَ يَأْكُلُ وَ يُطْعِمُ عَلِيًّا فَقُلْتُ يَا رَسُولَ اللَّهِ تَأْكُلُ وَ تُطْعِمُ عَلِيًّا وَ لَا تُطْعِمُنِي قَالَ إِنَّ هَذَا مِنْ ثَمَارِ الْجَنَّةِ لَا يَأْكُلُهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ فِي الدُّنْيَا.

Then it moved away from them^{-asws}, and I saw a bunch of white grapes in a hand of Rasool-Allah^{-saww} and he^{-saww} was eating and feeding Ali^{-asws}. I said, 'O Rasool-Allah^{-saww}! You^{-saww} are eating and feeding Ali^{-asws} and are not feeding me?' He^{-saww} said: 'This is from the fruits of Paradise. None shall eat it in the world except a Prophet^{as} or a successor^{as} of a Prophet^{as}'.¹⁸⁸

12- **يج، الجرائح و الجرائح رُوِيَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ص فَسَارَ مَلِيًّا وَهُوَ رَاكِبٌ وَ سَارَتْهُ مَا شِئًا فَالْتَفَتَ إِلَيَّ فَقَالَ يَا أَبَا الْحَسَنِ ارْكَبْ كَمَا رَكِبْتُ أَوْ أَمْشِي كَمَا مَشَيْتَ فَقُلْتُ بَلْ تَرْكَبُ وَ أَمْشِي**

(The book) 'Al Kharaij Wa Al Jaraih' –

It is reported from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} was with the Prophet^{-saww} and we^{-asws} travelled for a while, and he^{-saww} was riding and I^{-asws} accompanied him^{-saww} walking. He^{-saww} turned towards me^{-asws} and said: 'O Abu Al-Hassan^{-asws}! Either ride like what I^{-saww} riding or I^{-saww} shall walk like what you^{-asws} are walking'. I^{-asws} said: 'But, you^{-saww} ride and I^{-asws} shall walk'.

فَسَارَ ثُمَّ التَّفَتَ إِلَيَّ فَقَالَ يَا عَلِيُّ ارْكَبْ كَمَا رَكِبْتُ أَوْ أَمْشِي كَمَا مَشَيْتَ فَأَنْتَ أَحْيَى وَ ابْنُ عَتِي وَ زَوْجُ ابْنَتِي وَ أَبُو سِبْطِي فَقُلْتُ بَلْ تَرْكَبُ وَ أَمْشِي

He^{-saww} travelled, then turned towards me^{-asws} and said: 'O Ali^{-asws}! Either ride like what I^{-saww} am riding, or I^{-saww} shall walk like what you^{-asws} are walking, for you^{-asws} are my^{-saww} brother^{-asws}, and son^{-asws} of my^{-saww} uncle^{as}, and husband^{-asws} of my^{-saww} daughter, and father^{-asws} of my^{-saww} two grandsons^{-asws}'. I^{-asws} said: 'But, you^{-saww} ride and I^{-asws} shall walk'.

فَسَارَ مَلِيًّا ثُمَّ التَّفَتَ إِلَيَّ فَقَالَ يَا عَلِيُّ بَلَعْنَا إِلَى عَيْنِ مَاءٍ فَفَتَى رَجُلُهُ مِنَ الرِّكَابِ فَتَزَلَّ وَ أَسْبَعُ الْوُضُوءَ وَ أَسْبَعُ الْوُضُوءَ مَعَهُ ثُمَّ صَفَّ قَدَمَيْهِ وَ صَلَّى وَ صَفَفْتُ قَدَمَيَّ وَ صَلَّيْتُ حِذَاهُ

¹⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 10

¹⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 11

He^{-saww} travelled for a while, then turned towards me^{-saww} and said: 'O Ali^{-asws}! We^{-asws} have reached a spring of water', and he^{-saww} doubled his^{-saww} legs from the stirrups and descended, and he^{-saww} perfected the Wud'u, and I^{-asws} perfected the Wud'u with him^{-saww}. Then he^{-saww} straightened his^{-saww} feet and prayed Salat, and I^{-asws} straightened my^{-asws} feet and prayed Salat parallel to him^{-saww}.

فَبَيْنَمَا أَنَا سَاجِدٌ إِذْ قَالَ يَا عَلِيُّ ارْفَعْ رَأْسَكَ فَانْظُرْ إِلَى هَدِيَّةِ اللَّهِ إِلَيْكَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِنَشْرِ مِنَ الْأَرْضِ وَإِذَا عَلَيْهِ فَرَسٌ بِسَرَجِهِ وَ لِحَامِهِ وَ قَالَ ص هَذَا هَدِيَّةُ اللَّهِ إِلَيْكَ ارْكَبْهُ فَرَكَبْتُهُ وَ سَرْتُ مَعَ النَّبِيِّ ص.

While I^{-asws} was performing Sajdah when he^{-saww} said: 'O Ali^{-asws}! Raise your^{-asws} head and look at a gift of Allah^{-azwj} to you^{-asws}'. I^{-asws} raised my^{-saww} head, and there I^{-asws} was with an indentation in the ground, and upon it was a horse with its saddle and its bridle, and he^{-saww} said: 'This is a gift of Allah^{-azwj} to you^{-asws}. Ride it!' I^{-asws} rode it and travelled along with the Prophet^{-saww}'.¹⁸⁹

13- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي جَعْفَرٍ الطُّوسِيِّ عَنْ أَبِي مُحَمَّدٍ الْقَعَمَاءِ عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ ع عَنْ قَدْرِ قَالَ: كُنْتُ مَعَ مَوْلَايَ عَلِيٍّ ع عَلَى شَاطِئِ الْفُرَاتِ فَتَنَزَعَ قَمِيصَهُ وَ نَزَلَ إِلَى الْمَاءِ فَجَاءَتْ مَوْجَةٌ فَأَخَذَتْ الْقَمِيصَ فَإِذَا هَاتِفٌ يَهْتِفُ يَا أَبَا الْحَسَنِ انْظُرْ عَنْ يَمِينِكَ وَ لِحْدَ مَا تَرَى

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Ja'far Al Tusi, from Abu Muhammad Al Fahham, from his father,

'From Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws}, from Qanbar who said, 'I was with my Master^{-asws} Ali^{-asws} at the banks of the Euphrates. He^{-asws} removed his^{-asws} shirt and descended into the water. A wave came and seized the shirt, and there was a caller calling out: 'O Abu Al-Hassan^{-asws}! Look on your^{-asws} right and take what you^{-asws} see'.

فَإِذَا مُنْدِيلٌ عَنْ يَمِينِهِ وَ فِيهَا قَمِيصٌ مَطْوِيٌّ فَأَخَذَهُ وَ لَبَسَهُ وَ إِذَا فِي جَنْبِهِ رُفْعَةٌ فِيهَا مَكْتُوبٌ هَدِيَّةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ هَذَا قَمِيصُ هَارُونَ بْنِ عِمْرَانَ كَذَلِكَ وَ أَوْثَرْنَا قَوْمًا آخَرِينَ.

There was a towel on his^{-asws} right and in it was a folded shirt. He^{-asws} took it and wore it, and in its pocket was a note wherein was written: 'A gift from Allah^{-azwj} the Mighty, the Wise, to Ali^{-asws} Bin Abu Talib^{-asws}. This is a shirt of Haroun Bin Imran^{as}: **Like that, and We Made these to be inherited by another people [44:28]**'.¹⁹⁰

14- قب، المناقب لابن شهر آشوب أَمَّا لِي أَبِي عَبْدِ اللَّهِ النَّيْشَابُورِيِّ أَنَّهُ دَخَلَ الْكَاطِمُ عَلَى الصَّادِقِ وَ الصَّادِقُ عَلَى الْبَاقِرِ وَ الْبَاقِرُ عَلَى زَيْنِ الْعَابِدِينَ وَ زَيْنُ الْعَابِدِينَ عَلَى الشَّهِيدِ ع وَ كُلُّهُمْ فَرِحُونَ وَ قَائِلُونَ إِنَّهُ نَاوَلَ النَّبِيَّ ص عَلِيًّا نَفَاحَةً فَسَقَطَ مِنْ يَدَيْهِ وَ صَارَتْ بِنَصْفَيْنِ فَخَرَجَ فِي وَسْطِهِ مَكْتُوبٌ فِيهِ مِنَ الطَّالِبِ الْعَالِبِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ.

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Amaali' of Abu Abdullah al Neyshapuri,

¹⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 12

¹⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 13

'Al-Kazim^{-asws} had entered to see Al-Sadiq^{-asws}, and Al-Sadiq^{-asws} to Al-Baqir^{-asws}, and Al-Baqir^{-asws} to Zayn Al-Abideen^{-asws}, and Zayn Al-Abideen^{-asws} to the Martyr (Al-Husayn^{-asws}), and all of them^{-asws} were rejoicing and saying that the Prophet^{-saww} gave Ali^{-asws} an apple, and it fell from his^{-asws} hand and became two halves. There emerged from its midst a writing: 'From the Seeker, the Overcomer, to Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁹¹

كِتَابُ الْخَطِيبِ الْخَوَارِزْمِيِّ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ هَبَطَ جِبْرِئِيلُ وَمَعَهُ أُتْرُجَّةٌ فَقَالَ إِنَّ اللَّهَ تَعَالَى يُقَرِّبُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذِهِ هَدِيَّةٌ عَلَيَّ بْنِ أَبِي طَالِبٍ

Kitab Al Khateeb Al Khawarizmi, from Ibn Abbas,

'Jibraeel^{-as} descended and there was a citron with him^{-as}. He^{-as} said: 'Allah^{-azwj} the Exalted Conveys the greetings to you^{-saww} and Says to you^{-saww}: "This is a gift for Ali^{-asws} Bin Abu Talib^{-asws}!"'

فَدَعَاهُ النَّبِيُّ ص فَدَفَعَهَا فَلَمَّا صَارَتْ فِي كَفِّهِ انْفَلَقَتْ الْأُتْرُجَّةُ فَإِذَا فِيهَا خَرِيرَةٌ خَضِرَاءُ مَكْتُوبٌ فِيهَا سَطْرَانِ نَصْرَةٍ هَدِيَّةٌ مِنَ الطَّالِبِ الْغَالِبِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ يُقَالُ كَانَ ذَلِكَ لَمَّا قَتَلَ عَمْرًا.

The Prophet^{-saww} called him^{-asws} and handed it over. When it came to be in his^{-asws} palm, the citron split up, and there was green silk in it wherein were written two radiant lines: "A gift from the Seeker, the Overcomer (Allah^{-azwj}), to Ali^{-asws} Bin Abu Talib". It is said that happened due to him^{-asws} having killed Amro (Bin Abd Wudd)".¹⁹²

الْأَعْمَشُ عَنْ أَبِي سُوَيْبَانَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: نَزَلَ النَّبِيُّ ص دَارِي فَتَنَزَلَ عَلَيْهِ جِبْرِئِيلُ ع مِنَ السَّمَاءِ بِحَاجٍ مِنْ فِصَّةٍ فِيهِ سِلْسِلَةٌ مِنْ ذَهَبٍ فِيهِ مَاءٌ مِنَ الرَّحِيقِ الْمَخْتُومِ فَتَنَاوَلَ النَّبِيُّ ص فَشَرِبَ ثُمَّ نَاوَلَ عَلِيًّا ع فَشَرِبَ ثُمَّ نَاوَلَ الْحَسَنَ ع فَشَرِبَ ثُمَّ نَاوَلَ الْحُسَيْنَ ع فَشَرِبَ ثُمَّ نَاوَلَ فَاطِمَةَ ع فَشَرِبَتْ ثُمَّ نَاوَلَ الْأَوَّلَ الْأَوَّلَ فَانْصَمَّ الْكَأْسُ

Al Amsh, from Abu Sufyan, from Abu Ayoub Al Ansari who said,

'The Prophet^{-saww} descended into a valley and Jibraeel^{-as} descended from the sky to him^{-saww} with a silver bowl wherein was a golden chain. In it was water from the Sealed Nectar. Then Prophet^{-saww} took it and drank, then gave it to Ali^{-asws}, and he^{-asws} drank. Then he^{-asws} gave it to Al-Hassan^{-asws}, and he^{-asws} drank, then he^{-asws} gave it to Al-Husayn^{-asws}, and he^{-asws} drank, then he^{-asws} gave it to (Syeda) Fatima^{-asws} and she^{-asws} drank. Then the first one shared the cup with the first one (each other).

فَأَنْزَلَ اللَّهُ تَعَالَى لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ.

So, Allah^{-azwj} the Exalted Revealed: **None can touch it except for the Purified ones [56:79] so let the aspiring ones aspire [83:26]**".¹⁹³

¹⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 14 a

¹⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 14 b

¹⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 14 c

15- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى صغصعة بن صوحان قال: أمطرت المدينة مطراً ثم صحت فخرج النبي ص إلى صحرائها و معه أبو بكر فلما خرجا فإذا بعلي مقبل فلما رآه النبي ص قال مرحباً بالحبيب القريب ثم قرأ هذه الآية و هذوا إلى صراط الحميد أنت يا علي منهم

(The book) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab Al Rowza', by the chain raising to Sa'sa Bin Sowhan who said,

'It rained in Al-Medina (severe) rain, then it cleared. The Prophet^{-saww} went out to its desert and with him^{-saww} was Abu Bakr. When they went out, Ali^{-asws} was coming over. When the Prophet^{-saww} was him^{-asws}, he^{-saww} said: 'Welcome to the beloved, the near one!' Then he^{-saww} recited this Verse: **and were Guided to the Path of the Praise One [22:24]:** 'You^{-asws}, O Ali^{-asws}, are from them!'

ثم رفع رأسه إلى السماء و أومأ بيده إلى الهواء و إذا برمانة تهوي عليه من السماء أشدّ بياضاً من الثلج و أخلى من العسل و أطيب من رائحة المسك فأخذها رسول الله ص فمصّها حتى روي ثم ناولها علياً ع فمصّها

Then he^{-saww} raised his^{-saww} head towards the sky and gestured by his^{-saww} hand into the air, and there was a pomegranate having fallen upon it from the sky, being more intensely whiter than the snow, and sweeter than the honey, and more aromatic than the musk. Rasool-Allah^{-saww} took it and chewed it until he^{-saww} was saturated. Then he^{-saww} gave it to Ali^{-asws}, and he^{-asws} chewed it.

ثم التفت إلى أبي بكر و قال يا أبا بكر لو لا أنّ طعام الجنة لا يأكله إلا نبي أو وصي نبي كنا أطعمناك منها.

Then he^{-saww} turned towards Abu Bakr and said: 'Had it not been the food of Paradise, none being able to eat it except a Prophet^{-saww} or a successor^{as} of a Prophet^{as}, we^{-asws} would have fed you from it'.¹⁹⁴

16- بشاء، بشارة المصطفى محمد بن الوهاب الرازي عن محمد بن أحمد التيسابوري عن الحسن بن أحمد بن الحسين بن الحسن بن محمد الأهوازي عن الحسن بن محمد بن سهل عن أحمد بن محمد بن موسى الفارسي عن أحمد بن يحيى البلخي عن محمد بن جرير عن أبيه عن الحسن بن محمد بن عمر عن محمد بن هارون بن عمارة عن أبيه عن أنس بن مالك قال:

(The book) 'Basharat Al Mustafa^{-saww}' – Muhammad Bin Al Wahhab Al Razy, from Muhammad Bin Ahmad Al Neshapuri, from Al-Hassan Bin Ahmad Bin Al-Husayn, from Al-Hassan Bin Muhammad Al Ahwazi, from Al-Hassan Bin Muhammad Bin Sahl, from Ahmad Bin Muhammad Bin Musa Al Farsi, from Ahmad Bin Yayha Al Balkhi, from Muhammad Bin Jareer, from Al Haysam Bin Al-Husayn Bin Muhammad Bin Umar, from Muhammad Bin Haroun Bin Umarah, from his father, from Anas Bin Malik (well-known fabricator) who said,

خرجت مع رسول الله ص تتماشى حتى انتهينا إلى بقيق العرقد فإذا نحن بسدر عارية لا نبات عليها فجلس رسول الله ص تحتها فأورقت الشجرة و أنمرت و استظلّت على رسول الله ص فتبسّم و قال يا أنس ادع لي علياً

'I went out along with Rasool-Allah^{-saww} walking until we ended up to Baqie Al-Gharqad, and we were at a bare lotus tree, there being no growth upon it. So Rasool-Allah^{-saww} sat beneath

¹⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 15

it, and the tree sprouted leaves and fruits, and shaded upon Rasool-Allah^{-saww}. He^{-saww} smiled and said: 'Anas, call Ali^{-asws} for me^{-saww}'.

فَعَدَوْتُ حَتَّى انْتَهَيْتُ إِلَى مَنْزِلِ فَاطِمَةَ عَ فَإِذَا أَنَا بِعَلِيِّ يَتَنَاوَلُ شَيْئاً مِنَ الطَّعَامِ قُلْتُ لَهُ أَجِبَ رَسُولَ اللَّهِ ص فَقَالَ لِحَبْرٍ أَدْعَى اللَّهُ وَ رَسُولُهُ أَغْلَمُ

I returned until I ended up to the house of (Syeda) Fatima^{-asws}, and there I was with Ali^{-asws}, taking something from the meal. I said to him^{-asws}, 'Answer Rasool-Allah^{-saww}'. He^{-asws} said: 'Is everything good, he^{-saww} is calling me^{-asws}?' I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ فَجَعَلَ عَلِيٌّ ع يَمْشِي وَ يُهْوِلُ عَلَى أَطْرَافِ أَنَامِلِهِ حَتَّى مَثَلَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَجَذَبَهُ رَسُولُ اللَّهِ وَ أَجْلَسَهُ إِلَى جَنْبِهِ فَرَأَيْتُهُمَا يَتَحَدَّثَانِ وَ يَضْحَكَانِ وَ رَأَيْتُ وَجْهَ عَلِيِّ قَدْ اسْتَنَارَ

He (Anas) said, 'Ali^{-asws} went walking and he^{-asws} was trotting upon the edge of his^{-asws} toes until he^{-asws} was in front of Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} grabbed him^{-asws} and seated him^{-asws} to his^{-saww} side, and I saw the two of them discussing and laughing, and I saw the face of Ali^{-asws} to have radiated.

فَإِذَا أَنَا بِجَاهٍ مِنْ ذَهَبٍ مُرَصَّعٍ بِالْيَاقُوتِ وَ الْجَوَاهِرِ وَ لِلْجَاهِ أَرْبَعَةُ أَزْكَانٍ عَلَى كُلِّ رُكْنٍ مِنْهُ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلَى الرُّكْنِ الثَّانِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَلِيُّ اللَّهِ وَ سَيْفُهُ عَلَى النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ

And there I was with a vessel of gold, inset with the rubies and the jewels. And for the vessel there were four corners – upon a corner of it was inscribed: "There is no god except Allah^{-azwj}. Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}". Upon the second corner was inscribed: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and Ali^{-asws} Bin Abu Talib^{-asws} is the Guardian of Allah^{-azwj}, and His^{-azwj} sword upon the breakers (of the Covenant), and the oppressors and the apostates".

وَ عَلَى الرُّكْنِ الثَّالِثِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيْدِيَهُ بِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ عَلَى الرُّكْنِ الرَّابِعِ نَجَا اللَّهُ الْمُعْتَقِدِينَ لِدِينِ اللَّهِ الْمُؤْمِنِينَ لِأَهْلِ بَيْتِ رَسُولِ اللَّهِ

And upon the third corner: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool of Allah^{-azwj}. I^{-azwj} Aided him^{-saww} with Ali^{-asws} Bin Abu Talib^{-asws}". And upon the fourth corner: "Salvation is for the believers in the Religion of Allah^{-azwj}, the friends of the People^{-asws} of the Household of Rasool-Allah^{-saww}".

وَ إِذَا فِي الْجَاهِ رُطَبٌ وَ عَنَبٌ وَ لَمْ يَكُنْ أَوَانُ الْعِنَبِ وَ لَا أَوَانُ الرُّطَبِ فَجَعَلَ رَسُولُ اللَّهِ ص يَأْكُلُ وَ يُطْعِمُ عَلِيّاً حَتَّى إِذَا شَبِعَا ارْتَفَعَ الْجَاهُ فَقَالَ لِي رَسُولُ اللَّهِ ص يَا أَنَسُ أ تَرَى هَذِهِ السِّدْرَةَ قُلْتُ نَعَمْ قَالَ قَعَدَ تَحْتَهَا ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ نَبِيّاً وَ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ وَصِيّاً مَا فِي النَّبِيِّينَ نَبِيٌّ أَوْجُهُ مِنِّي وَ لَا فِي الْوَصِيِّينَ وَصِيٌّ أَوْجُهُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ

And in the vessel, there were dates and grapes, it was neither the season for the grapes nor the season for the dates. Rasool-Allah^{-saww} went on eating and feeding Ali^{-asws} until when they^{-asws} were satiated, the vessel was raised. Rasool-Allah^{-saww} said to me: 'O Anas! Did you see this lotus tree?' I said, 'Yes'. He^{-saww} said: 'There have sat underneath it, three hundred and thirteen Prophets^{-as}, and three hundred and thirteen successors^{-as}. There has not been a

Prophet^{-saww} more noble than I^{-saww} nor among the successors^{-as} a successor^{-as} more honoured than Ali^{-asws} Bin Abu Talib^{-asws}.

يَا أَنَسُ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ وَ إِلَى إِبْرَاهِيمَ فِي وَقَارِهِ وَ إِلَى سُلَيْمَانَ، فِي قَضَائِهِ وَ إِلَى يَحْيَى فِي زُهْدِهِ وَ إِلَى أَيُّوبَ فِي صَبْرِهِ وَ إِلَى إِسْمَاعِيلَ فِي صِدْقِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

O Anas! The one who intends that he looks at Adam^{-as} in his^{-as} knowledge, and to Ibrahim^{-as} in his^{-as} dignity, and to Suleyman^{-as} in his^{-as} judgments, and to Yahya^{-as} in his^{-as} asceticism, and to Ayoub^{-as} in his^{-as} patience, and to Ismail^{-as} in his^{-as} truthfulness, so let him look at Ali^{-asws} Bin Abu Talib^{-asws}.

يَا أَنَسُ مَا مِنْ نَبِيٍّ إِلَّا وَ قَدْ حَصَّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِوَزِيرٍ وَ قَدْ حَصَّنِي اللَّهُ تَبَارَكَ وَ تَعَالَى بِأَرْبَعَةِ اثْنَيْنِ فِي السَّمَاءِ وَ اثْنَيْنِ فِي الْأَرْضِ فَأَمَّا اللَّذَانِ فِي السَّمَاءِ فَجِبْرَائِيلُ وَ مِيكَائِيلُ وَ أَمَّا اللَّذَانِ فِي الْأَرْضِ فَعَلِيٌّ بْنُ أَبِي طَالِبٍ وَ عَمِّي حَمَزَةُ.

O Anas! There is none from a Prophet^{-as} except Allah^{-azwj} Blessed and Exalted has Specialised him^{-as} with his^{-as} Vizier, and Allah^{-azwj} Blessed and Exalted has Specialised me^{-saww} with four – two in the sky and two in the earth. So, as for those two who are in the sky, they are Jibraeel^{-as} and Mikaeel^{-as}, and as for those two who are in the earth, they are Ali^{-asws} Bin Abu Talib^{-asws} and my^{-saww} uncle Hamza^{-asws}. 195

17- عُيُونُ الْمُعْجَزَاتِ لِلسَّيِّدِ الْمُتَرَضَّى، ذُكِرَ الْجَانِمُ فِي رِوَايَةِ الْعَامَّةِ وَ عَنِ الْخَاصَّةِ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ الْهَمْدَانِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الْعَقَّارِ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ الصَّادِقِ عَنْ أَبِيهِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ جِبْرَائِيلَ نَزَلَ عَلَى النَّبِيِّ ص بِجَانِمٍ مِنَ الْجَنَّةِ فِيهِ فَاكِهَةٌ كَثِيرَةٌ مِنْ فَوَاكِهِ الْجَنَّةِ فَدَفَعَهُ إِلَى النَّبِيِّ ص فَسَبَّحَ الْجَانِمُ وَ كَثُرَ وَ هَلَّلَ فِي يَدِهِ

(The book) 'Uyoon Al Mojizaat' of the Seyyid Al Murtaza, mentioned the bowl in a report of the general Muslim, and from the special (Shias) – Ibrahim Bin Al-Husayn Al Hamdany, from Is'haq Bin Ibrahim, from Abdul Ghaffar Bin Al Qasim,

'From Ja'far Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, raising it to Amir Al-Momineen^{-asws}: 'Jibraeel^{-as} descended unto the Prophet^{-saww} with a bowl from the Paradise wherein were a lot of fruits from the fruits of Paradise. He^{-as} handed it to the Prophet^{-saww}, and the bowl glorified (Allah^{-azwj}) and exclaimed the Greatness and Holiness in his^{-saww} hand.

ثُمَّ دَفَعَهُ إِلَى أَبِي بَكْرٍ فَسَكَتَ الْجَانِمُ ثُمَّ دَفَعَهُ إِلَى عُمَرَ فَسَكَتَ الْجَانِمُ ثُمَّ دَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فَسَبَّحَ الْجَانِمُ وَ هَلَّلَ وَ كَثُرَ فِي يَدِهِ ثُمَّ قَالَ الْجَانِمُ إِنِّي أُمِرْتُ أَنْ لَا أَتَكَلَّمَ إِلَّا فِي يَدِ نَبِيِّ أَوْ وَصِيِّ.

Then he^{-saww} hand it to Abu Bakr, but the bowl was silent. Then he^{-saww} handed it to Umar, and it was silent. Then he^{-saww} handed it to Amir Al-Momineen Ali^{-asws}, and the bowl glorified, and extolled the Holiness and exclaimed the Greatness (of Allah^{-azwj}) in his^{-asws} hand. Then the bowl said, 'I am Commanded that I shall not speak except in the hand of a Prophet^{-as} or a successor^{-asws}'. 196

195 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 16

196 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 78 H 17 a

و فِي رَوَايَةٍ أُخْرَى مِنْ كِتَابِ الْأَنْوَارِ أَنَّ الْجَامَ مِنْ كَفِّ النَّبِيِّ ص عُرِجَ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ بِلِسَانٍ فَصِيحٍ سَمِعَهُ كُلُّ أَحَدٍ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

And in another report from the book 'Al Anwaar' –

'The bowl, from the hand of the Prophet^{-saww}, ascended to the sky and it was saying in an eloquent tongue, everyone heard: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***'¹⁹⁷.

¹⁹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 78 H 17 b

CHAPTER 79 – AL-KHIZR^{-as} USED TO COME TO HIM^{-asws}, AND HIS^{-asws} TALK WITH THE SUCCESSORS^{-as}

1- ما، الأمايلي للشيخ الطوسي المفيض عن الكاتب عن الزعفراني عن الثقفيني عن إبراهيم بن ميمون عن مصعب بن سلام عن ابن طريف عن ابن نُبَّاتَةَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع يُصَلِّي عِنْدَ الْأُسْطُوَانَةِ السَّابِعَةِ مِنْ بَابِ الْفِيلِ مِمَّا يَلِي الصَّحْنِ إِذْ أَقْبَلَ رَجُلٌ عَلَيْهِ بُرْدَانِ أَخْضَرَانِ وَ لَهُ عَقِصَتَانِ سَوْدَاوَانِ أَبْيَضُ اللَّحْيَةِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from the scribe, from al Zafrani, from Ibrahim Bin Maymoun, from Mus'ab Bin Sallam, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was praying Salat by the seventh pillar from the door 'Al-Feel' from what follows the courtyard, when a man came, upon him being a green cloak, and there were two black hairy braids for him, white beard.

فَلَمَّا سَلَّمَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ صَلَاتِهِ أَكَبَ عَلَيْهِ فَقَبَّلَ رَأْسَهُ ثُمَّ أَخَذَ يَدَهُ فَأَخْرَجَهُ مِنْ بَابِ كِنْدَةَ قَالَ فَخَرَجْنَا مُسْرِعِينَ خَلْفَهُمَا وَ لَمْ نَأْمَنْ عَلَيْهِ فَاسْتَقْبَلَنَا ص فِي جَارِسُوقِ كِنْدَةَ قَدْ أَقْبَلَ رَاجِعاً فَقَالَ مَا لَكُمْ فَعُلْنَا لَمْ نَأْمَنْ عَلَيْكَ هَذَا الْفَارِسَ

When Amir Al-Momineen^{-asws} had performed Salam from his^{-asws} Salat, he devoted to him^{-asws}. He kissed his^{-asws} head, then held his^{-asws} hand and took him^{-asws} out from the door 'Kinda'. We went out hurriedly behind them and we did not feel safety being upon him^{-asws}. We met in the market of Kinda and he^{-asws} was come back, returning. He^{-asws} said: 'What is the matter with you all?' We said, 'We did not feel safety being upon you^{-asws} from this horseman'.

فَقَالَ هَذَا أَخِي الْخَضِرُ أَمْ تَرَوْا حَيْثُ أَكَبَ عَلَيَّ فُلْنَا بَلَى فَقَالَ إِنَّهُ قَالَ لِي إِنَّكَ فِي مَدْرَةٍ لَا يُرِيدُهَا جَبَّارٌ بِسُوءٍ إِلَّا قَصَمَهُ اللَّهُ وَ اخَذَرِ النَّاسَ فَخَرَجْتُ مَعَهُ لِأَشِيعَهُ لِأَنَّهُ أَرَادَ الظُّهْرَ.

He^{-asws} said: 'This is my^{-asws} brother^{-as} Al-Khizr^{-as}. Did you not see when he^{-as} devoted to me^{-asws}? We said, 'Yes'. He^{-asws} said: 'He^{-as} said to me^{-asws}: 'You^{-asws} are in a spot no tyrant will intend it with evil except Allah^{-azwj} would Shatter him, and warn the people'. So, I^{-asws} went out with him^{-as} to escort him^{-as}, because he^{-as} wanted the appearance'.¹⁹⁸

2- قب، المناقب لابن شهر آشوب عن ابن نُبَّاتَةَ: مِثْلُهُ: وَ رَوَى خُرُورٌ وَ سَعْدُ بْنُ طَرِيفٍ عَنِ الْأَصْبَغِ أَنَّهُ جَاءَهُ ثَانِيَةً إِذَا مِثْمٌ يُصَلِّي إِلَى تِلْكَ الْأُسْطُوَانَةِ فَقَالَ يَا صَاحِبَ السَّارِيَةِ أَقْرَأُ صَاحِبَ الدَّارِ السَّلَامَ يَعْني عَلِيّاً وَ أَعْلِمُهُ أَنِّي بَدَأْتُ بِهِ فَوَجَدْتُهُ نَائِماً.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – From Ibn Nubata, like it, and it is reported by Kharour, and Sa'ad Bin Tareyf, from Al Asbagh,

'He (Al-Khizr^{as}) came to him^{asws} a second time, and Meesam was praying Salat to that pillar. He^{as} said, 'O one praying! Convey the greetings to owner of the house' – meaning Ali^{asws} – 'And let him^{asws} know I^{as} shall begin with him^{asws}'. He^{as} had found him^{asws} sleeping'.¹⁹⁹

3- ص، قصص الأنبياء عليهم السلام الصّدوق عَنْ مَا جِيلَوْنِي عَنْ عَمِّي عَنْ عَلِيٍّ الْكُوْفِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنِ الْحَارِثِ الْأَعْوَرِ الْهَمْدَانِيِّ قَالَ: رَأَيْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ شَيْخًا بِالتُّخَيْلَةِ - فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا قَالَ هَذَا أَخِي الْخَضِرُ جَاءَنِي بِسَأَلِي عَمَّا بَقِيَ مِنَ الدُّنْيَا وَ سَأَلْتُهُ عَمَّا مَضَى مِنَ الدُّنْيَا فَأَخْبَرَنِي وَ أَنَا أَعْلَمُ بِمَا سَأَلْتُهُ مِنْهُ

(The book) 'Qasas Al Anbiya^{as}' – Al Sadouq, from Majaylawiya, from his uncle, from Ali Al Kufi, from Ibrahim Bin Abu Al Bilad, from his father, from Al Haris Al Awr Al Hamdany who said,

'I saw an old man with Amir Al-Momineen^{asws} at Al-Nakheela. I said, 'O Amir Al-Momineen^{asws}! Who is this?' He^{asws} said: 'This is my^{asws} brother^{as} Al-Khizr^{as}. He^{as} has come to me^{asws} to ask me^{asws} about what remains from the world, and I^{asws} asked him^{as} about the past from the world. He^{as} informed me^{asws}, and although I^{asws} am more knowing with what I^{asws} had asked him^{as} than he^{as} was'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَأْتَيْنَا بِطَبَقٍ رُطَبٍ مِنَ السَّمَاءِ فَأَمَّا الْخَضِرُ فَرَمَى بِالنَّوَى وَ أَمَّا أَنَا فَجَمَعْتُهُ فِي كَفِّي

Amir Al-Momineen^{asws} said: 'We were brought a tray of dates from the sky. As for Al-Khizr^{as}, he^{as} threw away the seeds, and as for I^{asws}, I^{asws} have gathered it in my^{asws} palm'.

قَالَ الْحَارِثُ وَ قُلْتُ فَهَبْنِي لِي يَا أَمِيرَ الْمُؤْمِنِينَ فَوَهَبَنِي فَعَرَسْتُهُ فَخَرَجَ مُشَانًا جَدِيدًا نَالِغًا عَجَبًا لَمْ أَرْ مِثْلَهُ قَطُّ.

Al-Haris said, 'And I said, 'Gift it to me, O Amir Al-Momineen^{asws}!' He^{asws} gifted it and I planted it. The dates (Mushaan) emerged newly, mature, wondrous, I had not seen the like of it, at all!'²⁰⁰

4- قب، المناقب لابن شهر آشوب جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ جَاءَ آتٍ يَسْمَعُونَ حِسَّهُ وَ لَا يَرَوْنَ شَخْصَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فِي اللَّهِ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ خَلَفَتْ مِنْ كُلِّ هَالِكٍ وَ دَرَكَتْ مِنْ كُلِّ مَا فَاتَ فَبِاللَّهِ فَنُفُوا وَ إِتَاهُ فَارْجُوا فَإِنَّ الْمَحْرُومَ مِنْ حَرَمِ الثَّوَابِ وَ السَّلَامِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'When Rasool-Allah^{saww} passed away, a comer came, they heard his hiss and did not see his person. He said, 'The greetings be unto you all, People^{asws} of the Household, and Mercy of Allah^{azwj} and His^{azwj} Blessings! There is consolation in Allah^{azwj} from every difficulty, and a replacement from everything destroyed, and coming across of all what is lost. So be trusting with Allah^{azwj} and wish to Him^{azwj}, for the deprived is the one deprived of the Rewards. The greetings!'

فَقَالَ عَلِيٌّ ع تَذَرُونَ مَنْ هَذَا هَذَا الْخَضِرُ ع.

¹⁹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 79 H 2

²⁰⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 79 H 3

Ali^{-asws} said: 'Do you know who this is? This is Al-Khizr^{-as}!'²⁰¹

وَرَوَى مُحَمَّدُ بْنُ يَحْيَى قَالَ: بَيْنَا عَلِيٌّ يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُتَعَلِّقٌ بِالْأَسْتَارِ وَهُوَ يَقُولُ يَا مَنْ لَا يَشْغَلُهُ سَمْعٌ عَنْ سَمْعٍ يَا مَنْ لَا يُغْلَطُهُ السَّائِلُونَ يَا مَنْ لَا يَنْتَرِمُ بِالْخَاحِ الْمُلِجِّينَ أَذْفَنِي بَرْدَ عَفْوِكَ وَخِلَاوَةَ رَحْمَتِكَ

And it is reported by Muhammad Bin Yahya who said,

'While Ali^{-asws} was performing Tawaaf of the Kabah when a man was clutching with curtains of the Kabah and he was saying, 'O One^{-azwj} Who is not too pre-occupied from listening! O One^{-azwj} the beggars do not confuse! O One^{-azwj} Who is not Moved by the insistence of the insisters! Make me taste the coolness of Your^{-azwj} Pardon, and sweetness of Your^{-azwj} Mercy!'

فَقَالَ عَلِيٌّ يَا عَبْدَ اللَّهِ دَعَاؤُكَ هَذَا قَالَ وَ قَدْ سَمِعْتُهُ قَالَ نَعَمْ قَالَ فَادْعُ بِهِ فِي دُبُرِ كُلِّ صَلَاةٍ فَوَ الَّذِي نَفْسُ الْحَضِرِ بِيَدِهِ لَوْ كَانَ عَلَيْكَ مِنَ الذُّنُوبِ عَدَدَ نُجُومِ السَّمَاءِ وَ قَطْرِهَا وَ حَصْبَاءِ الْأَرْضِ وَ تُرَابِهَا لَغُفِرَ لَكَ أَسْرَعُ مِنْ طَرْفَةِ عَيْنٍ.

Ali^{-asws} said: 'O servant of Allah^{-azwj}! This supplication of yours'. He said, 'And you^{-asws} have heard it?' He^{-asws} said: 'Yes'. He said: 'Supplicated with it at the end of every Salat, for by the One^{-azwj} in Whose Hand is the soul of Al-Khizr^{-as}! Even if there were to be upon you^{-asws} sins of the number of stars of the sky, and its drops, and pebbles of the earth and its dust, these would be Forgiven for you^{-asws} quicker than the blink of an eye!'²⁰²

عَنْدَ اللَّهِ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع كَانَ فِي مَسْجِدِ الْكُوفَةِ يَوْمًا فَلَمَّا جَنَّهُ اللَّيْلُ أَقْبَلَ رَجُلٌ مِنْ بَابِ الْفِيلِ عَلَيْهِ ثِيَابٌ بَيْضٌ فَجَاءَ الْحَرَسُ وَ شُرَطَةُ الْحَمِيرِ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع مَا تُرِيدُونَ فَقَالُوا رَأَيْنَا هَذَا الرَّجُلَ أَقْبَلَ إِلَيْنَا فَخَشِينَا أَنْ يَغْتَالِكَ

Abdullah Bin Al-Hassan Bin Al-Hassan, from his father, from his grandfather,

'From Amir Al-Momineen^{-asws}. One day he^{-asws} was in Masjid Al-Kufa. When the night shielded him^{-asws}, a man came from the door 'Al-Feel', having white clothes upon him. The guards and the Thursday police came. Amir Al-Momineen^{-asws} said to them: 'What do you want?' They said, 'We saw this man coming towards us, so we feared that he might assassinate you^{-asws}'.

فَقَالَ كَلَّا فَاَنْصَرِفُوا رَحِمَكُمُ اللَّهُ أَ تَحْفَظُونِي مِنْ أَهْلِ الْأَرْضِ فَمَنْ يَحْفَظُنِي مِنْ أَهْلِ السَّمَاءِ

He^{-asws} said: 'Never, so leave, may Allah^{-azwj} have Mercy on you all! Are you protecting me^{-asws} from the people of the earth? So, who will protect me^{-asws} from people of the sky?'

وَ مَكَثَ الرَّجُلُ عِنْدَهُ مَلِيًّا يَسْأَلُهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَلْبَسْتَ الْخِلَافَةَ بَهَاءً وَ زِينَةً وَ كَمَالًا وَ لَمْ تُلْبِسْكَ وَ لَقَدْ افْتَقَرْتُ إِلَيْكَ أُمَّةُ مُحَمَّدٍ ص وَ مَا افْتَقَرْتُ إِلَيْهَا وَ لَقَدْ تَقَدَّمَكَ قَوْمٌ وَ جَلَسُوا مُجْلِسَكَ فَعَدَاؤُهُمْ عَلَى اللَّهِ

And the man remained with him^{-asws} for a while, asking him^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! You^{-asws} have clothed the caliphate gloriously, and as adornment, and perfectly, and you^{-asws} had not worn it, and the community of Muhammad^{-saww} is needy to

²⁰¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 4 a

²⁰² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 4 b

you^{-asws} and you^{-asws} are not needy to them. A group had preceded you and had sat in your^{-asws} seat, so their Punishment is upon Allah^{-azwj}.

وَإِنَّكَ لَرَاهِدٌ فِي الدُّنْيَا وَ الْعَظِيمِ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ لَكَ فِي الْآخِرَةِ لَمَوَاقِفَ كَثِيرَةً تَقْرَأُ بِهَا عُيُونُ شِعَتِكَ وَ إِنَّكَ لَسَيِّدُ الْأَوْصِيَاءِ وَ أَحْوَكُ سَيِّدِ الْأَنْبِيَاءِ

And you^{-asws} are an ascetic in the world and magnificent in the skies and the earth, and for you^{-asws} in the Hereafter, there are a lot of positions to delight the eyes of your^{-asws} Shias, and you^{-asws} are chief of the successor^{-as}, and your^{-asws} brother^{-saww} is chief of the Prophets^{-as}.

ثُمَّ ذَكَرَ الْأَيْمَةَ الْإِثْنَيْ عَشَرَ وَ انْصَرَفَ وَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْحُسَيْنِ وَ الْحُسَيْنِ ع فَقَالَ تَعْرِفَانِي قَالَا وَ مَنْ هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هَذَا أَخِي الْخُضِرُ ع.

Then he mentioned the twelve Imam^{-asws}, and left, and Amir Al-Momineen^{-asws} faced towards Al-Hassan^{-asws} and Al-Husayn^{-asws} and said: 'Do you^{-asws} two recognise him?' They^{-asws} said: 'And who is he, O Amir Al-Momineen^{-asws}?' He^{-asws} said: 'This is my^{-asws} brother^{-as}, Al-Khizr^{-as}'.²⁰³

وَ فِي الْخَبَرِ أَنَّ الْخُضِرَ أَوْ عَلِيّاً ع قَدِ اجْتَمَعَا فَقَالَ لَهُ عَلِيٌّ ع قُلْ كَلِمَةً حَكِيمَةً فَقَالَ مَا أَحْسَنَ تَوَاضُعِ الْأَعْيَانِ لِلْفُقَرَاءِ فُرْبَةً إِلَى اللَّهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَحْسَنُ مِنْ ذَلِكَ نِيَةُ الْفُقَرَاءِ عَلَى الْأَعْيَانِ ثِقَةً بِاللَّهِ فَقَالَ الْخُضِرُ لِيُكْتَبَ هَذَا بِالذَّهَبِ.

And in the Hadeeth – 'Khizr^{-as} and Ali^{-asws} had gathered. Ali^{-asws} said to him^{-as}: 'Speak a word of wisdom'. He^{-as} said: 'How excellent is the reverence of the rich to the poor to draw near to Allah^{-azwj}'. Amir Al-Momineen^{-asws} said: 'And more excellent than that is the pride of the poor over the rich, in trusting with Allah^{-azwj}'. Al-Khizr^{-as} said: 'This needs to be written with gold'.²⁰⁴

أَمَّا فِي الْمُفِيدِ النَّيْسَابُورِيِّ وَ تَارِيخِ بَغْدَادَ قَالَ الْفَتْحُ بْنُ شَخْرَفٍ رَأَى أَمِيرُ الْمُؤْمِنِينَ الْخُضِرَ ع فِي الْمَنَامِ فَسَأَلَهُ تَصْبِيحَةً قَالَ فَأَرَانِي كَهْفُهُ فَإِذَا فِيهَا مَكْتُوبٌ بِالْخُضِرَةِ

وَ عَنْ قَلِيلٍ تَعُودُ مَيِّتاً

وَ دَعِ لِدَارِ الْفَنَاءِ بَيْتاً

قَدْ كُنْتُ مَيِّتاً فَصُرْتُ حَيّاً

فَابْنِ لِدَارِ الْبَقَاءِ بَيْتاً

(The book) 'Amaali' of Al Mufeed, Al Neshapuri, and the history of Baghdad. Al Fath Bin Shakhraf said,

'Amir Al-Momineen^{-asws} saw Al-Khizr^{-as} in the dream. He^{-asws} asked him^{-as} for advice. He^{-asws} said: 'He^{-as} showed me^{-asws} his^{-as} palm and there was writing in it in green (a couplet): *'I^{-as} was dead, and became alive, and in a little while I^{-as} shall return to be dead. So, build a house for the lasting house, and leave the house of the perishing house'*.²⁰⁵

²⁰³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 4 c

²⁰⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 4 d

²⁰⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 4 e

5- جاء، المجالس للمفيد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الصَّوَلِيِّ عَنِ الْجُلُودِيِّ عَنِ الْحُسَيْنِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْرَاهِيمَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ شَيْخٍ مِنْ أَهْلِ خَضِرْمُوتَ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَلَيْهِ الرَّحْمَةُ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ يَطُوفُ بِالْبَيْتِ إِذَا رَجُلٌ مُتَعَلِّقٌ بِالْأَسْتَارِ وَهُوَ يَقُولُ

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Al Sowly, from Al Jaloudy, from Al-Husayn Bin Humeid, from Mukhawwal Bin Ibrahim, from Salih Bin Abu Al Aswad, from Mahfouz Bin Ubeydullah, from a sheikh from the people of Hazramout, from Muhammad Bin Al Hanafiyya who said,

'While Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was performing Tawaaf of the House (Kabah) when a man was clutching the curtains and he was saying:

يَا مَنْ لَا يَشْعَلُهُ سَمْعٌ عَنْ سَمْعٍ يَا مَنْ لَا يُعْطِيهِ السَّائِلُونَ يَا مَنْ لَا يُزِمُّهُ الْخَاحُ الْمُلِحِّينَ أَذْفَنِي بَرْدَ عَفْوِكَ وَ خَلَاوَةَ رَحْمَتِكَ

'O One^{-azwj} Who is not too pre-occupied from listening! O One^{-azwj} the beggars do not confuse! O One^{-azwj} Who is not Moved by the insistence of the insisters! Make me taste the coolness of Your^{-azwj} Pardon, and sweetness of Your^{-azwj} Mercy!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا دُعَاؤُكَ قَالَ لَهُ الرَّجُلُ وَ قَدْ سَمِعْتَهُ قَالَ نَعَمْ قَالَ فَادْعُ بِهِ فِي دُبُرِ كُلِّ صَلَاةٍ فَوَ اللَّهُ مَا يَدْعُو بِهِ أَحَدٌ مِنَ الْمُؤْمِنِينَ فِي أَذْبَارِ الصَّلَاةِ إِلَّا غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ عَدَدَ نُجُومِ السَّمَاءِ وَ قَطْرِهَا وَ حَصْبَاءِ الْأَرْضِ وَ تَرَاهَا

Amir Al-Momineen^{-asws} said to him: 'This supplication of yours'. The man said to him^{-asws}, 'And you^{-asws} have heard it'. He^{-asws} said: 'Yes'. He said, 'Supplicate with it at the end of every Salat, for by Allah^{-azwj}, no one from the Momineen will supplicate with it at the end of the Salat except Allah^{-azwj} will Forgive his sins for him, and even if they were the number of stars of the sky and its drops, and pebbles of the earth and its dust'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع عَلِمَ ذَلِكَ عِنْدِي وَ اللَّهُ وَاسِعٌ كَرِيمٌ فَقَالَ لَهُ الرَّجُلُ وَ هُوَ الْخَضِرُ صَدَقْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِم.

Amir Al-Momineen^{-asws} said to him: 'Knowledge of that is in my^{-asws} possession, and Allah^{-azwj} is Hearing, Benevolent'. The man said to him^{-asws}, and he was Al-Khizr^{-as}: 'You^{-asws} speak the truth, by Allah^{-azwj}, O Amir Al-Momineen^{-asws}, **and above every one with knowledge is a more knowledgeable one [12:76]**'.²⁰⁶

6- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ عُبَايَةَ الْأَسَدِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ عِنْدَهُ رَجُلٌ رَثٌ أَهْيَئَةً وَ أَمِيرُ الْمُؤْمِنِينَ ع مُقْبِلٌ عَلَيْهِ يُكَلِّمُهُ فَلَمَّا قَامَ الرَّجُلُ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي شَعَلَكَ عَنَّا قَالَ هَذَا وَصِيُّ مُوسَى ع.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Usman Bin Isa, from the one who informed him, from Abaya Al Asady who said,

'I entered to see Amir Al-Momineen^{-asws} and in his^{-asws} presence was a man of bushy beard, and Amir Al-Momineen^{-asws} was facing towards him, speaking to him. When the man stood

²⁰⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 5

up, I said, 'O Amir Al-Momineen^{-asws}! Who is this one who pre-occupied you^{-asws} away from us?' He^{-asws} said: 'This is the successor^{as} of Musa^{as}'.²⁰⁷

7- ير، بصائر الدرجات الحسن بن علي بن عبد الله عن علي بن حسن عن عبد الرحمن بن كثير الهاشمي مؤلف محمد بن علي عن أبي عبد الله ع قال: خرج أمير المؤمنين ع بالناس يريد صيفين حتى عبر الفرات وكان قريباً من الجبل بصيفين إذ حضرت صلاة المغرب فأفعلن بعيداً ثم توضأ و أدن

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ali Bin Abdullah, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer Al Hashimy,

'A slave of Muhammad Bin Ali^{-asws}, from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} went out with the people intending Siffeen, until he^{-asws} crossed over the Euphrates. He^{-asws} was near to the mountain at Siffeen when the Salat Al-Maghrib presented. He^{-asws} went far, then performed Wud'u, and called the Azaan.

فَلَمَّا فَرَغَ مِنَ الْأَذَانِ انْفَلَقَ الْجَبَلُ عَنْ هَامَّةٍ بَيْضَاءٍ بِلَحْيَةٍ بَيْضَاءٍ وَ وَجْهٍ أُنْيَضَ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ مَرْحَباً بِوَصِيِّ خَاتَمِ النَّبِيِّينَ وَ قَائِدِ الْعَرِّ الْمُحْجَلِينَ وَ الْأَعَزِّ الْمَأْتُورِ وَ الْفَاضِلِ وَ الْفَائِقِ بِتَوَابِ الصِّدِّيقِينَ وَ سَيِّدِ الْوَصِيِّينَ

When he^{-asws} was free from the Azaan, the mountain split up from a white old man, with white beard, and white face. He said, 'The greetings be unto you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! Welcome to the successor^{-asws} of the last of the Prophets^{-saww}, and guide of the resplendent, and the dearest, and the most preferred, and the meritorious, and the distinguished with the Rewards of the truthful, and chief of the successors^{-asws}'.

قَالَ لَهُ وَ عَلَيْكَ السَّلَامُ يَا أَخِي شَمُونُ بْنُ حَمُونٍ وَصِيِّ عِيسَى ابْنِ مَرْيَمَ رُوحِ الْقُدُسِ كَيْفَ خَالَكَ

He^{-asws} said to him: 'And upon you be the greetings O my^{-asws} brother Shamoun^{-as} Bin Hamoun^{-as}, successor^{-as} of Isa^{-as} Bin Maryam^{-as}, the Holy Spirit, how is your^{-asws} state?'

قَالَ مَخِيرٌ بِرَحْمَةِ اللَّهِ أَنَا مُنْتَظِرُ رُوحِ اللَّهِ يَنْزِلُ فَلَا أَعْلَمُ أَحَدًا أَعْظَمَ فِي اللَّهِ بَلَاءً وَ لَا أَحْسَنَ عَدَا ثَوَاباً وَ لَا أَرْفَعُ مَكَاناً مِنْكَ اصْبِرْ يَا أَخِي عَلَى مَا أَنْتَ عَلَيْهِ حَتَّى تَلْقَى الْحَبِيبَ عَدَاً

He^{-as} said: 'May Allah^{-azwj} have Mercy on you^{-asws}! I^{-as} was awaiting the Spirit of Allah^{-azwj} to descend. I^{-as} do not know of anyone having greater afflictions for the Sake of Allah^{-azwj}, nor anyone of better Rewards tomorrow, nor of a loftier place than you^{-asws}. Be patient, O my^{-as} brother^{-asws}, upon what you^{-asws} are upon, until you^{-asws} meet the beloved^{-saww} tomorrow.

فَقَدْ رَأَيْتُ أَصْحَابَكَ بِالْأَنْفَسِ لَقُوا مَا لَقُوا مِنْ بَنِي إِسْرَائِيلَ نَشَرُوهُمْ بِالْمَنَاشِيرِ وَ حَمَلُوهُمْ عَلَى الْحُشْبِ فَلَوْ تَعَلَّمُ هَذِهِ الْوُجُوهُ الْعَزِيزَةُ الشَّائِئَةُ مَا أَعَدَّ اللَّهُ لَهُمْ مِنْ عَذَابٍ رَبَّكَ وَ سُوءٍ نَكَالِهِ لَأَقْصَرُوا وَ لَوْ تَعَلَّمُ هَذِهِ الْوُجُوهُ الْمُضِيئَةُ مَا دَا هُمْ مِنَ الثَّوَابِ فِي طَاعَتِكَ لَتَمَنَّتْ أَنَّمَا قُرِضَتْ بِالْمَقَارِضِ وَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I^{-as} have seen your^{-asws} companions of yesterday, a people who faced what they faced from the children of Israel. They sawed them with the saws, and carried them upon the planks. If these proud, slanderous faces had known what Allah^{-azwj} has Prepared for them from the

²⁰⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 6

Punishment of your^{-asws} Lord^{-azwj} and the evil of His^{-azwj} scourge, they would not have been deficient, and if these white faces would have known what is there for them, from the Rewards of being in your^{-asws} obedience, they would have wished to be sawn by the saws. And the greetings be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

وَالْتَأَمَّ الْجَبَلُ عَلَيْهِ وَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى قِتَالِهِ فَسَأَلَهُ عَمَّارُ بْنُ يَاسِرٍ وَابْنُ عَبَّاسٍ وَمَالِكُ الْأَشْثَرُ وَهَاشِمُ بْنُ عُثْبَةَ بْنِ أَبِي وَقَّاصٍ وَ أَبُو أَيُّوبُ الْأَنْصَارِيُّ وَ قَيْسُ بْنُ سَعْدٍ الْأَنْصَارِيُّ وَ عَمْرُو بْنُ الْحَمِقِ الْخَزَاعِيُّ وَ عُبَادَةُ بْنُ الصَّامِتِ وَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ عَنِ الرَّجُلِ فَأَخْبَرَهُمْ أَنَّهُ سَمِعُوهُ بْنُ حَمُونَ وَصِيَّ عِيسَى ابْنِ مَرْيَمَ وَ سَمِعُوا كَلَامَهُمَا فَأَزْدَاؤُوا بِصَبْرِهِ

And the mountain joined up, and Amir Al-Momineen^{-asws} went out to his^{-asws} soldiers. Ammar Bin Yasser, and Ibn Abbas, and Malik Al-Ashtar, and Hashim Bin Utba Bin Abu Waqqa, and Abu Ayoub Al-Ansari, and Qayd Bin Sa’ad Al-Ansari, and Amro Bin Al-Hamiq Al-Khuzai, and Ubada Bin Samir, and Abu Al-Haysam Bin Al-Tayhan asked him^{-asws} about the man. He^{-asws} informed them it was Shamoun Bin Hamoun^{-as}, successor of Isa^{-as} Bin Maryam^{-as}, and they had heard both their talk, and they were increased with insight.

فَقَالَ لَهُ عُبَادَةُ بْنُ الصَّامِتِ وَ أَبُو أَيُّوبُ لَا يَهْلَعَنَّ قَلْبُكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِأَمَّهَاتِنَا وَ آبَائِنَا نَقْدِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَوَ اللَّهُ لَنَنْصُرَنَّكَ كَمَا نَصَرْنَا أَخَاكَ رَسُولَ اللَّهِ ص وَ لَا يَتَخَلَّفُ عَنْكَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا شَقِيٌّ فَقَالَ لَهُمَا مَعْرُوفاً وَ ذَكَرَهُمَا بِخَيْرٍ.

Ubada Bin Al-Samit and Abu Ayoub said to him^{-asws}, ‘Do not let your^{-asws} heart be alarmed, O Amir Al-Momineen^{-asws}! May our mothers and our fathers be sacrificed for you^{-asws}, O Amir Al-Momineen^{-asws}. By Allah^{-azwj}! We shall help you^{-asws} just as we had helped your^{-asws} brother^{-saww} Rasool-Allah^{-saww}, and no one from the Emigrants and the Helpers would stay back from you^{-asws} except a wretched ones’. He^{-asws} said kind words to them and mentioned them with goodness”²⁰⁸.

²⁰⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 79 H 7

باب 80 أن الله تعالى أقدره على سير الآفاق و سخر له السحاب و هيأ له الأسباب و فيه ذهابه صلوات الله عليه إلى أصحاب الكهف

CHAPTER 80 – ALLAH^{-azwj} THE EXALTED ENABLED HIM^{-asws} UPON TRAVELLING TO THE HORIZONS, AND SUBDUED THE CLOUDS TO HIM^{-asws}, AND REVIVED THE MEANS FOR HIM^{-asws}, AND IN IT IS HIS^{-asws} GOING TO COMPANIONS OF THE CAVE

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُثَنَّلِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ يَا جَابِرُ هَلْ لَكَ مِنْ جَارٍ يَسِيرُ بِكَ فَيُبَلِّغَ بِكَ مِنَ الْمَطْلَعِ إِلَى الْمَغْرِبِ فِي يَوْمٍ وَاحِدٍ قَالَ قُلْتُ يَا أَبَا جَعْفَرٍ جَعَلَنِي اللَّهُ فِدَاكَ وَ أَنَّى لِي هَذَا

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said: 'O Jabir! Is there any donkey for you which can travel with you from the emergence (east) to the west in one day?' I said, 'O Abu Ja'far^{-asws}! May Allah^{-azwj} Make me to be sacrificed for you^{-asws}, and from where would this be for me?'

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع وَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ قَالَ أَلَمْ تَسْمَعْ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَتُبَلِّغَنَّ الْأَسْبَابَ وَ اللَّهُ لَتَرْكَبَنَّ السَّحَابَ.

He (the narrator) said, 'Abu Ja'far^{-asws} said: 'And that was Amir Al-Momineen^{-asws} (who did that)'. Then he^{-asws} said: 'Have you not heard the words of Rasool-Allah^{-saww} regarding Ali^{-asws} Bin Abu Talib^{-asws}: 'You^{-asws} will reach the means, by Allah^{-azwj}, you^{-asws} will be riding the clouds''²⁰⁹.

2- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ عَلِيًّا ع مَلَكَ مَا فِي الْأَرْضِ وَ مَا تَحْتَهَا فَعَرِضَتْ لَهُ السَّحَابَانِ الصَّعْبُ وَ الدَّلُولُ فَاخْتَارَ الصَّعْبَ

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Sama'at Bin Mihran, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} owned all what was in the earth and whatever was beneath it. The two clouds were presented to him^{-asws} – the difficult and the tame. He^{-asws} chose the difficult.

وَ كَانَ فِي الصَّعْبِ مَلِكٌ مَا تَحْتَ الْأَرْضِ وَ فِي الدَّلُولِ مَلِكٌ مَا فَوْقَ الْأَرْضِ وَ اخْتَارَ الصَّعْبَ عَلَى الدَّلُولِ فَدَارَتْ بِهِ سَبْعَ أَرْضِينَ فَوَجَدَ ثَلَاثَ خَرَابٍ وَ أَرْبَعَ عَوَامِرَ.

And there was in the difficult, kingdom of what is beneath the earth, and in the tame was the kingdom of what is above the earth, and he^{-asws} chose the difficult over the tame and circled with it the seven earths/lands and found three to be in ruination, and four build-ups''²¹⁰.

²⁰⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 80 H 1

²¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 80 H 2

3- يج، الخرائج و الجرائح رُوِيَ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ وَ هُوَ يَوْمَئِذٍ قَاضٍ أَنَّ النَّبِيَّ صَلَّى ص بَعَثَ عَلِيًّا ع وَ أَبَا بَكْرٍ وَ عُمَرَ إِلَى أَصْحَابِ الْكَهْفِ فَقَالَ اتُّوهُمْ فَأُبَلِّغُوهُمْ مِنِّي السَّلَامَ فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ قَالَ أَبُو بَكْرٍ لِعَلِيٍّ أَ تَدْرِي أَيْنَ هُمْ فَقَالَ مَا كَانَ رَسُولُ اللَّهِ ص بَعَثَنَا إِلَى مَكَانٍ إِلَّا هَدَانَا اللَّهُ لَهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Shareek Bin Abdullah, and on that day he has a judge,

'The Prophet^{-saww} sent Ali^{-asws} and Abu Bakr and Umar to companions of the cave. He^{-saww} said: 'Go to them deliver the greetings to them from me^{-saww}'. When they went out from his^{-saww} presence, Abu Bakr said to Ali^{-asws}, 'Do you know where they are?' He^{-asws} said: 'It would not be for Rasool-Allah^{-saww} to send us to a place except Allah^{-azwj} would Guide us to it'.

فَلَمَّا أَوْفَقَهُمْ عَلَى بَابِ الْكَهْفِ قَالَ يَا أَبَا بَكْرٍ سَلِّمْ فَإِنَّكَ أَسْتَأْذِنُكَ فَلَمْ يُجِبْ ثُمَّ قَالَ يَا أَبَا حَفْصٍ سَلِّمْ فَإِنَّكَ أَسْتَأْذِنُكَ فَلَمْ يُجِبْ

When they stood at the door of the cave, he^{-asws} said: 'O Abu Bakr! Greet, for you are our eldest'. He greeted but was not answered. Then he^{-asws} said: 'O Abu Hafs! Greet, for you are older than me^{-asws}'. He greeted but was not answered.

قَالَ فَسَلِّمْ عَلَيَّ ع فَرَدُّوا السَّلَامَ وَ حَيَّوْهُ وَ أُبَلِّغُهُمْ سَلَامَ رَسُولِ اللَّهِ ص فَرَدُّوا عَلَيْهِ فَقَالَ أَبُو بَكْرٍ سَلِّمْ مَا هُمْ سَلَّمْنَا عَلَيْهِمْ فَلَمْ يُجِيبُوا قَالَ سَلِّمْ أَنْتَ

He (the narrator) said, 'Ali^{-asws} greeted, and they responded to the greeting, and they welcomed him^{-asws}, and they delivered the greetings of Rasool-Allah^{-saww}, and they responded to it. Abu Bakr said, 'Ask them, what is the matter when we greeted to them, they did not answer?' He^{-asws} said: 'You ask them'.

فَسَأَلَهُمْ فَلَمْ يَكَلِّمُوهُ ثُمَّ سَأَهُمْ عُمَرُ فَلَمْ يَكَلِّمُوهُ فَقَالَ يَا أَبَا الْحَسَنِ سَلِّمْ أَنْتَ فَقَالَ عَلِيٌّ ع إِنَّ صَاحِبِي هَذَيْنِ سَأَلَانِي أَنْ أَسْأَلَكُمْ لِمَ رَدَدْتُمْ عَلَيَّ وَ لَمْ تَرُدُّوا عَلَيْهِمَا قَالُوا إِنَّا لَا نُكَلِّمُ إِلَّا نَبِيًّا أَوْ وَصِيًّا نَبِيٍّ.

He asked them, but they did not speak to him. Then Umar asked them, but they did not speak to him. They said, 'O Abu Al-Hassan^{-asws}! You^{-asws} ask them'. Ali^{-asws} said: 'These two companions of mine have asked me^{-asws} to ask you why you did respond to me^{-asws} and did not respond to them both?' They said, 'We do not speak except to a Prophet^{-saww} or a successor^{as} of a Prophet^{-saww}'.²¹¹

4- يج، الخرائج و الجرائح رُوِيَ أَنَّ الصَّخَابَةَ سَأَلُوا النَّبِيَّ صَلَّى ص أَنَّ يَأْمُرَ الرِّيحَ فَتَحْمِلَهُمْ إِلَى أَصْحَابِ الْكَهْفِ فَفَعَلَ فَلَمَّا نَزَلُوا هُنَاكَ سَلَّمَ عَلَيْهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ فَلَمْ يَرُدُّوا عَلَيْهِمْ ثُمَّ قَامَ الْقَوْمُ الْآخَرُونَ كُلُّهُمْ فَسَلَّمُوا فَلَمْ يَرُدُّوا عَلَيْهِمْ أَيْضًا

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that the companions asked the Prophet^{-saww} to order the wind to carry them to companions of the cave. He^{-saww} did so. When they descended over there, Abu Bakr greeted to them, and (so did) Umar, and Usman, but they did not respond to them. Then another group stood up, all of them greeted, but they did not respond to them as well.

فَقَامَ عَلِيٌّ ع فَقَالَ السَّلَامُ عَلَيْهِمْ يَا أَصْحَابَ الْكَهْفِ وَ الرَّقِيعَ الَّذِينَ كَانُوا مِنْ آيَاتِنَا عَجَبًا فَقَالُوا وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا أَبَا الْحَسَنِ

²¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 80 H 3

Ali-^{asws} stood up and said: 'The greetings be unto you all, O **Companions of the Cave and the Inscription**, those who **were of Our wondrous Signs? [18:9]**'. They said, 'And upon you-^{asws} be the greetings and Mercy of Allah-^{azwj} and His-^{azwj} Blessings, O Abu Al-Hassan-^{asws}!'

فَقَالَ أَبُو بَكْرٍ مَا لَنَا سَلَمْنَا عَلَيْهِمْ فَلَمْ يُجِيبُوا فَسَأَلَهُمْ عَلِيُّ فَقَالُوا إِنَّا لَا نُكَلِّمُ إِلَّا نَبِيًّا أَوْ وَصِيًّا نَبِيٍّ وَأَنْتَ وَصِيٌّ خَاتَمُ الْأَنْبِيَاءِ

Abu Bakr said, 'What is the matter when we greeted them, they did not answer?' Ali-^{asws} asked them. They said, 'We do not speak except to a Prophet-^{saww} or a successor-^{as} of a Prophet-^{saww}, and you-^{asws} are a successor-^{asws} of last of the Prophets-^{as}'.

ثُمَّ قَالَ عَلِيُّ ع يَا رِيحُ احْمِلِينَا فَإِذَا نَحْنُ فِي الْهَوَاءِ فَلَمَّا أَنْ كَانَ فِي جَوْفِ اللَّيْلِ قَالَ عَلِيُّ ع يَا رِيحُ ضَعِينَا ثُمَّ قَامَ فَرَكَضَ بِرِجْلِهِ فَإِذَا نَحْنُ بِعَيْنِ مَاءٍ فَتَوَضَّأَ وَ قَالَ تَوَضَّئُوا فَإِنَّكُمْ مُدْرِكُونَ بَعْضَ صَلَاةِ الصُّبْحِ عِنْدَ رَسُولِ اللَّهِ ص

Then Ali-^{asws} said: 'O wind, carry us!' And we were in the air. When it middle of the night, Ali-^{asws} said: 'O wind, place us (down)!'. Then he-^{asws} stood, kicked (the ground) with his-^{asws} leg, and there we were with a spring of water. He-^{asws} performed wud'u and said: 'Perform wud'u, for you will be coming across part of the morning Salat in the presence of Rasool-Allah-^{saww}'.

ثُمَّ قَالَ يَا رِيحُ احْمِلِينَا فَأَذْرِكُنَا آخِرَ رَكْعَةٍ مَعَ رَسُولِ اللَّهِ ص فَلَمَّا أَنْ فَضِينَا مَا سَبَقْنَا بِهِ التَّفَتَّ إِلَيْنَا وَ أَمَرَنَا بِالْإِتِمَامِ فَلَمَّا فَرَغْنَا قَالَ يَا أَنَسُ وَ أَخَذْتُكُمْ أَوْ تُحَدِّثُونَا قُلْتُ يَا رَسُولَ اللَّهِ مِنْ فَيْكِ أَحْسَنُ فَحَدَّثْنَا كَأَنَّهُ كَانَ مَعَنَا ثُمَّ قَالَ اشْهَدْ بِهَذَا لِعَلِيِّ يَا أَنَسُ

Then Ali-^{asws} said: 'O wind, carry us!' We caught up in the last Cycle of Salat with Rasool-Allah-^{saww}. When we had fulfilled what we had been preceded with, he-^{saww} turned towards us and instructed us with the completion. When we were free, he-^{saww} said, 'O Anas! And either I-^{saww} narrated to you all or you narrated to us'. I said, 'O Rasool-Allah-^{saww}! It is better from your-^{saww} mouth'. He-^{saww} narrated to us as if he-^{saww} had been with us. He-^{saww} said: 'Testify with this for Ali-^{asws}, O Anas!'

فَاسْتَشْهَدَنِي عَلِيُّ ع وَ هُوَ عَلَى الْمُنْبَرِ فَدَاهَنْتُ فِي الشَّهَادَةِ قَالَ إِنْ كُنْتُ كَتَمْتُهَا مُدَاهَنَةً مِنْ بَغْدٍ وَصِيَّةَ رَسُولِ اللَّهِ ص فَأَبْرَصَكَ اللَّهُ وَ أَعْمَى عَيْنَيْكَ وَ أَظْمَأَ جَوْفَكَ فَلَمْ أَبْرَحْ مِنْ مَكَانِي حَتَّى غَمِيتُ وَ بَرَصْتُ

Ali-^{asws} made me testify (many years later) while he-^{asws} was upon the pulpit, so I was hypocritical in the testimony. He-^{asws} said: 'If you were to conceal it out of hypocrisy from after the successor-^{asws} of Rasool-Allah-^{saww}, Allah-^{azwj} will Afflicted you with vitiligo, and Blind your eyes, and Cause your insides to be thirsty'. I had not moved from my place until I was blinded and had vitiligo'.

وَ كَانَ أَنَسُ لَا يَسْتَطِيعُ الصَّوْمَ فِي شَهْرِ رَمَضَانَ وَ لَا فِي غَيْرِهِ مِنْ شِدَّةِ الظَّمَاءِ وَ كَانَ يُطْعِمُ فِي شَهْرِ رَمَضَانَ كُلَّ يَوْمٍ مِسْكِينَيْنِ حَتَّى فَارَقَ الدُّنْيَا وَ هُوَ يَقُولُ هَذَا مِنْ دَعْوَةِ عَلِيٍّ.

And it so happened that Anas was not able to Fast during a Month of Ramazan nor in any other, due to the intensity of the thirst, and he used to feed the poor every day during a

Month of Ramazan until he separated from the world, and he was saying, 'This is (as a result) of the supplication of Ali-asws'.²¹²

5- شف، كشف اليقين رؤيتنا من عِدَّةِ طُرُقٍ وَ رَأَيْنَا مِنْ طُرُقِهِمْ وَ تَصَانِيفِهِمْ فِي مَوَاضِعٍ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص يَوْمًا وَ نَحْنُ فِي مَسْجِدِهِ فَقَالَ مَنْ هَاهُنَا فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ وَ سَلَمَانُ الْفَارِسِيُّ فَقَالَ يَا سَلَمَانُ أَذْهَبَ فَأَدْعُ لِي مَوْلَاكَ عَلِيَّ بْنَ أَبِي طَالِبٍ

(The book) 'Kashf Al Yaqeen' – We are reported from a number of ways and we are reporting from their ways, and their compilations in placed, from Muhammad Bin Ahmad, from Ahmad Bin Al-Husayn, from Al-Hassan Bin Dinar,

'From Abdullah son of Musa-asws, from his-asws father-asws, from his grandfather-asws Muhammad Al Sadiq-asws, from his-asws father-asws Muhammad Bin Ali-asws, from his-asws father-asws, from Jabir Bin Abdullah Al Ansari who said, 'One day Rasool-Allah-saww came out to us and we were in his-saww Masjid. He-saww said: 'Who is over here?' I said, 'I am, O Rasool-Allah-saww, and (so is) Salman Al Farsi-ra'. He-saww said: 'O Salman-ra! Go and call to me-saww, your-ra Master Ali Bin Abu Talib-asws!'

قَالَ جَابِرٌ فَذَهَبَ سَلَمَانُ يَبْتَذِرُ بِهِ حَتَّى أَخْرَجَ عَلِيًّا مِنْ مَنْزِلِهِ فَلَمَّا دَنَا مِنْ رَسُولِ اللَّهِ ص قَامَ فَحَلَا بِهِ وَ أَطَالَ مُنَاجَاتَهُ وَ رَسُولُ اللَّهِ يَقْطُرُ عَرَقًا كَهَيْئَةِ اللُّؤلُؤِ وَ يَهْتَلِلُ حُسْنًا ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ص مِنْ مُنَاجَاتِهِ وَ جَلَسَ فَقَالَ لَهُ أَسَمِعْتَ يَا عَلِيُّ وَ وَعَيْتَ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ

Jabir said, 'Salman-ra went rushing with it until Ali-asws came out from his-asws house. When he-asws was near to Rasool-Allah-saww, he-saww stood up and isolated with him-asws, and his-saww whispering was prolonged, and Rasool-Allah-saww was dripping sweat as if these were pearls, and manifesting beauty. Then Rasool-Allah-saww finished from his-saww whispering and sat down. He-saww said to him-asws: 'Did you hear, O Ali-asws, and retained?' He-asws said: 'Yes, O Rasool-Allah-saww!'

قَالَ جَابِرٌ ثُمَّ التَفَتَ إِلَيَّ وَ قَالَ يَا جَابِرُ ادْعُ لِي أَبَا بَكْرٍ وَ عُمَرَ وَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ الزُّهْرِيُّ

Jabir said, 'Then he-saww turned towards me and said: 'O Jabir! Call Abu Bakr and Umar for me, and Abdul Rahman Bin Awf Al Zuhry'.

قَالَ جَابِرٌ فَذَهَبْتُ مُسْرِعًا فَدَعَوْتُهُمْ فَلَمَّا حَضَرُوا قَالَ يَا سَلَمَانُ أَذْهَبَ إِلَى مَنْزِلِ أُمِّكَ أَمْ سَلَمَةُ فَآتَنِي بِسَاطِ السَّعْرِ الْخَبِيرِيِّ

Jabir said, 'I went hurriedly and called them. When they presented, he-saww said: 'O Salman-ra! Go to the house of your-ra mother-ra Umm Salama-ra and bring me-saww a Khyberi carpet of hair'.

قَالَ جَابِرٌ فَذَهَبَ سَلَمَانُ فَلَمْ يَلْبَثْ أَنْ جَاءَ بِالسَّاطِ فَأَمَرَ رَسُولُ اللَّهِ ص سَلَمَانَ فَبَسَطَهُ ثُمَّ قَالَ لِأَبِي بَكْرٍ وَ عُمَرَ وَ عَبْدَ الرَّحْمَنِ اجْلِسُوا عَلَى السَّاطِ فَجَلَسُوا كَمَا أَمَرَهُمْ ثُمَّ خَلَا رَسُولُ اللَّهِ سَلَمَانَ فَلَمَّا جَاءَهُ أَسْرٌ إِلَيْهِ شَيْئًا ثُمَّ قَالَ لَهُ اجْلِسْ فِي الرَّأْوِيَةِ الرَّابِعَةِ فَجَلَسَ سَلَمَانُ

Jabir said, 'Salman-ra went, and it was not long before he-ra came with the carpet. Rasool-Allah-saww instructed Salman-ra with spreading it, then said to Abu Bakr, and Umar and Abdul Rahman: 'Be seated upon the carpet'. They said like what they had been instructed. Then

²¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 80 H 4

Rasool-Allah^{-saww} isolated with Salman^{-ra}. When he^{-ra} came to him^{-saww}, he divulged some secret to him^{-ra}, then said to him^{-ra}: 'Sit in the fourth corner'. Salman^{-ra} sat down.

ثُمَّ أَمَرَ عَلِيًّا عَ أَنْ يَجْلِسَ فِي وَسْطِهِ ثُمَّ قَالَ لَهُ قُلْ مَا أَمَرْتُكَ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَوْ شِئْتُ قُلْتُ عَلَى الْجَبَلِ لَسَارَ فَحَرَّكَ عَلِيٌّ عَ شَفَتَيْهِ

Then he^{-saww} instructed Ali^{-asws} to sit in its middle, then said to him^{-asws}: 'Say what I^{-saww} have instructed you^{-asws}, for by the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! If I^{-saww} so desire, I^{-saww} could say to the mountain to travel'. Ali^{-asws} moved his^{-asws} lips.

قَالَ جَابِرٌ فَأَخْتَلَجَ الْبِسَاطُ فَمَرَّ بِهِمْ

Jabir said, 'The carpet shuddered and went with them'.

قَالَ جَابِرٌ فَسَأَلْتُ سَلْمَانَ فَقُلْتُ أَيْنَ مَرَّ بِكُمْ الْبِسَاطُ قَالَ وَ اللَّهُ مَا شِعْرُنَا بِشَيْءٍ حَتَّى انْقَضَ بِنَا الْبِسَاطُ فِي ذُرْوَةِ جَبَلٍ شَاهِقٍ وَ صِرْنَا إِلَى بَابِ كَهْفٍ قَالَ سَلْمَانُ فَمُتُّ وَ قُلْتُ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ أَمَرَنِي رَسُولُ اللَّهِ صَ أَنْ نَصْرُخَ فِي هَذَا الْكَهْفِ بِالْفَتْنَةِ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي مُحْكَمِ كِتَابِهِ

Jabir said, 'I asked Salman^{-ra}, I said, 'Where did the carpet go with you all?' He^{-ra} said: 'By Allah^{-azwj}! We were not aware with anything until the carpet swooped with us to be in the peak of a tall mountain and we came to be at the entrance of a cave. Salman^{-ra} said, 'I^{-ra} stood up and said to Abu Bakr, 'O Abu Bakr! Rasool-Allah^{-saww} has instructed me^{-asws} to shout into this cave at the youths, those Allah^{-azwj} has Mentioned them in the Decisive of His^{-azwj} Book'.

فَقَامَ أَبُو بَكْرٍ فَصَرَخَ بِهِمْ بِأَعْلَى صَوْتِهِ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قُلْتُ لِعُمَرَ ثُمَّ قَامَ فِي هَذَا الْكَهْفِ كَمَا صَرَخَ أَبُو بَكْرٍ فَصَرَخَ عُمَرُ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قُلْتُ لِعَبْدِ الرَّحْمَنِ ثُمَّ قَامَ فِيهِ كَمَا صَرَخَ أَبُو بَكْرٍ وَ عُمَرُ فَقَامَ وَ صَرَخَ فَلَمْ يُجِبْهُ أَحَدٌ ثُمَّ قُمْتُ أَنَا وَ صَرَخْتُ بِهِمْ بِأَعْلَى صَوْتِي فَلَمْ يُجِبْنِي أَحَدٌ

Abu Bakr stood up and shouted at them at the top of his voice, but no one answered him. Then I^{-ra} said to Umar, 'Stand and shout into this cave like what Abu Bakr has shouted'. Umar shouted, but no one answered him. Then I^{-ra} said to Abdul Rahman, 'Stand and shout into it like what Abu Bakr and Umar have shouted. He stood up and shouted, but no one answered him. Then I^{-asws} stood up and shouted at them at the top of my^{-ra} voice, but no one answered me^{-ra}.

ثُمَّ قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ ثُمَّ يَا أَبَا الْحَسَنِ وَ اصْرُخْ فِي هَذَا الْكَهْفِ فَإِنَّهُ أَمَرَنِي رَسُولُ اللَّهِ أَنْ أَمُرَكَ كَمَا أَمَرْتُهُمْ فَقَامَ عَلِيٌّ عَ فَصَاحَ بِهِمْ بِصَوْتٍ خَفِيٍّ فَأَنْفَتَحَ بَابُ الْكَهْفِ وَ نَظَرْنَا إِلَى دَاخِلِهِ يَتَوَقَّدُ نُورًا وَ يَأْتِلِقُ إِشْرَاقًا وَ سَمِعْنَا ضَجَّةً وَ وَجْبَةً شَدِيدَةً فَمُلِقْنَا رُغْبًا وَ وَلَّى الْقَوْمُ هَارِبِينَ

Then I^{-ra} said to Ali Bin Abu Talib^{-asws}, 'Stand, O Abu Al-Hassan^{-asws} and shout into this cave, for Rasool-Allah^{-saww} has instructed me^{-asws} that I^{-ra} instruct you^{-asws} like what I^{-ra} have instructed them'. Ali^{-asws} stood up and shouted at them with a low voice. The door of the cave opened, and we looked into its entrance igniting radiance and shining brightly, and we heard a buzz and severe shouting. We were filled with awe and the people turned around fleeing.

فَنَادَاهُمْ مَهَلًا يَا قَوْمَ وَ ارْجِعُوا فَرَجِعُوا وَ قَالُوا مَا هَذَا يَا سَلْمَانَ قُلْتُ هَذَا الْكَهْفُ الَّذِي وَصَفَهُ اللَّهُ جَلَّ وَ عَزَّ فِي كِتَابِهِ وَ الَّذِينَ نَرَاهُمْ هُمُ الْفِتْنَةُ الَّذِينَ ذَكَرَهُمُ عَزَّ وَ جَلَّ هُمُ الْفِتْنَةُ الْمُؤْمِنُونَ وَ عَلِيٌّ عَ وَاقِفٌ يُكَلِّمُهُمْ فَعَادُوا إِلَى مَوَاضِعِهِمْ

He^{-asws} called out to them, 'No, O people, and return!' They returned and said, 'What is this, O Salman^{-ra}?' I^{-ra} said, 'This is the cave which Allah^{-azwj} Majestic and Mighty has Described, and the ones we see, they are the youths, those the Mighty and Majestic has Mentioned, that they are the Momineen youths' – and Ali^{-asws} was standing speaking to them. Then, they returned to their places.

قَالَ سَلْمَانُ وَ أَعَادَ عَلِيٌّ ع فَقَالُوا كُلُّهُمْ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص خَاتَمُ النَّبُوَّةِ مِنَّا السَّلَامُ أَلْبِغُهُ مِنَّا السَّلَامُ وَ قُلْ لَهُ قَدْ شَهِدُوا لَكَ بِالنَّبُوَّةِ الَّتِي أَمَرْنَا قَبْلَ وَقْتِ مَبْعَثِكَ بِأَعْوَامٍ كَثِيرَةٍ وَ لَكَ يَا عَلِيُّ بِالْوَصِيَّةِ

Salman^{-ra} said: 'And Ali^{-asws} repeated (the greetings). They, all of them said, 'And upon you^{-asws} be the greetings, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and upon Muhammad^{-saww}, Rasool-Allah^{-saww}, last of the Prophets^{-as}, be the greetings from us. Deliver the greetings from us and say to him^{-saww}, 'We have testified for you^{-saww} with the Prophet-hood which we have been Commanded with before the time of your^{-saww} Sending, by a lot of years, and for you^{-asws}, O Ali^{-asws}, with the successorship'.

فَأَعَادَ عَلِيٌّ ع سَلَامَهُ عَلَيْهِمْ فَقَالُوا كُلُّهُمْ وَ عَلَيْكَ وَ عَلَى مُحَمَّدٍ مِنَّا السَّلَامُ نَشْهَدُ بِأَنَّكَ مَوْلَانَا وَ مَوْلَى كُلِّ مَنْ آمَنَ بِمُحَمَّدٍ ص

Ali^{-asws} repeated his^{-asws} greetings unto them. They, all of them said, 'And upon you^{-asws} and upon Muhammad^{-saww} be the greetings from us^{-asws}. We testify that you^{-asws} are our Master and Master of everyone believing in Muhammad^{-saww}'.

قَالَ سَلْمَانُ فَلَمَّا سَمِعَ الْقَوْمَ أَخَذُوا بِالْبَكَاءِ وَ فَرَعُوا وَ اعْتَدَرُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَامُوا كُلُّهُمْ إِلَيْهِ يَقْبَلُونَ رَأْسَهُ وَ يَقُولُونَ قَدْ عَلِمْنَا مَا أَرَادَ رَسُولُ اللَّهِ وَ مَدُّوا أَيْدِيَهُمْ وَ بَايَعُوهُ بِإِمْرَةِ الْمُؤْمِنِينَ وَ شَهِدُوا لَهُ بِالْوِلَايَةِ بَعْدَ مُحَمَّدٍ ص ثُمَّ جَلَسَ كُلُّ وَاحِدٍ مَكَانَهُ مِنَ الْبِسَاطِ وَ جَلَسَ عَلِيٌّ ع فِي وَسْطِهِ ثُمَّ حَرَكَ شَفَتَيْهِ

Salman^{-ra} said, 'When the group heard, they took to the wailing and panicked and offered excuses to Amir Al-Momineen^{-asws}, and all of them stood to him^{-asws} kissing his^{-asws} head and saying, 'We have come to know that Rasool-Allah^{-saww} intended', and they extended their hand and pledged allegiances to Amir Al-Momineen^{-asws}, and they testified to him^{-asws} with the Wilayah after Muhammad^{-saww}. Then each one sat down in his place from the carpet, and Ali^{-asws} sat in its middle, then moved his^{-asws} lips.

فَاخْتَلَجَ الْبِسَاطُ فَلَمْ نَدْرِ كَيْفَ مَرَّ بِنَا فِي الْبَحْرِ حَتَّى انْقَضَ بِنَا عَلَى بَابِ مَسْجِدِ رَسُولِ اللَّهِ ص قَالَ فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ص فَقَالَ كَيْفَ رَأَيْتُمْ أَبَا بَكْرٍ قَالُوا نَشْهَدُ يَا رَسُولَ اللَّهِ كَمَا شَهِدَ أَهْلُ الْكَهْفِ وَ نُؤْمِنُ كَمَا آمَنُوا

The carpet shuddered, and we do not know how it went with us in the land, or in the sea, until it swooped with us at the door of the Masjid of Rasool-Allah^{-saww}. Rasool-Allah^{-saww} came out to us and said: 'How did you see, O Abu Bakr?' They said, 'We testify, O Rasool-Allah^{-saww} like what the people of the cave have testified, and we believe like what they have believed'.

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَكْبَرُ لَا تَقُولُوا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ وَ لَا تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ وَ اللَّهُ لَئِنْ فَعَلْتُمْ لَتَهْتَدُونَ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Rasool-Allah^{-saww} said: 'Allah^{-azwj} is the Greatest! Do not be saying, ***'But rather, our eyes are intoxicated, but we are a people bewitched' [15:15]***, not be saying on the Day of Qiyamah: ***'We were oblivious of this' [7:172]***. By Allah^{-azwj}! If you were to do so, you will be guided: ***and it is not upon the Rasool except for the clear delivery (of the Message)' [24:54]***.

وَإِنْ لَمْ تَفْعَلُوا تَخْتَلِفُوا وَمَنْ وَفَىٰ وَفَىٰ اللَّهُ لَهُ وَمَنْ يَكُنْ مَا سَمِعَهُ فَعَلَىٰ عَقِبَيْهِ يَنْقَلِبُ وَلَنْ يَضُرَّ اللَّهَ شَيْئاً أَفَبَعْدَ الْحُجَّةِ وَالْمَعْرِفَةِ وَالْبَيِّنَةِ خَلْفٌ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً لَقَدْ أُمرْتُ أَنْ أَمُرْكُمْ بِبَيْعَتِهِ وَطَاعَتِهِ فَبَايَعُوهُ وَأَطِيعُوهُ بَعْدِي

And if you do not do so, you will be differing, and the one who is loyal, Allah^{-azwj} would be Loyal to him, and one who conceals what he has heard, he has turned upon his heels, and he will never harm Allah^{-azwj} of anything. Is there any replacement after the argument, and the recognition, and the proof? By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! I^{-saww} have been Commanded to order you all with pledging allegiance to him^{-asws} and obeying him^{-asws}. So, pledge allegiance to him^{-asws} and obey him^{-asws} after me^{-saww}.

ثُمَّ تَلَا هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ يَغْنِيَ عَلَيَّ بَنُ أَبِي طَالِبٍ قَالُوا يَا رَسُولَ اللَّهِ قَدْ بَايَعْنَاكَ وَشَهِدَ عَلَيْنَا أَهْلُ الْكَهْفِ

Then he^{-saww} recited this Verse: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]*** – meaning Ali Bin Abu Talib^{-asws}. They said, 'O Rasool-Allah^{-saww}! You^{-saww} have delivered it and the people of the cave has testified to us'.

فَقَالَ النَّبِيُّ ص إِنَّ صَدَقْتُمْ فَقَدْ أُسْقِيتُمْ مَاءً عَذْقاً وَ أَكَلْتُمْ مِنْ فَوْقِكُمْ وَ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شَيْعاً وَ تَسْلُكُونَ طَرِيقَ بَنِي إِسْرَائِيلَ فَمَنْ تَمَسَّكَ بِوَلَايَةِ عَلِيٍّ لَقِينِي يَوْمَ الْقِيَامَةِ وَ أَنَا عَنْهُ رَاضٍ

The Prophet^{-saww} said: 'If you were to ratify, so you would have been quenched fresh water, and you will be eating ***from above you, and from beneath your feet, or confusing you with something [6:65]*** and be travelling the path of the children of Israel. The one who adheres with the Wilayah of Ali^{-asws} will meet me^{-saww} on the Day of Qiyamah, and I^{-asws} would be pleased with him'.

قَالَ سَلْمَانٌ وَ الْقَوْمُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فِي ذَلِكَ الْيَوْمِ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَ نَجْوَاهُمْ وَ أَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

Salman^{-ra} said, 'And the people were looking at each other. So, Allah^{-azwj} Revealed this Verse during that day: ***Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78]***.

قَالَ سَلْمَانُ فَاصْفَرَّتْ وُجُوهُهُمْ يَنْظُرُ كُلُّ وَاحِدٍ إِلَى صَاحِبِهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ اللَّهُ يَقْضِي بِالْحَقِّ فَكَانَ دَهَاجُهُمْ إِلَى الْكَهْفِ وَ مَحِيئُهُمْ مِنْ زَوَالِ الشَّمْسِ إِلَى وَقْتِ الْعَصْرِ.

Salman^{-ra} said, 'Their faces turned pale, each one looking at his companion. So, Allah^{-azwj} Revealed this Verse: ***He Knows the treachery of the eyes and what the chests conceal [40:19]***

And Allah Judges with the Truth, [40:20]. Their going to the cave and their coming was from decline of the sun (midday) up to the time of Al Asr Salat".²¹³

6- أَقُولُ رَوَى السَّيِّدُ هَذَا الْحَبْرَ فِي كِتَابِ سَعْدِ الشُّعُودِ، مِنْ بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ بِهَذَا الْإِسْنَادِ بَعِيْهِ وَ رَوَى مِنْ تَفْسِيرِ أَبِي إِسْحَاقَ إِبْرَاهِيمَ بْنِ أَحْمَدَ الْقَزْوِينِيَّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الدِّينَوْرِيِّ عَنْ جَعْفَرِ بْنِ نَصْرِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَهْدَيْ لِرَسُولِ اللَّهِ ص بَسَاطٌ مِنْ قَرْنَةٍ يُقَالُ لَهَا يَهْدَفُ فَعَدَّ عَلَيَّ عَ وَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ الزُّبَيْرُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدٌ

I (Majlisi) am saying, 'This Hadeeth is reported by the seyyid in the book 'Sa'ad Al Saoud', from one of the reliable books, by this chain exactly, and it is reported from the Tafseer of Abu Is'haq Ibrahim Bin Ahmad Al Qazwiny, by his chain, from Muhammad Bin Yaquob Al Deynawari, from Ja'far Bin Nasr, from Abdul Razaq, from Moammar, from Sabit, from Anas Bin Malik (well-known fabricator),

'A carpet was gifted to Rasool-Allah^{-saww} from a town called Bahandaf. Ali^{-asws}, and Abu Bakr, and Umar, and Usman, and Al Zubeyr, and Abdul Rahman Bin Awf sat, and it ascended.

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ قُلْ يَا رِيحُ احْمِلِينَا فَقَالَ عَلِيُّ ع يَا رِيحُ احْمِلِينَا فَحَمَلَتْهُنَّ حَتَّى أَتَوْا أَصْحَابَ الْكَهْفِ فَسَلَّمَ أَبُو بَكْرٍ وَ عُمَرُ فَلَمْ يَرُدُّوا عَلَيْهِمَا السَّلَامَ ثُمَّ قَامَ عَلِيُّ ع فَسَلَّمَ فَرُدُّوا عَلَيْهِ السَّلَامَ

The Prophet^{-saww} said: 'O Ali^{-asws}! Say: 'O wind, carry us!' Ali^{-asws} said: 'O wind, carry us!' It carried them until they came to companions of the cave. Abu Bakr and Umar greeted, but they were responded to with the greeting. Then Ali^{-asws} stood up and greeted, and they responded the greeting to him^{-asws}.

فَقَالَ أَبُو بَكْرٍ يَا عَلِيُّ مَا بَالُهُمْ رَدُّوا عَلَيْكَ وَ مَا رَدُّوا عَلَيْنَا فَقَالَ هُمْ عَلَيَّ ع فَقَالُوا إِنَّا لَا نَرُدُّ بَعْدَ الْمَوْتِ إِلَّا عَلَى نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ

Abu Bakr said, 'O Ali^{-asws}! What is the matter they responded to you^{-asws} and did not respond to us?' They said, 'We cannot return after the death except to a Prophet^{-as} or a successor^{-as} of a Prophet^{-as}'.

ثُمَّ قَالَ ع يَا رِيحُ احْمِلِينَا فَحَمَلَتْهُنَّ ثُمَّ قَالَ يَا رِيحُ صَاعِينَا فَوَضَعْتَنَا فَوَكَزَ بِرِجْلِهِ الْأَرْضَ فَتَوَضَّأَ عَلِيُّ ع وَ تَوَضَّأْنَا ثُمَّ قَالَ يَا رِيحُ احْمِلِينَا فَحَمَلَتْهُنَّ فَوَافَيْنَا الْمَدِينَةَ وَ النَّبِيُّ ص فِي صَلَاةِ الْعَدَاةِ وَ هُوَ يَقْرَأُ أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرَّقِيعَ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Then he^{-asws} said: 'O wind, carry us!' It carried us. Then he^{-asws} said: 'O wind, place us (down)! He^{-asws} kicked the group with his^{-asws} leg (and a spring burst forth). Ali^{-asws} performed wud'u and we performed wud'u. Then he^{-asws} said: 'O wind, carry us!' It carried us and we arrived at Al Medina, and the Prophet^{-saww} was in the morning Salat, and he^{-saww} was reciting: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].**

فَلَمَّا قَضَى النَّبِيُّ الصَّلَاةَ قَالَ يَا عَلِيُّ أَخْبِرُونِي عَنْ مَصِيرِكُمْ أَمْ تُحِبُّونَ أَنْ أُخْبِرَكُمْ قَالُوا بَلَى تُخْبِرُنَا يَا رَسُولَ اللَّهِ فَقَالَ أَنَسُ فَقَصَّ الْقِصَّةَ كَأَنَّهُ مَعَنَا.

When the Prophet^{-saww} had fulfilled the Salat, he^{-saww} said: 'O Ali^{-asws}! Inform me^{-saww} about your^{-asws} journey, or would you^{-asws} like me^{-saww} to inform you all?' They said, 'But, you^{-saww}

²¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 5

inform us, O Rasool-Allah^{-saww}! Anas said, 'He^{-asws} narrated the story as if he^{-asws} had been with us'.²¹⁴

7- يج، الخرائج و الجرائح روي أَنَّ عَلِيًّا ع دَخَلَ الْمَسْجِدَ بِالْمَدِينَةِ غَدَاةَ يَوْمٍ وَ قَالَ رَأَيْتُ فِي النَّوْمِ رَسُولَ اللَّهِ ص وَ قَالَ لِي إِنَّ سَلْمَانَ تُؤَيِّي وَ وَصَّيَنِي بِغُسْلِهِ وَ تَكْفِينِهِ وَ الصَّلَاةَ عَلَيْهِ وَ دَفْنِهِ وَ هَا أَنَا خَارِجٌ إِلَى الْمَدَائِنِ لِذَلِكَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that one day Ali^{-asws} entered the Masjid at Al Medina in the morning and said: 'I^{-asws} saw Rasool-Allah^{-saww} in the dream and he^{-saww} said to me^{-asws} that Salman^{ra} has passed away and advised me^{-asws} with washing him^{ra} and enshrouding him^{-asws}, and the Salat upon him^{ra}, and burying him^{-asws}, and here I^{-asws} am going out to Al Madain for that!'

فَقَالَ عُمَرُ خُذِ الْكَفْنَ فِي بَيْتِ الْمَالِ فَقَالَ عَلِيٌّ ع ذَلِكَ مَكْفِيٌّ مَفْرُوعٌ مِنْهُ فَخَرَجَ وَ النَّاسُ مَعَهُ إِلَى ظَاهِرِ الْمَدِينَةِ ثُمَّ خَرَجَ وَ انْصَرَفَ النَّاسُ فَلَمَّا كَانَ قَبْلَ ظَهْرِ رَجَعَ وَ قَالَ دَفَنْتُهُ

Umar said, 'Take the shroud from the public treasury'. Ali^{-asws} said: 'That is my^{-asws} sufficing, I^{-asws} am free from it'. He^{-asws} went out and the people were with him^{-asws}, to the back of Al Medina. Then he^{-asws} went on and the people dispersed. When it was before afternoon, he^{-asws} returned and said: 'I^{-asws} have buried him'.

وَ أَكْثَرُ النَّاسِ لَمْ يُصَدِّقُوا حَتَّى كَانَ بَعْدَ مَدَّةٍ وَصَلَ مِنَ الْمَدَائِنِ مَكْتُوبًا أَنَّ سَلْمَانَ تُؤَيِّي فِي يَوْمٍ كَذَا وَ دَخَلَ عَلَيْنَا أَغْرَابِيٌّ فَعَسَلَهُ وَ كَفَّنَهُ وَ صَلَّى عَلَيْهِ وَ دَفَنَهُ ثُمَّ انْصَرَفَ فَتَعَجَّبَ النَّاسُ كُلُّهُمْ.

And most of the people did not ratify until it was after a period, a letter came from Al Madain that Salman^{-ra} had expired during such and such day, and a Bedouin entered to see us, so he washed him^{-ra} and enshrouded him, and prayed Salat upon him^{-asws} and buried him^{-as}, then he left'. The people were astounded, all of them".²¹⁵

8- يج، الخرائج و الجرائح روي عَنْ أَبِي الْحُسَيْنِ بْنِ عَسَقٍ عَنْ أَبِي الْفَضْلِ بْنِ يَعْقُوبَ الْبَغْدَادِيِّ عَنْ أَهْلَيْهِمْ بْنِ حَبِيلٍ عَنْ عَمْرِو بْنِ عُبَيْدٍ عَنْ عِيسَى بْنِ سَلَامٍ عَنْ عَلِيٍّ بْنِ نَصْرِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ حَذِيقَةَ بْنِ الْيَمَانِ قَالَ: بَيْنَمَا النَّبِيُّ ص جَالِسٌ مَعَ أَصْحَابِهِ إِذْ أَقْبَلَتِ الرِّيحُ الدَّبُورُ فَقَالَ لَهَا النَّبِيُّ ص أَتَيْتَهَا الرِّيحُ الدَّبُورُ أَسْتَوْدِعُكَ إِخْوَانَنَا فَرَدَّيْهِمْ إِلَيْنَا قَالَتْ قَدْ أَمَرْتُ بِالسَّمْعِ وَ الطَّاعَةِ لَكَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Al-Husayn Bin Gasaq, from Abu Al-Fazl Bin Yaquub Al Baghdadi, from Al Haysam Bin Jameel, from Amro Bin Ubeyd, from Isa Bin Sallam, from Ali Bin Nasr Bin Sinan,

'From Al-Hassan Bin Ali Bin Abu Talib^{-asws}, from Huzeyfa Bin Al Yamani who said, 'While the Prophet^{-saww} was seated with his^{-saww} companions when the wind 'Al Dabour' (westerly wind) came. The Prophet^{-saww} said to it: 'O you Al Dabour wind! I^{-saww} am entrusting you our brethren, so return them to us (safely)!' It said, 'I have been Commanded with the listening and the obeying to you^{-saww}'.

²¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 6

²¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 7

فَدَعَا يَسَاطِ كَانُ أَهْدِي إِلَيْهِ فَبَسَطَهُ ثُمَّ دَعَا يَعْلِي بْنَ أَبِي طَالِبٍ فَأَجْلَسَهُ عَلَيْهِ ثُمَّ دَعَا بِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَطَلْحَةَ وَالرُّبَيْعَ
وَسَعْدَ بْنَ أَبِي وَقَّاصٍ وَعَمَّارَ بْنَ يَاسِرٍ وَالْمِقْدَادَ بْنَ الْأَسْوَدِ الْكِنْدِيَّ وَأَبِي ذَرٍّ وَسَلْمَانَ وَأَجْلَسَهُمْ عَلَيْهِ

He^{-saww} called for a carpet which had been gifted to him^{-saww} and spread it. Then he^{-saww} called for Ali Bin Abu Talib^{-asws} and had him^{-asws} seated upon it. Then he^{-saww} called Abu Bakr, and Umar, and Usman, and Abdul Rahman Bin Awf, and Talha, and Al Zubeyr, and Sa'ad Bin Abu Waqas, and Ammar Bin Yasser^{-ra}, and Al Miqdad Bin Al Aswad Al Kindy^{-ra}, and Abu Zarr^{-ra}, and Salman^{-ra}, and had them seated upon it.

ثُمَّ قَالَ أَمَا إِنَّكُمْ سَائِرُونَ إِلَى مَوْضِعٍ فِيهِ مَاءٌ فَأَنْزِلُوا وَتَوَضَّئُوا وَصَلُّوا رَكْعَتَيْنِ وَأَدُّوا الرِّسَالَةَ كَمَا يُؤَدِّي إِلَيْكُمْ

Then he^{-saww} said: 'As for you all, you will be travelling to a place wherein is water, so descend and perform wud'u and pray two Cycles Salat, and fulfil the Message like what it has been fulfilled to you!'

ثُمَّ قَالَ أَتَيْتُهَا الرِّيحُ اسْتَعْلِي بِإِذْنِ اللَّهِ فَحَمَلَتْهُمْ حَتَّى رَمَتْهُمْ فِي بِلَادِ الرُّومِ عِنْدَ أَصْحَابِ الْكَهْفِ فَتَزَلُّوا وَتَوَضَّئُوا وَصَلُّوا فَأَوَّلُ مَنْ تَقَدَّمَ إِلَى بَابِ الْكَهْفِ
أَبُو بَكْرٍ فَسَلَّمَ فَلَمْ يَزِدُوا ثُمَّ عُمَرُ فَسَلَّمَ فَلَمْ يَزِدُوا ثُمَّ تَقَدَّمَ وَاحِدٌ بَعْدَ وَاحِدٍ يُسَلِّمُ فَلَمْ يَزِدُوا

Then he^{-saww} said: 'O you wind! Rise, by the Permission of Allah^{-azwj}!' It carried them until it threw them in a city of Rome in the presence of companions of the cave. They descended and performed wud'u and prayed Salat. The first one to proceed to the entrance of the cave was Abu Bakr. He greeted, but they did not respond. Then Umar greeted, but they did not respond. Then one after one proceeded greeting, but they did not respond.

ثُمَّ قَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ فَأَفَاضَ عَلَيْهِ الْمَاءَ وَصَلَّى رَكْعَتَيْنِ ثُمَّ مَشَى إِلَى بَابِ الْغَارِ فَسَلَّمَ بِأَحْسَنِ مَا يَكُونُ مِنَ السَّلَامِ فَأَنْصَدَعَ الْكَهْفُ ثُمَّ قَامُوا إِلَيْهِ
فَصَافَحُوهُ وَقَالُوا يَا بَقِيَّةَ اللَّهِ فِي خَلْقِهِ بَعْدَ رَسُولِ اللَّهِ ثُمَّ رَدَّ الْكَهْفُ كَمَا كَانَ

Then Ali Bin Abu Talib^{-asws} stood up. The water was poured unto him^{-asws} and he^{-asws} prayed two Cycles Salat, then walked to the entrance of the cave. He^{-asws} greeted as goodly as could be from the greetings. The cave (door) cracked up, then they stood to him, shook his^{-asws} hand and said, 'O remainder of Allah^{-azwj} among His^{-azwj} creatures after Rasool-Allah^{-saww}!' Then the cave returned like what it had been.

فَحَمَلَتْهُمْ الرِّيحُ وَجَاءَتْ بِهِمْ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص وَ قَدْ خَرَجَ النَّبِيُّ ص لِصَلَاةِ الْفَجْرِ فَصَلُّوا مَعَهُ.

The wind carried them and came with them to Masjid Rasool-Allah^{-saww}, and the Prophet^{-saww} had come out for Salat Al Fajr, and they prayed Salat with him^{-saww}.²¹⁶

9- قب، المناقب لابن شهر آشوب كتاب ابن بابويه و أبي القاسم البستمي و القاضي أبو عمرو بن أحمد عن جابر و أنس أن جماعة تنقصوا علياً عند
عمر فقال سلمان أ و ما تذكر يا عمر اليوم الذي كنت فيه و أبو بكر و أنا و أبو ذر عند رسول الله ص و بسط لنا شملة و اجلس كل واحد منا على
طرف و أخذ بيد علي ع و اجلسه في وسطها

²¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 8

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) the book of Ibn Babuwayh, and Abu Al Qasim Al Basti, and the judge Abu Amro Bin Ahmad, from Jabir and Anas (well-known fabricator),

'A group was derogating Ali^{-asws} in the presence of Umar. Salman^{-ra} said, 'Or and do you not remember, O Umar, the day in which you and Abu Bakr, and I^{-ra}, and Abu Zarr^{-ra} were in the presence of Rasool-Allah^{-saww} and a carpet was spread out for us, and each one of us sat upon an end, and he^{-saww} grabbed a hand of Ali^{-asws} and had him^{-asws} seated in its middle?

ثُمَّ قَالَ قُمْ يَا أَبَا بَكْرٍ وَ سَلِّمْ عَلَى عَلِيٍّ ع بِالْإِمَامَةِ وَ خِلَافَةِ الْمُسْلِمِينَ وَ هَكَذَا كُلُّ وَاحِدٍ مِنَّا ثُمَّ قَالَ قُمْ يَا عَلِيُّ وَ سَلِّمْ عَلَى هَذَا الثَّوْرِ يَعْنِي الشَّمْسَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَتَيْتُهَا الْآيَةُ الْمَشْرِقَةُ السَّلَامُ عَلَيْكَ فَأَجَابَتْهُ الْقُرْصَةُ وَ ارْتَعَدَتْ وَ قَالَتْ عَلَيْكَ السَّلَامُ

Then he^{-saww} said: 'Stand, O Abu Bakr and greet unto Ali^{-asws} with the Imamate and the caliphate of the Muslims'. And like that for each one of us, then said: 'Stand, O Ali^{-asws} and greet unto this light' – meaning the sun. Amir Al-Momineen^{-asws} said: 'O you shining sign! The greeting be unto you!' The disc (sun) answered him^{-asws} and it returned, and said, 'Upon your^{asws} be the greeting!'

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنَّكَ أَعْطَيْتَ لِأَخِي سُلَيْمَانَ، صَفِيكَ مُلْكًا وَ رِيحًا غُدُوها شَهْرٌ وَ رَوَاحِها شَهْرٌ اللَّهُمَّ أَرْسِلْ تِلْكَ لِتَحْمِلَهُمْ إِلَى أَصْحَابِ الْكَهْفِ وَ أَمَرْنَا أَنْ نُسَلِّمَ عَلَى أَصْحَابِ الْكَهْفِ

Rasool-Allah^{-saww} said: 'O Allah (s.w.t)! You^{-azwj} had Given for my^{-saww} brother^{-as} Suleyman^{-as}, a kingdom and a wind, **Its morning course was a month and its evening course was a month, [34:12]**. O Allah^{-azwj}! Send that to carry them to companions of the cave!' And he^{-saww} had instructed us to greet unto companions of the cave.

فَقَالَ عَلِيُّ ع يَا رِيحُ احْمِلِينَا فَإِذَا نَحْنُ فِي الْهَوَاءِ فَسِرْنَا مَا شَاءَ اللَّهُ ثُمَّ قَالَ يَا رِيحُ ضَعِينَا فَوَضَعْتَنَا عِنْدَ الْكَهْفِ فَقَامَ كُلُّ وَاحِدٍ مِنَّا وَ سَلِّمْ فَلَمْ يَزِدُوا الْجَوَابَ فَقَامَ عَلِيُّ ع فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْكَهْفِ فَسَمِعْنَا وَ عَلَيْكَ السَّلَامُ يَا وَصِيَّ مُحَمَّدٍ إِنَّا قَوْمٌ مَحْبُوسُونَ هَاهُنَا فِي زَمَنِ دَقْيَانُوسَ

Ali^{-asws} said: 'O wind! Carry us!' And there, we were in the air. We travelled for as long as Allah^{-azwj} so Desired. Then he^{-asws} said: 'Place us (down)! It placed us down at the cave. Each one of us stood and greeted, but they did not respond the answer. Ali^{-asws} stood up and said: 'The greetings be unto you, people of the cave!' We heard, 'And upon you^{-asws} be the greeting, O successor^{-asws} of Muhammad^{-saww}! We are a group withheld over here in (since) the era of Daqyanous (Trajan Decius)'.

فَقَالَ لِمَ لَمْ تَزِدُوا سَلَامَ الْقَوْمِ فَقَالُوا نَحْنُ فِتْنَةٌ لَا تَزِدُ إِلَّا عَلَى نَبِيِّ أَوْ وَصِيِّ نَبِيٍّ وَ أَنْتَ وَصِيٌّ خَاتِمُ النَّبِيِّينَ وَ خَلِيفَةُ رَسُولِ رَبِّ الْعَالَمِينَ

He^{-asws} said: 'Why? Why did you not respond a greeting to the group?' They said, 'We are youths who do not respond except to a Prophet^{as} or a successor^{as} of a Prophet^{-saww}, and you^{-asws} are a successor^{-asws} of last of the Prophets^{as}, and caliph of the Rasool^{-saww} of Lord^{-azwj} of the worlds'.

ثُمَّ قَالَ خُذُوا بِحَالِكُمْ فَأَخَذْنَا بِحَالِسِنَا ثُمَّ قَالَ يَا رِيحُ احْمِلِينَا فَإِذَا نَحْنُ فِي الْهَوَاءِ فَسِرْنَا مَا شَاءَ اللَّهُ ثُمَّ قَالَ يَا رِيحُ ضَعِينَا فَوَضَعْتَنَا ثُمَّ رَكَضَ بِرِجْلِهِ الْأَرْضَ فَتَبَعَتْ عَيْنُ مَاءٍ فَتَوَضَّأَ وَ تَوَضَّأْنَا ثُمَّ قَالَ سَتَذْكُرُونَ الصَّلَاةَ مَعَ النَّبِيِّ أَوْ بَعْضِهَا

Then he^{-asws} said: 'Take your seats!' We took our seats. Then he^{-asws} said: 'O wind, carry us!' And we were in the air. We travelled for as long as Allah^{-azwj} so Desired. Then he^{-asws} said: 'O wind, place us (down)!' It placed us. Then he^{-asws} kicked the ground with his^{-asws} leg, and a spring of water burst forth, and we performed wud'u. Then he^{-asws} said: 'You will be catching the Salat with the Prophet^{-saww}, or part of it'.

ثُمَّ قَالَ يَا رِيحُ اَحْمِلِينَا ثُمَّ قَالَ ضَعِينَا فَوَضَعْتَنَا فَاِذَا نَحْنُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ قَدْ صَلَّى مِنَ الْعَدَاةِ رَكْعَةً

Then he^{-asws} said: 'O wind, carry us!' Then he^{-asws} said: 'Place us (down)!' It placed us, and there we were in Masjid of Rasool-Allah^{-saww}, and he^{-saww} had already prayed one Cycle from the morning Salat.

فَقَالَ أَنَسٌ فَاسْتَشْهَدْنِي عَلَيَّ وَ هُوَ عَلَى مَنبَرِ الْكُوفَةِ فَدَاهَنْتُ فَقَالَ إِنْ كُنْتُ كَتَمْتُهَا مُدَاهَنْتُ بَعْدَ وَصِيَّةِ رَسُولِ اللَّهِ ص إِيَّاكَ فَرَمَاكَ اللَّهُ بَيَاضٍ فِي جِسْمِكَ وَ لَطَى فِي جَوْفِكَ وَ عَمَى فِي عَيْنَيْكَ فَمَا بَرَحْتُ حَتَّى بَرَصْتُ وَ عَمِيتُ

Anas said, 'Ali^{-asws} had made me testify while he^{-asws} was upon the pulpit of Al Kufa, but I was deceitful. He^{-asws} said: 'If you were concealing it out of deceit after the bequest of Rasool-Allah^{-saww}, beware! Allah^{-azwj} will Afflict you with whiteness in your body, and a fire in your inside, and blindness in your eye!' I had not moved until I had vitiligo and was blind'.

فَكَانَ أَنَسٌ لَا يُطِيقُ الصِّيَامَ فِي شَهْرِ رَمَضَانَ وَ لَا غَيْرِهِ وَ الْبَسَاطُ أَهْدَوْهُ أَهْلُ هَرَبُوقَ وَ الْكَهْفُ فِي بِلَادِ رُومٍ فِي مَوْضِعٍ يُقَالُ لَهُ اِرْكَدَى وَ كَانَ فِي مُلْكٍ بَاهَنْدَقَ وَ هُوَ الْيَوْمَ اسْمُ الضِّيْقَةِ [الضَّيْعَةِ].

It so happened that Anas could not tolerate the Fasting in a Month of Ramazan nor any other. And the carpet had been gifted to him^{-saww} by the people of Harbouq, and the cave is in a city of Rome in a place called Arkad, and it was in the kingship of Bahandaq, and today is the name Al Zayqa".²¹⁷

وَ فِي خَيْرٍ أَنَّ الْكِسَاءَ أَتَى بِهِ حَظِي بُنُ الْأَشْرَفِ أَخُو كَعْبٍ فَلَمَّا رَأَى مُعْجَزَاتِ عَلِيٍّ عَ أَسْلَمَ وَ سَمَّاهُ النَّبِيَّ ص مُحَمَّدًا.

And in a Hadeeth, 'The cloak (carpet), Hutay Bin Al Ashraf, brother of Ka'ab, had come with it. When he saw miracles of Ali^{-asws}, he became a Muslim, and the Prophet^{-saww} named him as 'Muhammad'".²¹⁸

10- إِرْشَادُ الْقُلُوبِ، عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ عَلَى رَسُولِ اللَّهِ فَقَالُوا مَا بَالُكَ يَا رَسُولَ اللَّهِ تُفَضِّلُ عَلَيْنَا عَلِيًّا فِي كُلِّ حَالٍ قَالَ مَا أَنَا فَضَّلْتُهُ بَلِ اللَّهُ تَعَالَى فَضَّلَهُ فَقَالُوا وَ مَا الدَّلِيلُ

(The book) 'Irshad Al Quloob' –

'From Salman Al Farsi^{-ra} having said, 'Abu Bakr, and Umar, and Usman entered to see Rasool-Allah^{-saww}. They said, 'What is the matter O Rasool-Allah^{-saww}, you are preferring Ali^{-asws} over

²¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 9 a

²¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 9 b

us in every situation?’ He^{-saww} said: ‘It is not I^{-saww} who Prefers him^{-asws}, but Allah^{-azwj} the Exalted has Merited him^{-asws} (as such)’. They said, ‘And what is the evidence?’

فَقَالَ ص إِذَا لَمْ تَقْبَلُوا مِنِّي فَلَيْسَ مِنَ الْمُؤْتَى عِنْدَكُمْ أَصْدَقُ مِنْ أَهْلِ الْكَهْفِ وَ أَنَا أَبْعَثُكُمْ وَ عَلَيَّ فَأَجْعَلُ سَلْمَانَ شَهِيداً عَلَيْكُمْ إِلَى أَصْحَابِ الْكَهْفِ حَتَّى تُسَلِّمُوا عَلَيْهِمْ فَمَنْ أَخْبَاهُمْ اللَّهُ لَهُ وَ أَجَابُوهُ كَانَ الْأَفْضَلُ قَالُوا رَضِينَا

He^{-saww} said: ‘When you are not accepting from me^{-saww}, so there isn’t anyone from the dead who would be more truthful in your presence than people of the cave, and I^{-saww} shall be sending you all, and Ali^{-asws}, and make Salman^{-ra} a witness upon you, to companions of the cave until you greet to them. So, the one whom Allah^{-azwj} Revives them for, and they answer him, would be the superior’. They said, ‘We agree’.

فَأَمَرَ فَبَسَطَ بِسَاطاً لَهُ وَ دَعَا بِعَلِيٍّ ع فَأَجْلَسَهُ وَسَطَ الْبِسَاطِ وَ أَجْلَسَ كُلَّ وَاحِدٍ عَلَى قُرْنَةٍ مِنَ الْبِسَاطِ وَ أَجْلَسَ سَلْمَانَ عَلَى الْقُرْنَةِ الرَّابِعَةِ ثُمَّ قَالَ يَا رِيحُ احْمِلِيهِمْ إِلَى أَصْحَابِ الْكَهْفِ وَ رُدِّيهِمْ إِلَيَّ

He^{-saww} ordered for a carpet to be spread out for him^{-saww} and called Ali^{-asws}. He^{-saww} had him^{-asws} seated in the middle of the carpet and seated each one upon its corner from the carpet, and seated Salman^{-ra} upon the fourth corner. Then he^{-saww} said: ‘O wind, carry them to companions of the cave and return them to me^{-saww}!’

قَالَ سَلْمَانُ فَدَخَلَتِ الرِّيحُ تَحْتَ الْبِسَاطِ وَ سَارَتْ بِنَا وَ إِذَا نَحْنُ بِكَهْفٍ عَظِيمٍ فَحَطَّطْنَا عَلَيْهِ فَقَالَ عَلِيُّ ع يَا سَلْمَانُ هَذَا الْكَهْفُ وَ الرَّقِيمُ قُتِلَ لِلْقَوْمِ يَتَقَدَّمُونَ أَوْ يَتَقَدَّمُ فَقَالُوا نَحْنُ نَتَقَدَّمُ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَصَلَّى رَكَعَتَيْنِ وَ دَعَا وَ نَادَى يَا أَصْحَابَ الْكَهْفِ فَلَمْ يُجِبْهُ أَحَدٌ

Salman^{-ra} said, ‘The wind entered beneath the carpet and travelled with us, and there we were by a large cave. It dropped us upon it. Ali^{-asws} said: ‘O Salman^{-ra}! This is the cave and the inscription, so tell the group to proceed, or we shall proceed’. They said, ‘We shall proceed!’ Each one of them stood up and prayed two Cycle and supplicated, and called out, ‘O companions of the cave!’ But no one answered him.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَهُمْ فَصَلَّى رَكَعَتَيْنِ وَ دَعَا وَ نَادَى يَا أَصْحَابَ الْكَهْفِ فَصَاحَ الْكَهْفُ وَ صَاحَ الْقَوْمُ مِنْ دَاخِلِهِ بِالتَّالِيَةِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع السَّلَامُ عَلَيْكُمْ أَيُّهَا الْفَتِيَّةُ الَّذِينَ آمَنُوا بِرَبِّهِمْ فَرَزَاهُمْ هُدًى

Amir Al-Momineen^{-asws} stood up after them, prayed two Cycles Salat and supplicated, and called out: ‘O companions of the cave!’ The cave shouted and the people shouted from its interior with the Talbiyya. Amir Al-Momineen^{-asws} said: ‘The greetings be unto you all, O youths, those who believed in their Lord^{-azwj}, so He^{-azwj} Increased them the guidance!’

فَقَالُوا وَ عَلَيْكَ السَّلَامُ يَا أَحَا رَسُولِ اللَّهِ وَ وَصِيِّهِ وَ أَمِيرِ الْمُؤْمِنِينَ لَقَدْ أَخَذَ اللَّهُ عَلَيْنَا الْعَهْدَ بِإِيمَانِنَا بِاللَّهِ وَ بِرَسُولِهِ مُحَمَّدٍ ص وَ بِالْوِلَايَةِ يَا أَمِيرِ الْمُؤْمِنِينَ لَكَ إِلَى يَوْمِ الْقِيَامَةِ يَوْمَ الدِّينِ

They said, ‘And upon you^{-asws} be the greeting, O brother^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} successor^{-asws}, and Emir of the Momineen! Allah^{-azwj} has Taken the Covenant upon us with our belief in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} Muhammad^{-saww}, and with the Wilayah, O Amir Al-Momineen^{-asws}, for you^{-asws}, up to the Day of Qiyamah, the Day of religion!’

فَسَقَطَ الْقَوْمُ عَلَى وُجُوهِهِمْ وَ قَالُوا لِسُلْمَانَ يَا أَبَا عَبْدِ اللَّهِ رُدَّنَا فَقَالَ وَ مَا ذَاكَ إِلَيَّ فَقَالُوا يَا أَبَا الْحَسَنِ رُدَّنَا فَقَالَ ع يَا رِيحُ رُدِّينَا إِلَى رَسُولِ اللَّهِ ص

The people fell upon their faces and said to Salman^{-ra}, 'O Abu Abdullah, return us!' He^{-ra} said, 'And that is not up to me^{-ra}'. They said, 'O Abu Al-Hassan^{-asws}! Return us'. He^{-asws} said: 'O wind, return us to Rasool-Allah^{-saww}!'

فَحَمَلْتَنَا إِذَا نَحْنُ بَيْنَ يَدَيْهِ فَقَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ ص كُلَّ مَا جَرَى وَ قَالَ هَذَا حَبِيبِي جِبْرِئِيلُ ع أَخْبَرَنِي بِهِ فَقَالُوا الْآنَ عَلِمْنَا أَنَّ فَضْلَ عَلَيْنَا مِنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ لَا مِنْكَ.

It carried us, and there we were in front of him^{-saww}. Rasool-Allah^{-saww} narrated to them all what had flowed and said: 'This is my^{-saww} beloved Jibraeel^{as} informing me^{-saww} with it'. They said, Now, we know that the superiority of Ali^{-asws} upon us is from a Command of Allah^{-azwj} Mighty and Majestic, not from you^{-saww}'.²¹⁹

11- عُيُونُ الْمُعْجَزَاتِ لِلْسَيِّدِ الْمُتَّصِي، حَدَّثَنِي أَبُو عَلِيٍّ يَرْفَعُهُ إِلَى الصَّادِقِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: جَرَى بِحَضْرَةِ السَّيِّدِ مُحَمَّدٍ ص ذِكْرُ سُلَيْمَانَ بْنِ دَاوُدَ ع وَ الْبَسَاطِ وَ حَدِيثِ أَصْحَابِ الْكَهْفِ وَ أَهْلِهِمْ مَوْتَى أَوْ غَيْرَ مَوْتَى فَقَالَ ص مَنْ أَحَبَّ مِنْكُمْ أَنْ يَنْظُرَ بَابَ الْكَهْفِ وَ يُسَلِّمَ عَلَيْهِ

(The book) 'Uyoon Al Mojizaat' of the Seyyid Al Murtaza – 'It is narrated to me by Abu Ali, raising it to,

'Al Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'There flowed in the presence of the Seyyid Muhammad^{-saww}, a mention of Suleyman Bin Dawood^{-as}, and the (flying) carpet, and Hadeeth of companions of the cave, and whether they were dead or undead. He^{-saww} said: 'Who from you would love to look at the entrance of the cave and greet at it?'

فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ نَحْنُ يَا رَسُولَ اللَّهِ فَصَاحَ ص يَا دَرَجَانَ بْنَ مَالِكٍ وَ إِذَا بِشَابٍ قَدْ دَخَلَ بِبَيْتَابٍ عَطِرَةٍ فَقَالَ لَهُ النَّبِيُّ ص أَتَيْنَا بِبَسَاطٍ سُلَيْمَانَ، ع فَذَهَبَ وَ وَاقٍ بَعْدَ لَحْظَةٍ وَ مَعَهُ بَسَاطٌ طَوْلُهُ أَرْبَعُونَ فِي أَرْبَعِينَ مِنَ الشَّعْرِ الْأَبْيَضِ فَأَلْفَى فِي صَحْنِ الْمَسْجِدِ وَ غَابَ

Abu Bakr, and Umar and Usman said, 'Us, O Rasool-Allah^{-saww}!' He^{-saww} shouted: 'O Darjan Bin Malik!' And there was a youth who had entered with perfumed clothes. The Prophet^{-saww} said to him: 'Bring us a carpet pf Suleyman^{as}!' He went and arrived after a moment and with him was a carpet, its length was of forty by forty, being of white hair. He threw it in the courtyard of the Masjid and disappeared.

فَقَالَ النَّبِيُّ ص لِبَالٍ وَ ثَوْبَانِ مَوْلِيَّهِ أَخْرَجَا هَذَا الْبَسَاطَ إِلَى بَابِ الْمَسْجِدِ وَ انْشَطَاهُ فَفَعَلَا ذَلِكَ وَ قَامَ ص وَ قَالَ لِأَبِي بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ أَمِيرِ الْمُؤْمِنِينَ ع وَ سَلْمَانَ قُومُوا وَ لِيُقْعَدْ كُلُّ وَاحِدٍ مِنْكُمْ عَلَى طَرَفٍ مِنَ الْبَسَاطِ وَ لِيُقْعَدْ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَسْطِهِ

The Prophet^{-saww} said to Bilal and his^{-saww} slave Sowban, 'Bring this carpet to the door of the Masjid and spread it out!' They did that, and he^{-saww} stood and said to Abu Bakr, and Umar, and Usman, and Amir Al-Momineen^{-asws}, and Salman^{-ra}: 'Arise and let each one of you sit upon an end of the carpet, and let Amir Al-Momineen^{-asws} sit in its middle'.

²¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 10

فَفَعَلُوا وَ نَادَى يَا مَنْشَبَةُ إِذَا رِيحٌ دَخَلَتْ تَحْتَ السِّسَاطِ فَرَفَعْتُهُ حَتَّى وَضَعْتُهُ بِنَابِ الْكَهْفِ الَّذِي فِيهِ أَصْحَابُ الْكَهْفِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَيِّ بَكْرٍ تَقْدَمُ وَ سَلِّمْ عَلَيْهِمْ وَ إِنَّكَ شَيْخُ فَرِيضٍ فَقَالَ يَا عَلِيُّ مَا أَقُولُ فَقَالَ ع قُلِ السَّلَامَ عَلَيْكُمْ أَيُّهَا الْفُتَيَّةُ الَّذِينَ آمَنُوا بِرَبِّهِمُ السَّلَامَ عَلَيْكُمْ يَا نُجَبَاءَ اللَّهِ فِي أَرْضِهِ

They did so, and he^{-saww} called out: 'O Manshabat!' There was a wind which entered beneath the carpet and raised it until it dropped at the entrance of the cave in which were companions of the cave. Amir Al-Momineen^{-asws} said to Abu Bakr: 'Go ahead and greet unto them, and you are an elder of Quraysh'. He said, 'O Ali^{-asws}! What should I be saying?' He^{-asws} said: 'Say, 'The greeting be unto you all, O youths, those who believed in their Lord^{-azwj}. The greeting be unto you, O captains of Allah^{-azwj} in His^{-azwj} earth!'

فَتَقَدَّمَ أَبُو بَكْرٍ إِلَى الْكَهْفِ وَ هُوَ مَسْدُودٌ فَنَادَى بِمَا قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع ثَلَاثَ مَرَّاتٍ فَلَمْ يُجِبْهُ أَحَدٌ فَجَاءَ وَ جَلَسَ وَ قَالَ يَا أَمِيرُ الْمُؤْمِنِينَ مَا أَجَابُونِي

Abu Bakr went ahead to the cave, and it was blocked. He called out with what Amir Al-Momineen^{-asws} had said to him, three times, but no one answered him. So, he came and sat down and said, 'O Amir Al-Momineen^{-asws}! They did not answer me'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع قُمْ يَا عُمَرُ ثُمَّ قُلْ كَمَا قَالَ صَاحِبُكَ فَقَامَ وَ قَالَ مِثْلَ قَوْلِهِ ثَلَاثَ مَرَّاتٍ فَلَمْ يُجِبْ أَحَدٌ مَقَالَتَهُ فَجَاءَ وَ جَلَسَ

Amir Al-Momineen^{-asws} said: 'Stand, O Umar, then say like what your companion had said'. He stood up and said like his words, three times, but no one answered to his words. So, he came and sat down.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِعُثْمَانَ قُمْ أَنْتَ وَ قُلْ مِثْلَ قَوْلِهِمَا فَقَامَ وَ قَالَ فَلَمْ يُكَلِّمَهُ أَحَدٌ فَجَاءَ وَ جَلَسَ

Amir Al-Momineen^{-asws} said to Usman: 'You stand and say like their words'. He stood up and said, but no one spoke to him. So, he came and sat down.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِسَلْمَانَ تَقْدَمُ أَنْتَ وَ سَلِّمْ عَلَيْهِمْ فَقَامَ وَ تَقَدَّمَ فَقَالَ مِثْلَ مَقَالَةِ الثَّلَاثَةِ وَ إِذَا بِقَائِلٍ يَقُولُ مِنْ دَاخِلِ الْكَهْفِ أَنْتَ عَبْدُ امْتَحَنَ اللَّهُ قَلْبَكَ بِالْإِيمَانِ وَ أَنْتَ مِنْ خَيْرٍ وَ إِلَى خَيْرٍ وَ لَكِنَّا أَمَرْنَا أَنْ لَا تَرُدَّ إِلَّا عَلَى الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ فَجَاءَ وَ جَلَسَ

Amir Al-Momineen^{-asws} said to Salman^{-ra}: 'You^{-ra} go ahead and greet unto them. He^{-ra} stood up and proceeded, and said like the words of the three, and there was a speaker saying from inside the cave, 'You^{-ra} are a servant Allah^{-azwj} has Tested your^{-ra} heart for the Eman, and you are from good ones, and to good, but we are Commanded that we will not respond except to the Prophets^{-as} or the successors^{-as}!' So, he^{-ra} came and sat down.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ السَّلَامَ عَلَيْكُمْ يَا نُجَبَاءَ اللَّهِ فِي أَرْضِهِ الْوَافِينَ بِعَهْدِهِ نَعْمَ الْفُتَيَّةُ أَنْتُمْ وَ إِذَا بِأَصْوَاتِ جَمَاعَةٍ وَ عَلَيْكَ السَّلَامُ يَا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدَ الْمُسْلِمِينَ وَ إِمَامَ الْمُتَّقِينَ وَ قَائِدَ الْعُرَى الْمُحْجَلِينَ فَارَ وَ اللَّهُ مِنْ وَالَاكَ وَ خَابَ مَنْ عَادَاكَ

Amir Al-Momineen^{-asws} stood up and said: 'The greetings be unto you all, O captains of Allah^{-azwj} in His^{-azwj} earth, the ones loyal with His^{-azwj} Covenant! Best youths are you'. And where came a group of voices: 'And upon you^{-asws} be the greeting, O Amir Al-Momineen^{-asws}, and chief of the Muslims, and Imam^{-asws} of the pious, and guide of the resplendent! By Allah^{-azwj}, successful is the one who befriends you^{-asws}, and he loses, one who is inimical to you^{-asws}'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَمْ تَجِيبُوا أَصْحَابِي فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَحْنُ أَحْيَاءُ مَخْجُونُونَ عَنِ الْكَلَامِ وَلَا نُجِيبُ إِلَّا الْأَنْبِيَاءَ أَوْ وَصِيَّ نَبِيِّ وَ عَلَيْكَ السَّلَامُ وَ عَلَى الْأَوْصِيَاءِ مِنْ بَعْدِكَ حَتَّى يَظْهَرَ حَقُّ اللَّهِ عَلَى أَيْدِيهِمْ ثُمَّ سَكَتُوا

Amir Al-Momineen^{asws} said: 'Why? Why did you not answer my^{asws} companions?' They said, 'O Amir Al-Momineen^{asws}! Surely we are alive, veiled from the talking, and we do not answer except the Prophets^{as} or a successor^{as} of a Prophet^{as}, and upon you^{asws} be the greeting, and upon the successors^{asws} from after you^{asws}, until Allah^{azwj} Reveals the truth upon their^{asws} hands'. Then they were silent.

وَ أَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُنْشَبَةَ فَحَمَلَتْ الْبَسَاطَ ثُمَّ رَدَّتْهُ إِلَى الْمَدِينَةِ وَ هُمْ عَلَيْهِ كَمَا كَانُوا وَ أَخْبَرُوا رَسُولَ اللَّهِ ص بِمَا جَرَى قَالَ اللَّهُ تَعَالَى إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا.

And Amir Al-Momineen^{asws} ordered Al Manshabat, so it carried the carpet, then returned it to Al Medina, and they were upon it like what they had been, and they informed Rasool-Allah^{saww} with what had flowed. Allah^{azwj} the Exalted Said: ***When the youths sheltered to the cave and they said, 'Our Lord! Give us a Mercy from You and Dispose our matter rightly [18:10]'***.²²⁰

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِي عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ الْحُجَّالِ عَنْ ثَعْلَبَةَ عَنْ زُكْرِيَّا الرَّجَاجِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَلِيًّا ع كَانَ فِيهَا وَبِي بِمَنْزِلَةِ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ لَهُ سُبْحَانَهُ هَذَا عَطَاؤُنَا قَامُنُ أَوْ أَمْسِكَ بِعَيْرِ حِسَابٍ.

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Abu Isa, from Al Ahwazy, from Al Hajaal, from Sa'iba, from Zakariya Al Zujajy who said,

'I heard Abu Ja'far^{asws} saying: 'Ali^{asws} was among what he^{asws} ruled, at the status of Suleyman Bin Dawood^{as}. The Glorious Said to him^{asws}: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***'.²²¹

13- فر، تفسير فرات بن إبراهيم الحسن بن علي بن رحيمة مُعْنَعًا عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ: افْتَقَدْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ لَمْ أَرَهُ بِالْمَدِينَةِ أَيَّامًا فَعَلَبَنِي الشَّوْقُ فَجِئْتُ فَأَتَيْتُ أُمَّ سَلَمَةَ الْمَخْزُومِيَّةَ فَوَقَفْتُ بِالْبَابِ فَخَرَجَتْ وَ هِيَ تَقُولُ مَنْ بِالْبَابِ فَقُلْتُ أَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ فَقَالَتْ مَا حَاجَتُكَ يَا أَخَا الْأَنْصَارِيِّ

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Ali Bin Raheem, transmitting from Jabir Al Ansari who said,

'I missed Amir Al-Momineen Ali Bin Abu Talib^{asws} and could not see him^{asws} at Al Medina for days. The desire overcame me, so I came to Umm Salama^{ra} Al Makhzumy. I knocked the door, and she^{ra} came out and she^{asws} was saying, 'Who is at the door?' I said, 'I am Jabir Bin Abdullah'. She^{ra} said, 'What is your need, O brother Al Ansari?'

فَقُلْتُ إِنِّي فَقَدْتُ سَيِّدِي أَمِيرَ الْمُؤْمِنِينَ ع لَمْ أَرَهُ بِالْمَدِينَةِ مِذْ أَيَّامٍ فَعَلَبَنِي الشَّوْقُ إِلَيْهِ أَتَيْتُكَ لِأَسْأَلَكَ مَا فَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَتْ يَا جَابِرُ أَمِيرُ الْمُؤْمِنِينَ فِي السَّفَرِ فَقُلْتُ فِي أَيِّ سَفَرٍ فَقَالَتْ يَا جَابِرُ عَلِيٌّ فِي بَرَاحٍ مُنْذُ ثَلَاثٍ فَقُلْتُ فِي أَيِّ بَرَاحٍ

²²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 11

²²¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 12

I said, 'I miss my chief Amir Al-Momineen^{-asws}. I have not seen him^{-asws} in Al Medina for days, so the desire overcame me to see him^{-asws}. I have come to your^{-ra} door to ask you^{-ra} what happened with Amir Al-Momineen^{-asws}'. She^{-ra} said, 'O Jabir! Amir Al-Momineen^{-asws} is on a journey'. I said, 'And which journey?' She^{-ra} said, 'O Jabir! Ali^{-asws} is in moorlands since three (days)'. I said, 'In which moorland?'

فَأَجَابَ الْبَابَ دُونِي فَقَالَتْ يَا جَابِرُ ظَنَنْتُكَ أَعْلَمَ بِمَا أَنْتَ صِرَ إِلَى مَسْجِدِ النَّبِيِّ ص فَإِنَّكَ سَتَرَى عَلَيَّ فَأَتَيْتُ الْمَسْجِدَ فَإِذَا أَنَا بِسَاجِدٍ مِنْ نُورٍ وَ سَحَابٍ مِنْ نُورٍ وَ لَا أَرَى عَلَيَّ فَقُلْتُ يَا عَجَبًا غَرَّبَنِي أُمُّ سَلَمَةَ فَتَلَبَّثْتُ قَلِيلًا إِذْ تَطَامَنَّ السَّحَابُ وَ انْشَقَّتْ وَ نَزَلَ مِنْهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ فِي كَفِّهِ سَيْفٌ يَقْطُرُ دَمًا

She^{-ra} returned the door besides me and said, 'O Jabir! You think you are more knowing that what you are. Go to Masjid of the Prophet^{-saww}, for you will be seeing Ali^{-asws}'. I came to the Masjid, and there I was with prostrator of light and a cloud of light, and I could not see Ali^{-asws}. I said, 'Oh how strange! Umm Salama^{-ra} has deceived me'. I waited for a while when the cloud collapsed and split up, and Amir Al-Momineen^{-asws} descended from it, and in his^{-asws} hand was a sword dripping blood.

فَقَامَ إِلَيْهِ السَّاجِدُ فَضَمَّهُ إِلَيْهِ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ وَ قَالَ الْحَمْدُ لِلَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ الَّذِي نَصَرَكَ عَلَى أَعْدَائِكَ وَ فَتَحَ عَلَى يَدِكَ لَكَ إِلَيَّ حَاجَةٌ قَالَ حَاجَتِي إِلَيْكَ أَنْ تَقْرَأَ مَلَائِكَةَ السَّمَاوَاتِ مِنِّي السَّلَامَ وَ تُبَشِّرُهُمْ بِالنَّصْرِ ثُمَّ رَكِبَ السَّحَابَ فَطَارَ

The prostrator stood up to him^{-asws} and hugged him^{-asws} and kissed between his^{-asws} eyes and said: 'The Praise be to Allah^{-azwj}, O Amir Al-Momineen^{-asws}, Who Helped you^{-asws} against your^{-asws} enemies, and Granted victory upon your^{-asws} hands. There is a need for me to you^{-asws}'. He^{-asws} said: 'My^{-asws} need to you is that you convey the greetings to the Angels of the skies from me^{-saww} and give them glad tidings of the victory'. Then the cloud arose and flew away.

فَقُمْتُ إِلَيْهِ وَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ أَرَكَ بِالْمَدِينَةِ أَيَّامًا فَغَلَبَنِي الشَّوْقُ إِلَيْكَ فَأَتَيْتُ أُمَّ سَلَمَةَ الْمَخْزُومِيَّةَ لِأَسْأَلَهَا عَنْكَ فَوَقَفْتُ بِالْبَابِ فَحَرَّجَتْ تَقُولُ مَنْ بِالْبَابِ فَقُلْتُ أَنَا جَابِرٌ فَقَالَتْ مَا حَاجُكَ يَا أَخَا الْأَنْصَارِ

I stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! I did not see you in Al Medina for days, so the yearning to see you^{-asws} overcame me, so I went to Umm Salama^{-ra} Al Makhzumy to ask her^{-ra} about you^{-asws}. She^{-ra} paused at the door and came out saying, 'Who is at the door?' I said, 'I am Jabir'. She^{-ra} said, 'What is your need, O brother Al Ansary?'

فَقُلْتُ إِنِّي فَقَدْتُ أَمِيرَ الْمُؤْمِنِينَ ع وَ لَمْ أَرَهُ بِالْمَدِينَةِ فَأَتَيْتُكَ لِأَسْأَلَكَ مَا فَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَتْ يَا جَابِرُ اذْهَبْ إِلَى الْمَسْجِدِ سَتَرَاهُ فَأَتَيْتُ الْمَسْجِدَ فَإِذَا أَنَا بِسَاجِدٍ مِنْ نُورٍ وَ سَحَابٍ مِنْ نُورٍ وَ لَا أَرَاكَ فَلَبَّثْتُ قَلِيلًا إِذْ تَطَامَنَّ السَّحَابُ وَ انْشَقَّتْ وَ نَزَلَتْ وَ فِي يَدِكَ سَيْفٌ يَقْطُرُ دَمًا فَأَيِّنَ كُنْتُ يَا أَمِيرَ الْمُؤْمِنِينَ

I said, 'I miss Amir Al-Momineen^{-asws}, and have not seen him^{-asws} in Al Medina, so I have come to you^{-ra} to ask you^{-ra} what happened with Amir Al-Momineen^{-asws}'. She^{-ra} said, 'O Jabir! Go to Masjid, you shall be seeing him^{-asws}. I came to the Masjid, and there I was with a prostrator of light, and a cloud of light, and I did not see you^{-asws}. I waited for a while, then the cloud collapsed and split up, and you^{-asws} descended, and in your^{-asws} hand is a sword dripping blood. So, where were you^{-asws}, O Amir Al-Momineen^{-asws}?'

قَالَ يَا جَابِرُ كُنْتُ فِي بَرَحَاتٍ مُنْذُ ثَلَاثٍ فَقُلْتُ وَ أَيْشٍ صَنَعْتَ فِي بَرَحَاتٍ فَقَالَ لِي يَا جَابِرُ مَا أَغْفَلَكَ أَمَا عَلِمْتَ أَنَّ وَلَاتِنِي عُرِضَتْ عَلَى أَهْلِ السَّمَاوَاتِ
وَمَنْ فِيهَا وَ أَهْلِ الْأَرْضِينَ وَ مَنْ فِيهَا فَأَبَتْ طَائِفَةٌ مِنَ الْجِنِّ وَلَاتِنِي فَبَعَثَنِي حَبِيبِي مُحَمَّدٌ بِهَذَا السَّيْفِ

He^{-asws} said: 'O Jabir! I was in a moorland since three (days)'. I said, 'And which thing did you^{-asws} do in the moorland?' He^{-asws} said to me: 'O Jabir! How heedless you are! Do you not know that my^{-asws} Wilayah was presented to the inhabitants of the skies and the ones in it, and people of the earths and the ones in it, but a group from the Jinn had refused, so my^{-asws} beloved Muhammad^{-saww} sent me^{-asws} with this sword.

فَلَمَّا وَرَدَتِ الْجِنُّ افْتَرَقَتِ الْجِنُّ ثَلَاثَ فِرَقٍ فِرْقَةٌ طَارَتْ بِأَهْوَاءٍ فَاحْتَجَبَتْ مِنِّي وَ فِرْقَةٌ آمَنَتْ بِي وَ هِيَ الْفِرْقَةُ الَّتِي نَزَلَ فِيهَا الْآيَةُ مِنْ قُلْ أُوحِيَ وَ فِرْقَةٌ
جَحَدَنِي حَقِّي فَجَادَلْتُهَا بِهَذَا السَّيْفِ سَيْفِ حَبِيبِي مُحَمَّدٍ حَتَّى قَتَلْتُهَا عَنْ آخِرِهَا

When I arrived at the Jinn, the Jinn divided into three sects. One sect flew in the air and hid from me^{-asws}, and a sect believed in me^{-asws}, and it is the sect regarding which the Verse is Revealed: **Say: 'It is Revealed [72:1]**, and a sect rejected me^{-asws} of my^{-asws} rights. So, I^{-asws} confronted them with this sword, sword of my^{-asws} beloved Muhammad^{-saww}, until I^{-asws} killed them to their last one'.

فَقُلْتُ الْحَمْدُ لِلَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَنْ كَانَ السَّاجِدَ قَالَ أَكْرَمُ الْمَلَائِكَةِ عَلَى اللَّهِ صَاحِبُ الْحُجُبِ وَكَلَهُ اللَّهُ تَعَالَى بِي إِذَا كَانَ أَيَّامُ الْجُمُعَةِ يَأْتِينِي بِأَخْبَارِ
السَّمَاوَاتِ وَ السَّلَامِ مِنَ الْمَلَائِكَةِ وَ يَأْخُذُ السَّلَامَ مِنَ مَلَائِكَةِ السَّمَاوَاتِ إِلَيَّ.

I said, 'The Praise is for Allah^{-azwj}, O Amir Al-Momineen^{-asws}! So, who was the prostrator?' He^{-asws} said: 'The most honourable of the Angels unto Allah^{-azwj}, keeper of the veils. Allah^{-azwj} the Exalted had Allocated him with me^{-asws}. Whenever it is the day of Friday, he comes to me^{-asws} with news of the skies, and the greeting from the Angels, and he takes the greetings from Angels of the skies to me^{-asws}'.²²²

14- يف، الطرائف ابن المعازلي في كتاب المناقب و التعليل في تفسيره عن أنس بن مالك قال: أهدني لرسول الله بساط من خندق فقال لي يا أنس
إسطه فبسطته ثم قال ادع العشرة فدعوتهم فلما دخلوا عليه أمرهم بالجلوس على البساط ثم دعا علياً ع و ناجاه طويلاً ثم رجع علي على البساط ثم قال
يا ريح احملينا فحملتنا الريح

(The book) 'Al Taraif' of Ibn Al Maghazili in the book 'Al Manaqib', and Al Sa'alby in his Tafseer, from Anas Bin Malik (well-known fabricator) who said,

'A carpet was gifted to Rasool-Allah^{-saww} from Khandaq. He^{-saww} said to me: 'O Anas! Spread it!' I spread it out. Then he^{-saww} said: 'Call the ten'. I called them. When they entered to see him^{-saww}, he^{-saww} instructed them with the sitting upon the carpet. Then he^{-as} called Ali^{-asws} and whispered to him^{-asws} for a long time. Then Ali^{-asws} returned to the carpet. Then he^{-asws} said: 'O wind, carry us!' So, the wind carried us.

قَالَ إِذَا الْبَسَاطُ يَدْفُ بِنَا دَقًا ثُمَّ قَالَ يَا رِيحُ ضَعِينَا ثُمَّ قَالَ عَلَيَّ أَ تَذَرُونِ فِي أَيِّ مَكَانٍ أَنْتُمْ قُلْنَا لَا قَالَ هَذَا مَوْضِعُ الْكَهْفِ وَ الرَّقِيمِ فَوُضِعُوا فَسَلِمُوا عَلَى
إِخْوَانِكُمْ

²²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 80 H 13

He (Anas) said, 'The carpet flapped with us with a flapping. Then he^{-asws} said: 'O wind, place us (down)!' Then Ali^{-asws} said: 'Do you know in which place you are?' We said, 'No'. He^{-asws} said: 'This is the place of the cave and the inscription. Stand and greet unto your brethren!'

قَالَ أَنَسٌ قَعَمْنَا رَجُلًا رَجُلًا فَسَلَّمْنَا عَلَيْهِمْ فَلَمْ يَرُدُّوا عَلَيْنَا السَّلَامَ فَقَامَ عَلَيَّ ع فَقَالَ السَّلَامُ عَلَيْكُمْ يَا مَعْشَرَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ فَقَالُوا وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Anas said, 'We stood up, many by man, and greeted unto them, but they did not respond the greeting to us. Ali^{-asws} stood up and said: 'The greeting be unto you all, O community of the truthful, and the martyrs!' They said, 'And upon you^{-asws} be the greeting, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'.

قَالَ قَعَمْتُ مَا بَالُهُمْ رَدُّوا عَلَيَّ ع وَ لَمْ يَرُدُّوا عَلَيْنَا فَقَالَ لَهُمْ مَا بَالُكُمْ لَمْ تَرُدُّوا عَلَيَّ إِخْوَانِي فَقَالُوا إِنَّا مَعْشَرَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ لَا نُكَلِّمُ بَعْدَ الْمَوْتِ إِلَّا نَبِيًّا أَوْ وَصِيًّا

He (Anas) said, 'I said, 'What is the matter they responded to you^{-asws} and did not respond to us?' He^{-asws} said to them: 'What is the matter you did not respond to my^{-asws} brothers?' They said, 'We are a community of truthful and martyrs. We do not speak after the death except to a Prophet^{as} or a successor^{as}!'

قَالَ يَا رِيحُ احْمِلِينَا فَحَمَلْتَنَا تَدْفُ بِنَا دَفًّا ثُمَّ قَالَ يَا رِيحُ صَاعِينَا فَوَضَعْتَنَا فَإِذَا نَحْنُ بِالْحَرَّةِ

He^{-asws} said: 'O wind, carry us!' It carried us, flapping with us a flapping. Then he^{-asws} said: 'O wind, place us (down)!' It placed us, and there we were at Al Harrah.

قَالَ فَقَالَ عَلَيَّ ع نَذَرْتُ النَّبِيَّ ص فِي آخِرِ رَكْعَةٍ فَتَوَضَّأْنَا وَ أَتَيْنَاهُ وَ إِذَا النَّبِيُّ يَقْرَأُ فِي آخِرِ رَكْعَةٍ أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرِّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا.

He (Anas) said, 'Ali^{-asws} said: 'We shall catch up with the Prophet^{-saww} in the last Cycle of the Salat'. So, we performed wud'u and came to him^{-saww}, and there the Prophet^{-saww} was reciting in the last Cycle: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]**'²²³

وَ زَادَ التَّعْلِيلُ فِي هَذَا الْحَدِيثِ عَلَى ابْنِ الْمَغَازِلِيِّ قَالَ فَصَاوُوا إِلَى رَقْدَتِهِمْ إِلَى آخِرِ الزَّمَانِ عِنْدَ خُرُوجِ الْمَهْدِيِّ ع فَقَالَ إِنَّ الْمَهْدِيَّ يُسَلِّمُ عَلَيْهِمْ فَيُخَيِّبُهُمُ اللَّهُ عَزَّ وَ جَلَّ لَهُ ثُمَّ يَرْجِعُونَ إِلَى رَقْدَتِهِمْ فَلَا يَقُومُونَ إِلَى يَوْمِ الْقِيَامَةِ.

And there is an addition by Al Sa'alby in this Hadeeth over Ibn Al Maghazili –

'He said, 'They shall be in their sleep up to the end of times, at the emergence of Al Mahdi^{-asws}'. He said, 'Al Mahdi^{-asws} shall greeted unto them, so Allah^{-azwj} Mighty and Majestic will Revive them for him^{-asws}. Then they shall return to their sleep, and they will not be arising up to the Day of Qiyamah''²²⁴

²²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 14 a

²²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 80 H 14 b

15- ختص، الإختصاص أحمد بن عبد الله عن عبد الله بن محمد العباسي عن حماد بن سلمة عن الأعمش عن زياد بن وهب عن عبد الله بن مسعود قال: أتيت فاطمة صلوات الله عليها فقلت لها أين بعلك فقالت عرج به جبريل إلى السماء فقلت فيما ذا فقالت إن نقرأ من الملائكة تشاجروا في شيء فسألوا حكماً من آدميين فأوحى الله إليهم أن تختاروا فاختاروا علي بن أبي طالب ع.

(The book) 'Al Ikhtisas' – Ahmad Bin Abdullah, from Abdullah Bin Muhammad Al Absy, from Hammad Bin Salama, from Al Amsh, from Ziyad Bin Wahab, from Abdullah Bin Masoud who said,

'I came to Fatima^{-asws} and said to her^{-asws}, 'Where is your^{-asws} husband^{-asws}?' She^{-asws} said: 'Jibrael^{-as} ascended with him^{-asws} to the sky'. I said, 'Regarding what?' She^{-asws} said: 'A number of Angels are quarrelling regarding something, so they asked for a decision from the humans. Allah^{-azwj} Revealed to them that they should choose, and they chose Ali Bin Abu Talib^{-asws}'.²²⁵

²²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 1

باب 81 أن الله تعالى نجاه صلوات الله عليه و أن الروح يلقي إليه و جبرئيل ألقى عليه

CHAPTER 81 – ALLAH^{-azwj} THE EXALTED WHISPERED TO HIM^{-asws}, AND THE SPIRIT IS CAST TO HIM^{-asws}, AND JIBRAEEL^{-as} DICTATED TO HIM^{-asws}

1- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنِ الْأَجَلِجِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: نَاجَى رَسُولُ اللَّهِ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَوْمَ طَائِفٍ فَأَطَالَ مُنَاجَاةَهُ فَرَمِي الْكَرَاهَةُ فِي وَجْهِهِ رَجُلًا فَقَالُوا قَدْ أَطَالَ مُنَاجَاةَهُ مِنْذُ الْيَوْمِ فَقَالَ مَا أَنْتَجِبْتُهُ وَ لَكِنَّ اللَّهَ انْتَجَاهُ.

(The book) 'Al Amaali' of Al Tusi – Abu Amro, from Ibn Iqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Al Ajah Bin Abdullah, from Abu Al Zubeyr, from Jabir who said,

'Rasool-Allah^{-saww} whispered to Ali Bin Abu Talib^{-asws} on the day of Al Taif, and his^{-saww} whispering was prolonged. Abhorrence was seen in the faces of (some) men. They said, 'His^{-saww} whispering has prolonged today!' He^{-saww} said: 'It was not I^{-saww} who was whispering to him^{-asws}, but Allah^{-azwj} was Whispering to him^{-asws}'.

2- خص، منتخب البصائر موسى بن جعفر البغدادي عن الوشاء عن علي بن عبد العزيز عن أبيه قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ص وَجَّهَ عَلِيًّا ع إِلَى الْيَمَنِ لِيَقْضِيَ بَيْنَهُمْ فَقَالَ عَلِيٌّ ع فَمَا وَرَدَتْ عَلَيَّ قَضِيَّةٌ إِلَّا حَكَمْتُ فِيهَا بِحُكْمِ اللَّهِ وَ حُكْمِ رَسُولِهِ فَقَالَ صَدَقُوا

(The book) 'Muntakhab Al Basaair' – Musa Bin Ja'far Al Baghdadi, from Al Washa, from Ali Bin Abdul Aziz, from his father who said,

'I said to Abu Abdullah^{-asws}, 'The people are alleging that Rasool-Allah^{-saww} sent Ali^{-asws} to Al Yemen to judge between them. So, Ali^{-asws} said: 'No judgment was referred to me^{-asws} except I^{-asws} judged in it with a Judgment of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'. He^{-asws} said: 'They speak the truth'.

فَقُلْتُ وَ كَيْفَ ذَلِكَ وَ لَمْ يَكُنْ أَنْزَلَ الْقُرْآنَ كُلَّهُ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص غَائِبًا فَقَالَ كَانَ يَتَلَقَّاهُ بِهِ رُوحُ الْفَلَسِ.

I said, 'And how can that be so and the whole of the Quran had yet to be Revealed, and Rasool-Allah^{-saww} was absent (not there in Al Yemen)?' He^{-asws} said: 'The Holy Spirit used to cast to him^{-asws} with it'.²²⁶

3- خص، منتخب البصائر أحمد بن محمد بن عيسى و أحمد بن إسحاق بن سعيد عن الحسن بن عباس بن خريش عن أبي جعفر الثاني ع قَالَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع إِنَّ الْأَوْصِيَاءَ مُحَدَّثُونَ بِحَدِيثِهِمْ رُوحُ الْفَلَسِ وَ لَا يَرُونَهُ وَ كَانَ عَلِيٌّ ع يَغْرِضُ عَلَى رُوحِ الْفَلَسِ مَا يُسْأَلُ عَنْهُ فَيُوجِسُ فِي نَفْسِهِ أَنْ قَدْ أَصَبَتْ الْجَوَابَ فَيُخْبِرُ بِهِ فَيَكُونُ كَمَا قَالَ.

(The book) 'Muntakhab Al Basaair' – Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Is'haq Bin Saeed, from Al-Hassan Bin Abbas Bin Hareysh,

²²⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 2

'From Abu Ja'far^{-asws} the 2nd having said: 'Abu Ja'far Al Baqir^{-asws} said: 'The successors^{-asws} are 'Muhaddasun' (one narrated to by Allah^{-azwj}). The Holy Spirit narrates to them, and they^{-asws} do not see him. And Ali^{-asws} used to present to the Holy Spirit whatever he^{-asws} was asked about, and he^{-asws} would feel it within himself^{-asws} if the answer was correct, so he^{-asws} would inform with it, and it would happened like what he^{-asws} would have said''.²²⁷

4- ختص، الإختصاص عليُّ بنُ إسماعيلَ بنِ عيسى عن صفوان بن يحيى عن رفاعَةَ بنِ موسى عن أبي عبد الله ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يُمْلِي عَلَى عَصِيَّةٍ صَحِيفَةً فَلَمَّا بَلَغَ نَصْفَهَا وَضَعَ رَسُولُ اللَّهِ رَأْسَهُ فِي حِجْرِ عَلِيٍّ ع ثُمَّ كَتَبَ عَلِيٌّ ع حَتَّى امْتَلَأَتِ الصَّحِيفَةُ فَلَمَّا رَفَعَ رَسُولُ اللَّهِ رَأْسَهُ قَالَ مَنْ أَمْلَى عَلَيْكَ يَا عَلِيُّ فَقَالَ أَنْتَ يَا رَسُولَ اللَّهِ قَالَ بَلْ أَمْلَى عَلَيْكَ جِبْرِيلُ.

(The book) 'Al Ikhtisas' – Ali Bin Ismail Bin Isa, from Safwan Bin Yahya, from Rifa'at Bin Musa,

'From Abu Abdullah^{-asws}: 'Rasool-Allah^{-saww} was dictating a Parchment (Quran) to Ali^{-asws}. When he^{-saww} reached half of it, Rasool-Allah^{-saww} placed his^{-saww} head in a lap of Ali^{-asws}. Then Ali^{-asws} wrote until he filled the Parchment. When Rasool-Allah^{-saww} raised his^{-saww} head, he^{-saww} said: 'Who dictated to you^{-asws}, O Ali^{-asws}?' He^{-asws} said: 'You^{-saww} did, O Rasool-Allah^{-saww}!' He^{-saww} said: 'But, Jibraeel^{as} dictated to you^{-asws}'.²²⁸

5- ختص، الإختصاص مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ وَ أَحْمَدُ وَ عَبْدُ اللَّهِ ابْنَا مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ حُبُوبٍ عَنِ ابْنِ سَدِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا ع وَ دَعَا بِدَفْتَرٍ فَأَمْلَى عَلَيْهِ رَسُولُ اللَّهِ ص بَطْنَهُ وَ أَعْمَى عَلَيْهِ فَأَمْلَى عَلَيْهِ جِبْرِيلُ طَهَرَهُ فَأَنْتَبَهَ رَسُولُ اللَّهِ ص فَقَالَ مَنْ أَمْلَى عَلَيْكَ هَذَا يَا عَلِيُّ فَقَالَ أَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ أَنَا أَمْلَيْتُ عَلَيْكَ بَطْنَهُ وَ جِبْرِيلُ أَمْلَى عَلَيْكَ طَهَرَهُ وَ كَانَ قُرْآنًا يُمْلَى عَلَيْهِ.

(The book) 'Al Ikhtisas' – Muhammad Bin Al-Husayn Bin Abu Al Khattab, and Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Sadeyr,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Rasool-Allah^{-saww} called Ali^{-asws} and called for a note-book. Rasool-Allah^{-saww} dictate to him^{-asws} the esoteric of it, and there was fainting upon him^{-asws}, so Jibraeel^{-as} dictated the apparent of it. Rasool-Allah^{-saww} woke up and said: 'Who dictated this to you^{-asws}, O Ali^{-asws}?' He^{-asws} said: 'You^{-asws} did, O Rasool-Allah^{-saww}!' He^{-saww} said: 'I^{-saww} dictate its esoteric, and Jibraeel^{as} dictate its apparent to you^{-asws}' – and it was Quran being dictated to him^{-asws}'.²²⁹

6- ختص، الإختصاص الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْمُغِيرَةِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ كَرِّمٍ عَنْ ابْنِ أَبِي يَغْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَقُولُ إِنَّ عَلِيًّا ع كَانَ يُنْكِتُ فِي أُذُنِهِ وَ يُوقِرُ فِي صَدْرِهِ

(The book) 'Al Ikhtisas' – Al-Hassan Bin Ali Bin Al Mugheira, from Ubays Bin Hisham, from Karram, from Ibn Abu Yafour who said,

'I said to Abu Abdullah^{-asws}, 'We^{-asws} are saying that Ali^{-asws} used to have a reverberation in his^{-asws} ears, and a resonance in his^{-asws} chest'.

فَقَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدِّثًا فَلَمَّا أَرَانِي قَدْ كَبَّرَ عَلَيَّ قَالَ إِنَّ عَلِيًّا يَوْمَ بَنِي قُرَيْظَةَ وَ النَّضِيرِ كَانَ جِبْرِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ يُحَدِّثَانِهِ.

²²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 3

²²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 4

²²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 5

He^{-asws} said: 'Ali^{-asws} was a 'Muhaddasa' (one narrated to by Allah^{-azwj}). When he^{-asws} saw it was grievous upon me, he^{-asws} said: 'Ali^{-asws}, on the day of the clan of Qureyza and Al Nazeer, Jibraeel^{-as} was on his^{-asws} right, and Mikaeel^{-as} on his^{-asws} left, narrating to him^{-asws}'.²³⁰

7- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن الفضالة عن عمر بن أبان عن أديم أخي أيوب عن حمزان بن أعتن قال قلت لأبي عبد الله ع جعلت فداك بلغني أن الله تبارك و تعالى قد ناجى علياً ع قال أجل قد كان بينهما مناجاة بالطائف نزل بينهما جبرئيل.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Adeym brother of Ayoub, from Humran Bin Ayn who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! It has reached me that Allah^{-azwj} the Exalted had Whispered to Ali^{-asws}'. He^{-asws} said: 'Yes, a whispering had happened between the two at Al-Taif. Jibraeel^{-as} had descended between them''.²³¹

ختص، الإختصاص أحمد مثله و زاد في آخره و قال إن الله علم رسوله الحلال و الحرام و التأويل فعلم رسول الله علياً ذلك كله.

(The book) 'Al Ikhtisas' – Ahmad, similar to it, and there is an addition in its end, and he^{-asws} said: 'Allah^{-azwj} Taught His^{-azwj} Rasool^{-saww}, the Permissible and the Prohibition, and the interpretation, so Rasool-Allah^{-saww} taught Ali^{-asws}, all of that''.²³²

8- ختص، الإختصاص ير، بصائر الدرجات إبراهيم بن هاشم عن يحيى بن أبي عمير عن يونس عن حماد بن عثمان عن محمد بن مسلم قال قلت لأبي عبد الله ع إن سلمة بن كهيل يروي في علي ع شيئاً قال ما هي قلت حدثني أن رسول الله ص كان محاصراً أهل الطائف و أنه خلا بعلي ع يوماً فقال رجل من أصحابه عجباً لما نحن فيه من الشدة و إنه يناجي هذا الغلام منذ اليوم فقال رسول الله ص ما أنا بمناجي له إنما يناجي ربه

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus Bin Hammad Bin Usman, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{-asws}, "Salama Bin Kaheyl is reporting something regarding Ali^{-asws}'. He^{-asws} said: 'What is it?' I said, 'He narrated to me that Rasool-Allah^{-saww} had besieged the people of Al-Taif, and he^{-saww} isolated with Ali^{-asws}. So, a man from his^{-saww} companions said, 'How strange! When we are in (act of besieging), and he^{-saww} is whispering to this boy all day today'. Rasool-Allah^{-saww} said: 'I^{-saww} am not whispering to him^{-asws}, but rather his^{-asws} Lord^{-azwj} is Whispering to him^{-asws}'.²³³

فقال أبو عبد الله ع إنما هذه أشياء تُعرف بعضها من بعضي.

Abu Abdullah^{-asws} said: 'But rather these are things we^{-asws} known from each other^{-asws}'.²³³

9- ختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد عن الحسين بن سعيد عن صفوان و محمد عن معاوية بن عمارة عن أبي الزبير عن جابر بن عبد الله الأنصاري أن رسول الله ص في غزوة الطائف دعا علياً ع فتناجاه فقال الناس و قال أبو بكر و عمر نأجاه دوننا

²³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 6

²³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 7 a

²³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 7 b

²³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 8

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwan and Muhammad, from Muawiya Bin Ammar, from Abu Al Zubeyr, from Jabir Bin Abdullah Al Ansari,

“Rasool-Allah^{-saww}, in one of his^{-saww} military expeditions at Al-Taif, called Ali^{-asws} and whispered to him^{-asws}. The people said, and Abu Bakr and Umar said, ‘He^{-saww} is whispering to him^{-asws} excluding us’.

فَقَامَ النَّبِيُّ صَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّكُمْ تَقُولُونَ إِنِّي نَاحِيْتُ عَلِيًّا إِنِّي وَاللَّهِ مَا نَاحِيْتُهُ وَ لَكِنَّ اللَّهَ نَاجَاهُ

The Prophet^{-saww} stood up. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘O you people! You are saying I^{-saww} whispered to Ali^{-asws}. By Allah^{-azwj}! I^{-saww} did not whisper to him^{-asws}, but Allah^{-azwj} Whispered to him^{-asws}’.

قَالَ فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِنَّ ذَلِكَ لَيُقَالُ.

He (the narrator) said, ‘I Presented this Hadeeth to Abu Abdullah^{-asws}, and he^{-asws} said: ‘That is what is being said’²³⁴.

10- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَاصِمٍ عَنْ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ الطَّائِفِ نَاجَى رَسُولُ اللَّهِ ص عَلِيًّا ع فَقَالَ أَبُو بَكْرٍ وَ عُمرُ انْتَجَيْتُهُ دُونَنا فَقَالَ مَا انْتَجَيْتُهُ بَلِ اللَّهُ نَاجَاهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Qasim Binutwah, from Aasim, from Muawiya, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘When it was the day of Al-Taif, Rasool-Allah^{-saww} whispered to Ali^{-asws}. So, Abu Bakr and Umar said, ‘He^{-saww} whispers to him^{-asws} instead of us’. He^{-saww} said: ‘But, Allah^{-azwj} Whispered to him^{-asws}’²³⁵.

11- ير، بصائر الدرجات عَلِيُّ بْنُ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ النَّيْشَابُورِيِّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْيَمَانِيُّ عَنْ مَيْبَعٍ عَنْ يُوسُفَ عَنْ عَلِيٍّ بْنِ أَغْبَرٍ عَنْ أَبِي رَافِعٍ قَالَ لَمَّا دَعَا رَسُولُ اللَّهِ ص عَلِيًّا يَوْمَ خَيْبَرَ قَتَلَ فِي عَيْنَيْهِ قَالَ لَهُ إِذَا أَنْتَ فَتَحْتَهَا فَخَفَ بَيْنَ النَّاسِ فَإِنَّ اللَّهَ أَمَرَنِي بِذَلِكَ

(The book) 'Basaair Al Darajaat' – Ali Bin Muhammad, from Hamdan Bin Suleyman Al Neshapuri who said, ‘It is narrated to us by Abdullah Bin Muhammad Al Yamani, from Manie, from Yunus, from Ali Bin Ayn, from Abu Rafie who said,

“When Rasool-Allah^{-saww} called Ali^{-asws} on the day of Khyber, he^{-saww} applied spittle in his^{-asws} eyes. He^{-saww} said to him^{-asws}: ‘When you conquer it, pause between the people, for Allah^{-azwj} has Commanded me^{-saww} with that’.

قَالَ أَبُو رَافِعٍ فَمَضَى عَلِيٌّ ع وَ أَنَا مَعَهُ فَلَمَّا أَصْبَحَ افْتَتَحَ خَيْبَرَ وَ وَقَفَ بَيْنَ النَّاسِ وَ أَطَالَ الْوُقُوفَ فَقَالَ النَّاسُ إِنَّ عَلِيًّا يُنَاجِي رَبَّهُ فَلَمَّا مَكَثَ سَاعَةً أَمَرَ بِأَيْتِهَابِ الْمَدِينَةِ الَّتِي فَتَحَهَا

Abu Rafie (the reporter) said, ‘Ali^{-asws} went and I was with him^{-asws}. When it was morning, he^{-asws} had conquered Khyber and paused between the people, and the pausing was prolonged.

²³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 9

²³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 10

The people said, 'Ali-asws is being whispered to by his-asws Lord-azwj'. When he remained for a while, he-asws instructed with the plunder of the city (Khyber) which he-asws had conquered.

قَالَ أَبُو رَافِعٍ فَأَتَيْتُ رَسُولَ اللَّهِ ص فَقُلْتُ إِنَّ عَلِيًّا وَقَفَ بَيْنَ النَّاسِ كَمَا أَمَرْتُهُ قَالَ قَوْمٌ مِنْهُمْ يَقُولُ إِنَّ اللَّهَ نَاجَاهُ فَقَالَ نَعَمْ يَا أَبَا رَافِعٍ إِنَّ اللَّهَ نَاجَاهُ يَوْمَ الطَّائِفِ وَ يَوْمَ عَقَبَةَ تَبُوكَ وَ يَوْمَ حُنَيْنٍ.

Abu Rafie said, 'I went to Rasool-Allah-saww and said, 'Ali-asws paused between the people just as you-saww had instructed him-asws. A group from them said, 'Allah-azwj Whispered to him-asws'. He-asws said: 'Yes, O Rabie! Allah-azwj Whispered to him-asws on the day of Al-Taif, and day of Uqaba (during military expedition of) Tabuk, and day of Hunayn".²³⁶

12- ختص، الإختصاص ير، بصائر الدرجات بهذا الإسناد عَنْ مَنِيعٍ عَنْ يُونُسَ عَنْ عَلِيٍّ بْنِ أَعْيَنَ عَنْ أَخِيهِ عَنْ جَدِّهِ عَنْ أَبِي رَافِعٍ قَالَ: لَمَّا بَعَثَ رَسُولُ اللَّهِ ص بِبَرَاءَةِ مَعَ أَبِي بَكْرٍ أَنْزَلَ اللَّهُ عَلَيْهِ تَزَكُّ مَنْ نَاجِيَهُ غَيْرَ مَرَّةٍ وَ تَبَعْتُ مَنْ لَمْ أَتَاجِهْ

(The books) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – By this chain from Manie, from Yunus, from Ali Bin Ayn, from his brother, from his grandfather, from Abu Rafie who said,

“When Rasool-Allah-saww sent the disavowment (Surah Bara'a) with Abu Bakr, Allah-azwj Revealed unto him-saww: “You-saww are leaving the one-asws I-azwj Whispered to more than once and Sent one whom I-azwj did not Whisper to?”

فَأَرْسَلَ رَسُولُ اللَّهِ ص فَأَخَذَ بَرَاءَةَ مِنْهُ وَ دَفَعَهَا إِلَى عَلِيٍّ ع فَقَالَ لَهُ عَلِيٌّ أَوْصِنِي يَا رَسُولَ اللَّهِ فَقَالَ لَهُ إِنَّ اللَّهَ يُوصِيكَ وَ يُنَاجِيكَ

Rasool-Allah-saww sent a message and took the disavowment deed away from him and handed it to Ali-asws. Ali-asws said to him-saww: 'Advise me-asws, O Rasool-Allah-saww'. He-saww said to him-asws: 'Allah-azwj will Advise you-asws and Whisper to you-asws'.

قَالَ فَتَاجَاهُ يَوْمَ بَرَاءَةِ قَبْلَ صَلَاةِ الْأُولَى إِلَى صَلَاةِ الْعَصْرِ.

He (the narrator) said: 'He-azwj Whispered to him-asws on the day of the disavowment before the first Salat up to the Salat Al-Asr".²³⁷

13- ختص، الإختصاص ير، بصائر الدرجات بهذا الإسناد عَنْ مَنِيعٍ عَنْ جَدِّهِ عَنْ أَبِي رَافِعٍ قَالَ إِنَّ اللَّهَ تَعَالَى نَاجِيٌّ يَوْمَ غَسَلَ رَسُولُ اللَّهِ ص.

(The book) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – By this chain from Manie, from his grandfather, from Abu Rafie who said,

'Allah-azwj the Exalted Whispered to Ali-asws on the day he-asws washed Rasool-Allah-saww".²³⁸

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَاصِمِ بْنِ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ الطَّائِفِ نَاجَى رَسُولُ اللَّهِ ص عَلِيًّا ع فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ نَاجَاهُ دُونَنَا فَقَالَ مَا أَنَا أَنَاجِي بَلِ اللَّهُ نَاجَاهُ.

²³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 11

²³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 12

²³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 13

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Qasim Bin Urwah, from Aasim Bin Muawiya, from Abu Al Zubeyr, from Jabir Bin Abdullah having said,

'When it was the day of Al-Ta'if, Rasool-Allah^{-saww} whispered (to Ali^{-asws}). Abu Bakr and Umar said, 'He^{-saww} is whispering to him^{-asws} excluding us'. He^{-saww} said: 'I^{-saww} did not whisper, but Allah^{-azwj} Whispered to him^{-asws}'.²³⁹

15- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ ابْنِ فَضَالٍ عَنْ مِثْقَى الْحَنَاطِ عَنْ مَنْصُورِ بْنِ خَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص نَاجَى عَلِيًّا يَوْمَ الطَّائِفِ فَقَالَ أَصْحَابُهُ نَاجَيْتَ عَلِيًّا مِنْ بَيْنِنَا وَ هُوَ أَحَدُنَا سِنًا فَقَالَ مَا أَنَا أَنَا جِيهِ بَلَى اللَّهُ يُنَاجِيهِ.

(The books) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, and Ibn Fazzal, from Musanna Al Hannat, from Mansour Bin Hazim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} whispered to Ali^{-asws} on the day of Al-Taif. His^{-saww} companions said, 'You^{-saww} are whispering to Ali^{-asws} from between us and although he^{-asws} is the youngest of us!' He^{-saww} said: 'I^{-saww} did not whisper to him^{-asws}, but Allah^{-azwj} Whispered to him^{-asws}'.²⁴⁰

16- ختص، الإختصاص ير، بصائر الدرجات بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ مَيْبَعٍ عَنْ يُوسُفَ بْنِ عَلِيٍّ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَهْلِ الطَّائِفِ لَا تَبْعَنَّ إِلَيْكُمْ رَجُلًا كَنَفْسِي يَفْتَحُ اللَّهُ بِهِ الْخَيْبَرَ سَوْطُهُ سَيْفُهُ فَيُشْرِفُ النَّاسُ لَهُ

(The books) 'Al Ikhtisas', (and) 'Basaair Al Darajaat' – By the preceding chain from Manie, from Yunus, from Ali Bin Ayn,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said to the people of Al-Taif: 'I^{-saww} shall send to you a man^{-asws} like myself^{-saww}. Allah^{-azwj} will Conquer Khyber through him^{-asws}, his^{-saww} sword would be (used as) his^{-asws} whip, and the people would be ennobled to it'.

فَلَمَّا أَصْبَحَ دَعَا عَلِيًّا ع فَقَالَ اذْهَبْ بِالطَّائِفِ ثُمَّ أَمَرَ اللَّهُ النَّبِيَّ ص أَنْ يَرْحَلَ إِلَيْهَا بَعْدَ أَنْ رَحَلَهُ عَلِيٌّ ع فَلَمَّا صَارَ إِلَيْهَا كَانَ عَلِيٌّ رَأْسَ الْجَبَلِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص اثْبُتْ

When it was morning, and he^{-saww} called Ali^{-asws}. He^{-saww} said: 'Go to be at Al-Taif'. Then Allah^{-azwj} Commanded the Prophet^{-saww} he^{-saww} should depart to it after Ali^{-asws} had departed. When he^{-saww} came to it, and he^{-asws} was at the top of the mountain. Rasool-Allah^{-saww} said to him^{-asws}: 'Stay there!'

فَثَبَتْ فَسَمِعْنَا مِثْلَ صَرِيرِ الرَّجُلِ فَقِيلَ يَا رَسُولَ اللَّهِ مَا هَذَا قَالَ إِنَّ اللَّهَ يُنَاجِي عَلِيًّا ع.

We heard like the squeaking of the man. He said, 'O Rasool-Allah^{-azwj}! What is this?' he^{-saww} said: 'He^{-saww} said: 'Allah^{-azwj} is Whispering to Ali^{-asws}'.²⁴¹

²³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 14

²⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 15

²⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 81 H 16

17- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ أَبِي حَزْرَةَ عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ وَجَّهَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ وَالْوَحْيُ يَنْزِلُ عَلَى النَّبِيِّ ص بِالْمَدِينَةِ فَحَكَمْتُ بَيْنَهُمْ بِحُكْمِ اللَّهِ حَتَّى لَقَدْ كَانَ الْحُكْمُ يَزْهَرُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, or from the one reporting it, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Muhammad Bin Aslam, from Ali Bin Abu Hamza, from Abu Baseer who said,

“I said to Abu Abdullah^{asws}, ‘The people are saying that Amir Al-Momineen^{asws} was saying: ‘Rasool-Allah^{saww} had sent me^{asws} to Al-Yemen and the Revelation descended unto the Prophet^{saww} at Al-Medina, and I^{asws} judged between them with the Judgment of Allah^{azwj} until the judgment appeared (later on)’.

فَقَالَ صَدَقُوا قُلْتُ وَ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع إِذَا وَرَدَتْ عَلَيْهِ قَضِيَّةٌ لَمْ يَنْزِلِ الْحُكْمُ فِيهَا فِي كِتَابِ اللَّهِ تَلَقَّاهُ بِهِ رُوحُ الْقُدْسِ.

He^{asws} said: ‘They are speaking the truth’. I said, ‘And how can that be so? May I be sacrificed for you^{asws}!’ He^{asws} said: ‘Amir Al-Momineen^{asws}, whenever a case was referred to him^{asws} for which the Judgment had not yet been Revealed in the Book of Allah^{azwj}, the Holy Spirit cast it to him^{asws}’.²⁴²

18- كشف، كشف الغمة مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ جَابِرٍ قَالَ: دَعَا رَسُولُ اللَّهِ ص عَلِيًّا يَوْمَ الطَّائِفِ فَاتَّجَاهَ فَقَالَ النَّاسُ لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُولُ اللَّهِ ص وَاللَّهِ مَا أَنَا أَنْتَجِئُهُ وَلَكِنَّ اللَّهَ أَنْتَجَاهُ.

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi, from Jabir who said,

‘Rasool-Allah^{saww} called Ali^{asws} on the day of Al Taif and whispered to him^{asws}. The people said, ‘His^{saww} whispering with the son^{asws} of his^{saww} uncle^{as} has been prolonged’. Rasool-Allah^{saww} said: ‘By Allah^{azwj}! I^{saww} was not whispering to him^{asws}, but Allah^{azwj} Whispered to him^{asws}’.²⁴³

وَذَكَرَهُ النَّسَائِيُّ فِي صَحِيحِهِ وَ أَوْرَدَهُ التِّرْمِذِيُّ أَيْضاً فِي صَحِيحِهِ وَ ذَكَرَ بَعْدُ وَ لَكِنَّ اللَّهَ أَنْتَجَاهُ يَعْنِي أَنَّ اللَّهَ أَمَرَنِي.

And it is mentioned by Al Nasaie in his (book) ‘Saheeh’, and Al Tirmizi referred to it as well in his (book) ‘Saheeh’, and mentioned afterwards: ‘But Allah^{azwj} Whispered to him^{asws}’ – meaning Allah^{azwj} Commanded me^{saww}’.²⁴⁴

19- مد، العمدة مَنَاقِبُ ابْنِ الْمَعَارِزِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْعَدَلِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْرَاهِيمَ عَنْ عَبْدِ الْجُبَّارِ بْنِ عَبَّاسٍ عَنْ عَمَّارِ بْنِ خَالِدٍ الدُّهْنِيِّ عَنْ أَبِي الرُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَاجَى رَسُولُ اللَّهِ ص يَوْمَ الطَّائِفِ عَلِيًّا ع وَ طَالَ نَجْوَاهُ فَقَالَ أَحَدُ الرَّجُلَيْنِ لَقَدْ طَالَ نَجْوَاهُ لِابْنِ عَمِّهِ فَلَمَّا بَلَغَ ذَلِكَ النَّبِيُّ ص فَقَالَ مَا أَنَا أَنْتَجِئُهُ وَلَكِنَّ اللَّهَ أَنْتَجَاهُ.

(The book) ‘Al Amdah’, (the book) ‘Manaqib’ of Ibn Al Maghazili – From Ahmad Bin Muhammad Bin Abdul Wahab, from Al-Husayn Bin Muhammad al Adl, from Muhammad Bin Mahmoud, from Ahmad Bin Ali Bin Khalid,

²⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 17

²⁴³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 18 a

²⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 18 b

from Mukhawwal Bin Ibrahim, from Abdul Jabbar Bin Abas, from Ammar Bin Khalid Al Duhnny, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘Rasool-Allah^{-saww} whispered to Ali^{-asws} on the day of Al Taif and his^{-asws} whispering was prolonged. One of the two men (Abu Bakr or Umar) said, ‘His^{-saww} whispering to the son^{-asws} of his^{-saww} uncle^{-as} has prolonged’. When that reached the Prophet^{-saww}, he^{-saww} said: ‘It was not I^{-saww} who whispered to him^{-asws}, but Allah^{-azwj} Whispered to him^{-asws}’.²⁴⁵

²⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 81 H 19

CHAPTER 82 – HIM^{-asws} BEING SHOWN KINGDOMS OF THE SKIES AND THE EARTH AND HIS^{-asws} ASCENT TO THE SKY

1- يج، الخرائج و الجرائح سعد عن ابن عيسى عن علي بن الحكم عن ابن عميرة عن حسن بن مهران الجمال عن أبي داود السبيعي عن برنيدة الأسلمي قال: كنت جالساً مع رسول الله ص و علي ع معه جالساً إذ قال يا علي أ لم أشهدك معي سبعة مواطن حتى ذكر المواطن الثالثة [الثلاثة] و المواطن الرابعة [الأربعة] لئلا الجمعة أريت ملكوت السماوات و الأرض و رفعت إلى هناك حتى نظرت فيها و اشتقت إليك فدعوت الله فإذا أنت معي و لم أر من شيء إلا و قد رأيته.

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Ameyra, from Hassan Bin Mihran Al Jammal, from Abu Dawood Al Sabie, from Bureyda Al Aslami who said,

'I was seated with Rasool-Allah^{-saww} and Ali^{-asws} was seated with him^{-saww} when he^{-saww} said: 'O Ali^{-asws}! Did I^{-saww} not keep you^{-asws} as a witness in seven places? – until he^{-saww} mentioned the three places: 'And the fourth place is on the night of Friday I^{-saww} saw kingdoms of the skies and the earth, and was raised to over there until I^{-saww} looked into these, and I^{-saww} yearned to see you^{-asws}, so I^{-saww} supplicated to Allah^{-azwj}, and there you^{-asws} were; and I^{-saww} did not see anything except and you^{-asws} had seen it'.²⁴⁶

ير، بصائر الدرجات أحمد بن محمد عن علي بن الحكم أو غيره عن ابن عميرة عن بشار عن أبي داود مثله و فيه رفعت لي حتى نظرت إلى ما فيها.

(The book) 'Basaair Al-Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al-Hakam, or someone else from Ibn Ameyra, from Bashar, from Abu Dawood – similar to it, and in it: 'It was raised for me^{-saww} until I^{-saww} looked at what was in it'.²⁴⁷

2- يج، الخرائج و الجرائح سعد عن اليقطيني عن أبي عبد الله زكريا بن محمد المؤمن عن حسن بن أبي علي الجمال عن أبي داود السبيعي عن برنيدة الأسلمي عن رسول الله ص أنه قال: يا علي إن الله أشهدك معي سبعة مواطن ذكرها حتى ذكر المواطن الثاني فقال أتاني جبرئيل فأمرني بي إلى السماء فقال أين أخوك قلت ودعته خلفي فقال ادع الله يأتك به

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad, from Al Yaqteeni, from Abu Abdullah Zakariya Bin Muhammad Al Momin, from Hassan Bin Abu Ali Al Jammal, from Abu Dawood Al Sabie, from Bureyda Al Aslami,

'From Rasool-Allah^{-saww} having said: 'O Ali^{-asws}! I^{-saww} made you^{-asws} witness with me^{-saww} in seven places' – mentioning it until he^{-saww} mentioned the second place. He^{-saww} said: 'Jibraeel' as came to me^{-saww} and ascended with me^{-saww} to the sky. He^{-as} said: 'Where is your^{-saww} brother^{-asws}?' He^{-saww} said: 'I^{-saww} bade him^{-asws} farewell behind me^{-saww}'. He^{-as} said: 'Supplicate to Allah^{-azwj} to Bring him^{-asws} to you^{-saww}'.

فدعوت الله فإذا أنت معي و كُشِط لي عن السماوات السبع و الأرضين السبع حتى رأيت سكتها و عمارها و موضع كل ملك فيها فلم أر من ذلك شيئاً إلا و قد رأيته كما رأيته.

²⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 82 H 1 a

²⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 82 H 1 b

I-saww supplicated to Allah-azwj, and there you-asws were with me-saww, and the seven skies were uncovered for me-saww and the seven earths to the extent that I-saww saw their dwellers and place of every Angel therein. So, I-saww did not see anything from that except you-asws had seen like what I-saww had seen".²⁴⁸

3- يل، الفضائل لابن شاذان عن ابن عباس قال سمعت رسول الله ص يقول أعطاني الله تعالى خمساً و أعطى علياً خمساً أعطاني جوامع الكلم و أعطى علياً جوامع العلم و جعلني نبياً و جعله وصياً و أعطاني الكون و أعطاه السلسيل و أعطاني الوحي و أعطاه الإلهام و أسرى بي إليه و فتح له أبواب السموات و الحجب حتى نظر إلي و نظرت إليه

(The book) 'Al Fazaail' of Ibn Shazan, from Ibn Abbas who said,

'I heard Rasool-Allah-saww saying: 'Allah-azwj the Exalted has Given me-saww five and gave Ali-asws five. He-azwj Gave me-saww the totality of speech and Gave Ali-asws totality of knowledge; and Made me-saww a Prophet-saww and Made him-asws a successor-asws; and Gave me-saww Al-Kawser and Gave him-asws Al-Salsabeel; and Gave me-saww the Revelation and Gave him-asws the Inspiration; and Ascended me-saww to Him-azwj and Opened for him-asws gateways of the skies and the veils until he-asws looked at me-asws and I-saww looked at him-asws'.

He (Ibn Abbas) said, 'Then Rasool-Allah-saww wept. I said to him-saww, 'What makes you-saww cry, O Rasool-Allah-saww? May my father and my mother be sacrificed for you-asws!'

قال ثم بكى رسول الله ص فقلت له ما يبكيك يا رسول الله فذاك أبي و أمي قال يا ابن عباس إن أول ما كلمني به ربي قال يا محمد انظر تحتك فنظرت إلى الحجب قد انخرقت و إلى أبواب السماء قد انفتحت و نظرت إلى علي ع و هو رافع رأسه إلي فكلمته و كلمني ربي عز و جل

He-saww said: 'O Ibn Abbas! The first of what my-saww Lord-azwj Spoke to me-saww with, He-azwj Said: 'O Muhammad-saww! Look beneath!" I-saww looked to the veils to have been torn and to gateways of the sky to have opened, and I-saww looked at Ali-asws and he-asws had raised his-asws head towards me-saww. I-saww spoke to him-asws and my-saww Lord-azwj Mighty and Majestic Spoke to me-saww.

فقال يا رسول الله بما كلمك ربك قال لي يا محمد إني جعلت علياً وصيبك و وزيرك و خليفتك من بعدي فأعلمته بها هو يسمع كلامك

He (the narrator) said, 'O Rasool-Allah-saww! What did your-saww Lord-azwj Speak to you-saww with?' He-saww said: 'He-azwj Said to me-saww: "O Muhammad-saww! I-azwj have Made Ali-asws to be your-saww successor-asws, and your-saww Vizier, and your-saww caliph from after you-saww, so let him-asws known. There he-asws is listening to your-saww speech!"

فأعلمته و أنا بين يدي ربي عز و جل و قال لي قد قبلت و أطعت فأمر الله تعالى الملائكة يتباشرون به و ما مررت بملا من ملائكة السموات إلا هنأني و قالوا يا محمد و الذي بعثك بالحق نبياً لقد دخل السرور على جميع الملائكة باستخلاف الله عز و جل ابن عتيك

So, I-saww let him-asws known and I-saww was in front of my-saww Lord-azwj Mighty and Majestic, and he-asws said to me-saww: 'I-asws have accepted and obey!' Allah-azwj the Exalted Commanded the Angels to rejoice with it, and I-saww did not pass by any assembly from the assemblies of the skies except they congratulated me-saww, and they said, 'O Muhammad-saww! By the One-

²⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 82 H 2

azwj Who Sent you^{-saww} with the truth as a Prophet^{-saww}! The cheerfulness has entered upon entirety of the Angels due to Allah^{-azwj} Mighty and Majestic Making the son^{-asws} of your^{-saww} uncle a caliph’.

وَرَأَيْتُ حَمَلَةَ الْعَرْشِ قَدْ نَكَسُوا رُءُوسَهُمْ إِلَى الْأَرْضِ فَقُلْتُ يَا جِبْرِيلُ لِمَ نَكَسُوا حَمَلَةَ الْعَرْشِ رُءُوسَهُمْ قَالَ يَا مُحَمَّدُ مَا مِنْ مَلَكٍ مِنَ الْمَلَائِكَةِ إِلَّا وَ قَدْ نَظَرَ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَاسِيَتَاراً بِهِ مَا خَلَا حَمَلَةَ الْعَرْشِ فَإِنَّهُمْ اسْتَأْذَنُوا اللَّهَ عَزَّ وَ جَلَّ فِي هَذِهِ السَّاعَةِ فَأَذِنَ لَهُمْ فَتَنَظَرُوا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

And I^{-saww} saw bearers of the Throne to have lowered their heads towards the earth. I^{-saww} said: ‘O Jibraeel^{as}! Why are bearers of the Throne lowering their heads?’ He^{-as} said: ‘O Muhammad^{-saww}! There is no Angels from the Angels except and he has looked at the face of Ali^{-asws} Bin Abu Talib^{-asws}, rejoicing with it, apart from bearers of the Throne. So, they sought Permission of Allah^{-azwj} Mighty and Majestic in this time, so He^{-azwj} Permitted for them, and they are looking at Ali^{-asws} Bin Abu Talib^{-asws}’.

فَلَمَّا هَبَطْتُ خَلَعْتُ أُخْبِرُهُ بِذَلِكَ وَ هُوَ يُخْبِرُنِي فَعَلِمْتُ أَنِّي لَمْ أُوَطِّئْ مَوْطِئاً إِلَّا وَ قَدْ كُتِفَ لِعَلِيِّ عَنْهُ حَتَّى نَظَرَ إِلَيْهِ

When I^{-saww} came down, I^{-saww} went on to inform him^{-asws} with that, and he^{-asws} was informing me^{-saww} (instead), so I^{-saww} came to know that I^{-saww} did not tread in any place except and it had been uncovered for Ali^{-asws} from it, until he^{-asws} looked at it’.

فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ عَلَيْنَاكَ بِمَوَدَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً لَا يَقْبَلُ اللَّهُ تَعَالَى مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ عَنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ يَقُولُ اعْلَمْ فَمَنْ مَاتَ عَلَى وَلَايَتِهِ قُبِلَ عَمَلُهُ عَلَى مَا كَانَ مِنْهُ وَ إِنْ لَمْ يَأْتِ بِوَلَايَتِهِ لَا يُقْبَلُ مِنْ عَمَلِهِ شَيْءٌ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ

Ibn Abbas said, ‘I said, ‘O Rasool-Allah^{-saww}! Advise me’. He^{-saww} said: ‘Upon you is to be with cordiality of Ali^{-asws} Bin Abu Talib^{-asws}. By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! Allah^{-azwj} the Exalted will not Accept any good deed from a servant until He^{-azwj} Asks him about the love of Ali^{-asws} Bin Abu Talib^{-asws}, and although He^{-azwj} is more Knowing. So, the one who dies upon his^{-asws} Wilayah, his deeds would be Accepted upon whatever would have happened from him, and if he does not come with his^{-asws} Wilayah, nothing from his deeds would be Accepted. Then He^{-azwj} would Command with him to the Fire.

يَا ابْنَ عَبَّاسٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً إِنَّ النَّارَ لَأَشَدُّ غَضَباً عَلَى مُبْغِضِ عَلِيِّ مِنْهُمْ عَلَى مَنْ زَعَمَ أَنَّ اللَّهَ وَلَدٌ

O Ibn Abbas! By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! The Fire will be severer upon a hater of Ali^{-asws} than it would be upon the one claiming that there is a son for Allah^{-azwj}.

يَا ابْنَ عَبَّاسٍ لَوْ أَنَّ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءَ وَ الْمُرْسَلِينَ اجْتَمَعُوا عَلَى بُغْضِ عَلِيِّ بْنِ أَبِي طَالِبٍ مَعَ مَا يَقَعُ مِنْ عِبَادَتِهِمْ فِي السَّمَاوَاتِ لَعَذَّبَهُمُ اللَّهُ تَعَالَى فِي النَّارِ

O Ibn Abbas! Even if the Angels of Proximity, and the Prophets^{-as}, and the Messengers^{-as} were to unite upon hating Ali^{-asws} Bin Abu Talib^{-asws} with whatever occurs from their acts of worship in the skies, Allah^{-azwj} the Exalted will Punish them in the Fire!’

فُلْتُ يَا رَسُولَ اللَّهِ وَ هَلْ يُبْغِضُهُ أَحَدٌ قَالَ يَا ابْنَ عَبَّاسٍ نَعَمْ يُبْغِضُهُ قَوْمٌ يَذْكُرُونَ أَهْمٌ مِنْ أُمِّي لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِي الْإِسْلَامِ نَصِيبًا

I said, 'O Rasool-Allah^{-saww}! And does anyone hate him^{-asws}?' He^{-saww} said: 'O Ibn Abbas! Yes. A people would hate him^{-asws}. They would be mentioning that they are from my^{-saww} community. Allah^{-azwj} will not Make to be for them any share in Al-Islam.

يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ عِلَامَةِ بُغْضِهِمْ لَهُ تَفْضِيلُهُمْ لِمَنْ هُوَ دُونَهُ عَلَيْهِ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا بَعَثَ اللَّهُ نَبِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَ لَا وَصِيًّا أَكْرَمَ عَلَيْهِ مِنِّي وَصِيًّا

O Ibn Abbas! From the signs of their hatred for him^{-asws} would be their preferring one who is below him^{-asws}, to be upon him^{-asws}. By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! Allah^{-azwj} has not Sent any Prophet^{-as} more honourable to Him^{-saww}, than me^{-saww}, nor any successor^{-as} more honourable to Him^{-azwj} than my^{-saww} successor^{-asws}!

قَالَ ابْنُ عَبَّاسٍ فَلَمْ أَزَلْ لَهُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ص وَ أَوْصَانِي بِالصَّلَاةِ وَ أَوْصَانِي بِمُؤَدَّتِهِ وَ إِنَّهُ لَأَكْبَرُ عَمَلِي عِنْدِي

Ibn Abbas said, 'I did not cease to be for him^{-asws} like what Rasool-Allah^{-saww} had instructed me, and he^{-saww} had bequeathed me with the Salat, and bequeathed me with having his^{-asws} cordiality, and it was the greatest of my deeds with me'.

قَالَ ابْنُ عَبَّاسٍ ثُمَّ مَضَى مِنَ الزَّمَانِ مَا مَضَى وَ حَضَرَتْ رَسُولَ اللَّهِ الْوَفَاةُ فُلْتُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ قَدْ دَنَا أَجْلُكَ فَمَا تَأْمُرُنِي قَالَ يَا ابْنَ عَبَّاسٍ خَالَفَ مَنْ خَالَفَ عَلِيًّا وَ لَا تَكُونَنَّ لَهُمْ ظَهِيرًا وَ لَا وَلِيًّا

Ibn Abbas said, 'Then there passed from the time what passed, and the expiry presented Rasool-Allah^{-saww}. I said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! Your^{-saww} (end of) term has drawn near, so what are your^{-saww} instructions for me?' He^{-saww} said: 'O Ibn Abbas! Oppose the one opposing Ali^{-asws} and do not be a backer for them, nor a friend'.

فُلْتُ يَا رَسُولَ اللَّهِ وَ لَمْ لَا تَأْمُرُ النَّاسَ بِتَرْكِ مُخَالَفَتِهِ قَالَ فَبَكَى ص ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ سَبَقَ فِيهِمْ عِلْمُ رَبِّي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَخْرُجُ أَحَدٌ خَالَفَهُ مِنَ الدُّنْيَا وَ أَنْكَرَ حَقَّهُ حَتَّى يُعِيرَ اللَّهُ تَعَالَى مَا بِهِ مِنْ نِعْمَةٍ

I said, 'O Rasool-Allah^{-saww}! And why do you not order the people with leaving opposing him^{-asws}?' He^{-saww} wept, then said: 'O Ibn Abbas! The Knowledge of my^{-saww} Lord^{-azwj} has preceded regarding them. By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! No one who opposes him^{-asws} and denying his^{-asws} right will exit from the world until Allah^{-azwj} the Exalted Changes whatever bounties there are with him.

يَا ابْنَ عَبَّاسٍ إِذَا أَرَدْتَ أَنْ تَلْقَى اللَّهَ تَعَالَى وَ هُوَ عَنْكَ رَاضٍ فَاسْلُكْ طَرِيقَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ مِلْ مَعَهُ حَيْثُ مَالَ وَ ارْضَ بِهِ إِمَامًا وَ عَادِ مَنْ عَادَاهُ وَ وَا لِمَنْ وَلَاهُ

O Ibn Abbas! Whenever you intend to meet Allah^{-azwj} the Exalted and He^{-azwj} is Pleased with you, then travel the path of Ali^{-asws} Bin Abu Talib^{-asws}, and incline with him^{-asws} wherever he^{-asws} so inclines, and be pleased with him^{-asws} as an Imam^{-asws}, and be inimical to the one being inimical to him^{-asws}, and befriend the one befriend him^{-asws}.

يَا ابْنَ عَبَّاسٍ اخْذْ أَنْ يَدْخُلَكَ شَكٌّ فِيهِ فَإِنَّ الشَّكَّ فِي عَلِيِّ كُفْرٌ بِاللَّهِ تَعَالَى.

O Ibn Abbas! Be cautioned from a doubt regarding him^{-asws} entering you, for the doubt regarding Ali^{-asws} is Kufr with Allah^{-azwj} the Exalted”.²⁴⁹

4- فر، تفسیر فراء بن إبراهيم أبو القاسم عبد الله بن هاشم الدورقي مَعْنَعْنَا عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ: هَبَطَ جِبْرِيلُ عَلَى النَّبِيِّ ص وَهُوَ فِي مَنْزِلِ أُمِّ سَلَمَةَ فَقَالَ يَا مُحَمَّدُ إِنَّ مَلَائِكَةَ السَّمَاءِ الرَّابِعَةِ يُجَادِلُونَ فِي شَيْءٍ حَتَّى كَثُرَ بَيْنَهُمُ الْجِدَالُ فِيهِمْ وَهُمْ مِنَ الْجِنِّ مِنْ قَوْمِ إِبْلِيسَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Abdullah Bin Hashim Al Dowry, transmitting,

From Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Jibraeel^{-as} came down unto the Prophet^{-saww} and he^{-saww} was in the house of Umm Salama^{-ra}. He^{-as} said: ‘O Muhammad^{-saww}! An assembly of the Angels of the fourth sky are argued regarding something, until the arguments were numerous between them among them, and they were from the Jinn from the people of Iblees^{-la}, the one^{-la} for whom Allah^{-azwj} Said in His^{-azwj} Book: **except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. [18:50].**

فَأَوْحَى اللَّهُ تَعَالَى إِلَى الْمَلَائِكَةِ قَدْ كَثُرَ جِدَالُكُمْ فَتَرَاؤُوا بِحُكْمٍ مِنَ الْأَدَمِيِّينَ يَحْكُمُ بَيْنَكُمْ قَالُوا قَدْ رَضِينَا بِحُكْمٍ مِنْ أُمَّةٍ مُحَمَّدٍ ص فَأَوْحَى اللَّهُ إِلَيْهِمْ يَنْزُبُونَ مِنْ أُمَّةٍ مُحَمَّدٍ قَالُوا رَضِينَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع

Allah^{-azwj} the Exalted Revealed to the Angels, and their arguments had become a lot: “Do you agree with a judgment from the human beings to judge between you all?” They said, ‘We are pleased with a judgment from the community of Muhammad^{-saww}’. Allah^{-azwj} Revealed to them: ‘Who from the community of Muhammad^{-saww} are you pleased with?’ They said, ‘We are pleased with Ali^{-asws} Bin Abu Talib^{-asws}’.

فَأَهْبَطَ اللَّهُ مَلَكًا مِنَ الْمَلَائِكَةِ الدُّنْيَا يَسَاطُ وَأَرْيَكْتَنِي فَهَبَطَ إِلَى النَّبِيِّ ص فَأَخْبَرَهُ بِالَّذِي جَاءَ فِيهِ فَدَعَا النَّبِيَّ ص بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَقْعَدَهُ عَلَى الْبَسَاطِ وَ وَسَدَهُ بِالْأَرْيَكْتَنِي ثُمَّ تَقَلَّ فِي فِيهِ ثُمَّ قَالَ يَا عَلِيُّ ثَبَّتَ اللَّهُ قَلْبَكَ وَ نَوَّرَ حُجَّتَكَ بَيْنَ عَيْنَيْكَ

Allah^{-azwj} Sent down an Angel of the sky of the world with a carpet and two sofas. He came down to the Prophet^{-saww} and informed him^{-saww} regarding that which he had come for. Then Prophet^{-saww} called Ali^{-asws} Bin Abu Talib^{-asws} and seated him^{-asws} upon the carpet and a pillow for him^{-asws} with the two sofas. Then he^{-saww} applied saliva in his^{-asws} mouth, then said: ‘O Ali^{-asws}! May Allah^{-azwj} Affirm your^{-asws} heart and radiate your^{-asws} arguments between your^{-asws} eyes!’

ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ فَلَمَّا نَزَلَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُفَرِّغُكَ السَّلَامَ وَ يَقُولُ لَكَ تَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ.

Then it ascended with him^{-asws} to the sky. When it descended, he said, ‘O Muhammad^{-saww}! Allah^{-azwj} Conveys the greetings to you^{-saww} and says to you^{-saww}: **We Raise the levels of the**

²⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 82 H 3

one We so Desire, and above every one with knowledge is a more knowledgeable one [12:76]''²⁵⁰

²⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 82 H 4

باب 83 ما وصف إبليس لعنه الله و الجن من مناقبه ع و استيلائه عليهم و جهاده معهم

CHAPTER 83 – WHAT WAS DESCRIBED BY IBLEES^{-la} AND THE JINN OF HIS^{-asws} VIRTUES AND HIS^{-asws} SEIZURE UPON THEM AND HIS^{-asws} FIGHTING WITH THEM

1- ع، علل الشرائع لي، الأمايلي للصدوق الحسين بن أحمد العلوي عن علي بن أحمد بن موسى عن أحمد بن علي عن الحسن بن إبراهيم العبّاسي عن عمير بن مرزاس الدؤلقي عن جعفر بن بشير المكي عن وكيع عن المسعودي رفعه عن سلمان الفارسي رحمه الله قال: مرّ إبليس لعنه الله بنقر يتناولون أمير المؤمنين ع فوقف أمامهم فقال القوم من الذي وقف أمامنا فقال أنا أبو مرة فقالوا يا أبا مرة أ ما تسمع كلامنا

(The book) 'Illal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Al-Husayn Bin Ahamad Al Alawy, from Ali Bin Ahmad Bin Musa, from Ahmad Bin Ali, from Al-Hassan Bin Ibrahim Al Abbasi, from Umeyr Bin Mirdas Al Dowlaqy, from Ja'far Bin Bashir Al Makky, from Wakie, from Al Masoudy, raising it,

'Salman Al-Farsi^{-ra} having said: 'Iblees^{-la} passed by several persons backbiting Amir Al-Momineen^{-asws}. He^{-la} stood in front of them. The group said, 'Who is the one standing in front of us?' He^{-la} said, 'I^{-la} am Abu Murrah!' They said, 'O Abu Murrah! Did you not hear our talk?'

فقال سؤاة لكم تسبون مؤلاكم علي بن أبي طالب فقالوا له من أين علمت أنه مؤلانا فقال من قول نبيكم من كنت مؤلأه فعلي مؤلأه اللهم وإل من وآله و عاد من عاداه و انصر من نصره و اخذل من خذله

He^{-la} said, 'Evil it is for you all to be reviling your Master Ali^{-asws} Bin Abu Talib^{-asws}'. Said to him^{-la}, 'From where did you^{-la} know he^{-asws} is our Master?' He^{-la} said, 'From the words of your Prophet^{-saww}: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one befriending him^{-asws} and be Inimical to the one being inimical to him^{-asws} and Help the one helping him^{-asws} and Abandon the one abandoning him^{-asws}'.

فقالوا له فأنت من مؤاليه و شيعته فقال ما أنا من مؤاليه و لا من شيعته و لكني أحبه و ما يُغضه أحد إلا شاركته في المال و الولد

They said to him^{-la}, 'So, you^{-la} are from his^{-asws} Shias and his^{-asws} friends'. He^{-la} said, 'I^{-la} am neither from his^{-asws} friends nor from his^{-asws} Shias, but I^{-la} love him^{-asws}, and no one will hate him^{-asws} except I^{-la} shall participate with him in the wealth and the children'.

فقالوا له يا أبا مرة فتقول في علي شينا فقال لهم اسمعوا مني معاشر الناكثين و الفاسطين و المارقين عبدت الله عز و جل في الجان اثنتي عشرة ألف سنة فلما أهلك الله الجان شكوت إلى الله عز و جل الوحدة فخرج بي إلى السماء الدنيا

They said to him^{-la}, 'O Abu Murrah! You^{-la} are saying something about Ali^{-asws}'. He^{-la} said to them, 'Listen from me^{-la}, community of the allegiance-breakers, and the deviants and the renegades! I^{-la} worshipped Allah^{-azwj} Mighty and Majestic among the Jaan for twelve thousand years. When Allah^{-azwj} Destroyed the Jaan, I^{-la} complained to Allah^{-azwj} Mighty and Majestic of the loneliness, so He^{-azwj} Ascended me^{-la} to the sky of the world.

فعبدت الله في السماء الدنيا اثنتي عشرة ألف سنة أخرى في جملة الملائكة فبينما نحن كذلك نسبح الله عز و جل و نقديسه إذ مر بنا نور شعشعائي فحزرت الملائكة لذلك النور سجدا فقالوا سُبوح قُدوس نور ملك مقرب أو نبي مرسل

I^{la} worshipped Allah^{-azwj} in the sky of the world for another twelve thousand years among the totality of Angels. While we were like that, we glorified Allah^{-azwj} Mighty and Majestic and extolled His^{-azwj} Holiness, when a Noor passed by shining. The Angels fell in Sajdah to that Noor. They said, 'Glorious! Holy! Either Noor of an Angel of Proximity or a Messenger Prophet^{-as}!'

فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ لَا نُورَ مَلَكٍ مُقَرَّبٍ وَلَا نَبِيٍّ مُرْسَلٍ هَذَا نُورُ طَيْبَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

Then there was a call from direction of Allah^{-azwj} Mighty and Majestic: "Neither Noor of an Angel of Proximity nor a Messenger Prophet^{-as}! This is Noor of the clay (essence) of Ali^{-asws} Bin Abu Talib^{-asws}".²⁵¹

2- لي، الأما لي للصدوق الطالقي عن محمد بن جرير الطبري عن الحسن بن محمد بن الحسن بن يحيى الدقان قال: كُنْتُ بِبُعْدَادَ عِنْدَ قَاضِي بُعْدَادَ وَ اسْمُهُ سَمَاعَةُ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ كِبَارِ أَهْلِ بُعْدَادَ فَقَالَ لَهُ أَصْلَحَ اللَّهُ الْقَاضِي ابْنِي حَجَجْتُ فِي السَّنِينَ الْمَاضِيَةِ فَمَرَزْتُ بِالْكُوفَةِ فَدَخَلْتُ فِي مَرْجَعِي إِلَى مَسْجِدِهَا فَبَيْنَا أَنَا وَاقِفٌ فِي الْمَسْجِدِ أُرِيدُ الصَّلَاةَ إِذَا أَمَامِي امْرَأَةٌ أَغْرَابِيَّةٌ بِدَوِيَّةٍ مُرْخِيَةِ الذَّوَابِرِ

(The book) 'Al Amaali' of Al Sadouq – Al talaqany, from Muhammad Bin Jareer Al tabari, from Al-Hassan Bin Muhammad, from Al-Hassan Bin Yahya Al Dahhan who said,

'I was at Baghdad in the presence of the judge of Baghdad, and his name is Sama'at, when a man from the elders of the people of Baghdad entered to see him. He said to him, 'May Allah^{-azwj} Keep the judge well! I have performed Hajj in the past years, and I passed by Al-Kufa. During my return I entered its Masjid. While I was standing in the Masjid intending the Salat when there was a Bedouin woman in front of me, relaxing the riding animal.

عَلَيْهَا سَمَلَةٌ وَ هِيَ تُنَادِي وَ تَقُولُ يَا مَشْهُورًا فِي السَّمَاوَاتِ يَا مَشْهُورًا فِي الْأَرْضِينَ يَا مَشْهُورًا فِي الْآخِرَةِ يَا مَشْهُورًا فِي الدُّنْيَا جَهَدْتَ الْجَبَابِرَةَ وَ الْمُلُوكَ عَلَى إِطْفَاءِ نُورِكَ وَ إِخْمَادِ دُخْرِكَ فَأَبَى اللَّهُ لِدُخْرِكَ إِلَّا غُلُوقًا وَ لِنُورِكَ إِلَّا ضِيَاءً وَ تَمَامًا وَ لَوَكِرَةِ الْمُشْرِكُونَ

Upon her was a robe and she was calling out and saying, 'O one famous in the skies! O one famous in the earths! O one famous in the Hereafter! O one famous in the world! You fought the tyrants and the kings upon them trying to extinguish your Noor and freezing your mention. But Allah^{-azwj} Refused for your mention except loftiness, and for your Noor except illumination and completion, and even though the Polytheists are averse!'

قَالَ فَقُلْتُ يَا أَمَةَ اللَّهِ وَ مَنْ هَذَا الَّذِي تَصِفِيَنَّهُ بِحَذِهِ الصِّفَةِ قَالَتْ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ قَالَ فَقُلْتُ لَهَا أَيْ أَمِيرِ الْمُؤْمِنِينَ هُوَ قَالَتْ عَلِيٌّ بْنُ أَبِي طَالِبٍ الَّذِي لَا يَجُوزُ التَّوْحِيدُ إِلَّا بِهِ وَ بَوْلَايَتِهِ قَالَ فَالْتَفَتْتُ إِلَيْهَا فَلَمْ أَرَ أَحَدًا.

He (the judge) said, 'I said, 'O maid of Allah^{-azwj}! And who is this one whom you are attributing with these attributes?' She said, 'That is Amir Al-Momineen^{-asws}'. I said to her, 'Which Amir Al-Momineen is he?' She said, 'Ali^{-asws} Bin Abu Talib^{-asws}'. The Tawheed is not allowed except with him^{-asws} and his^{-asws} Wilayah'. I turned towards her but could not see anyone".²⁵²

²⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 1

²⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 2

3- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْمِنْبَرِ إِذْ أَقْبَلَ ثُعْبَانٌ مِنْ نَاحِيَةِ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ فَهَمَّ النَّاسُ أَنْ يَقْتُلُوهُ فَأَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ ع أَنْ كُفُّوا فَكُفُّوا وَ أَقْبَلَ الثُّعْبَانُ يَنْسَابُ حَتَّى انْتَهَى إِلَى الْمِنْبَرِ فَتَطَاوَلَ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَشَارَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيْهِ أَنْ يَقِفَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Ibrahim Bin Hashim, from Amro Bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'While Amir Al-Momineen^{-asws} was upon the pulpit when a snake came from a corner of a door from doors of the Masjid. The people thought of killing it. Amir Al-Momineen^{-asws} sent a message: 'Refrain!' They refrained, and the snake came slithering until it ended up to the pulpit. It elongated (upright) and greeted unto Amir Al-Momineen^{-asws}. Amir Al-Momineen^{-asws} gestured to it to wait until he^{-asws} was free from the sermon.

وَلَمَّا فَرَغَ مِنْ خُطْبَتِهِ أَقْبَلَ عَلَيْهِ فَقَالَ مَنْ أَنْتَ فَقَالَ أَنَا عَمْرُو بْنُ عُثْمَانَ خَلِيفَتِكَ عَلَى الْجِنِّ وَإِنِّي أَبِي مَاتَ وَأَوْصَانِي أَنْ آتِيكَ وَ أَسْتَطْلِعَ رَأْيَكَ وَ قَدْ أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا تَأْمُرُنِي بِهِ وَ مَا تَرَى

And when he^{-asws} was free from his^{-asws} address, he^{-asws} turned toward it and said: 'Who are you?' It said, 'I am Amro Bin Usman, your caliph upon the Jinn, and my father has died and bequeathed me to come to you^{-asws} and be notified of your^{-asws} view, and I have come to you^{-asws}, O Amir Al-Momineen^{-asws}. So, what are you^{-asws} instructing me with, and what is your^{-asws} view?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ أَنْ تَنْصَرِفَ وَ تَقُومَ مَقَامَ أَبِيكَ فِي الْجِنِّ فَإِنَّكَ خَلِيفَتِي عَلَيْهِمْ

Amir Al-Momineen^{-asws} said to it, 'I^{-asws} advise you with fear of Allah^{-azwj} and that you should leave and stand in the place of your father among the Jinn, for you are my^{-asws} caliph upon them'.

قَالَ فَوَدَّعَ عَمْرُو أَمِيرَ الْمُؤْمِنِينَ ع وَ انْصَرَفَ وَ هُوَ خَلِيفَتُهُ عَلَى الْجِنِّ

He (Abu Ja'far^{-asws}) said, 'Amro (the snake) bade farewell to Amir Al-Momineen^{-asws} and left, and he was his^{-asws} caliph among the Jinn.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَيَأْتِيكَ عَمْرُو وَ ذَاكَ الْوَاجِبُ عَلَيْهِ قَالَ نَعَمْ.

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Amro came to you and it was an Obligation upon him?' He^{-asws} said: 'Yes'.²⁵³

²⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 3

4- ير، بصائر الدرجات إبراهيم بن هاشم عن عمرو بن عثمان عن ابن محبوب عن رجل عن أبي عبد الله ع قال: بينا رسول الله بين جبالي تامة إذا رجل على عكازة فقال له النبي ص لغة جني وطوهم من جبالي تامة فقال من الرجل قال أنا هام بن هيم بن لافيس السليم بن إبيس قال ليس بينك وبين إبيس غير أبوين قال لا

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Amro Bin Usman, from Ibn Mahboub, from a man,

'From Abu Abdullah^{-asws} having said: 'While Rasool-Allah^{-saww} was between (mount) Tahama, there was a man upon a crutch. The Prophet^{-saww} said to him in a language of the Jinn, and their treading down from mount Tahama, and said: 'Who is the man?' He said, '(I am) Haama Bin Heem Bin Al-Qays son of Iblees^{-la}'. He^{-saww} said: 'There aren't between you and Iblees^{-la} other than two fathers (generations)'. He said, 'No'.

قال أكلت عامة عمر الدنيا قال على ذلك كم أتى عليك قال كنت أيام قتل قابيل هابيل أخاه غلاماً أغلو الأكام وأهني عن الاعتصام وأمر بفساد الطعام

He said, 'I have consumed the age of the world'. He^{-saww} said: 'Upon that, how many (years) have come upon you?' He said, 'I was a young boy on the day Qabeel^{-la} killed Habel^{-as}, his^{-la} brother^{-as}. I piled up the stones and forbade from seeking the refuge and instructed with spoiling the foodstuff'.

فقال رسول الله ص بنس لعمر الله عمل الشيخ المتوسم والشاب المؤمل فقال دغ يا محمد عنك اللوم والهنك فقد جئت تائباً وإني أعوذ بالله أن أكون من الجاهلين

Rasool-Allah^{-saww} said: 'Evil is the age (Given by) Allah^{-azwj}, you did the world of the old and the hopeful youth'. He said, (Please) 'Leave it from you^{-saww}, O Muhammad^{-saww}, and the exposing. I have come to you^{-saww} repentant, and I seek Refuge with Allah^{-azwj} from being from the ignorant ones.

و لقد كنت مع إبراهيم فلم أزل معه حتى ألقى في النار فقال لي إن لقيت عيسى فأقرئه مني السلام

And I have been with Ibrahim^{-as} and did not cease to be with him^{-as} until he^{-as} was thrown into the fire and he^{-as} said to me: 'If you meet Isa^{-as}, then convey the greeting from me^{-as}'.

و لقد كنت مع عيسى فقال لي إن لقيت محمداً صلى الله عليه وعلى جميع أنبيائه ورسله فأقرئه مني السلام وعلمني الإنجيل

And I have been with Isa^{-as}, and he^{-as} said to me: 'If you meet Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and the entirety of His^{-azwj} Prophets^{-as} and His^{-azwj} Rasools^{-as}, then convey to him^{-saww} the greetings from me^{-as}, and he^{-as} taught me the Evangel'.

فقال رسول الله ص وعلى عيسى السلام ما دامت الدنيا وعليك يا هامة بما أديت الأمانة هات حاجتك قال علمني من القرآن

Rasool-Allah^{-saww} said: 'And upon Isa^{-as} be the greetings for as long that world exists, and upon you O Haama, due to what you delivered of the entrustment. Give your need'. He said, 'Teach me from the Quran'.

قَالَ فَأَمْرٌ عَلَيَّ أَنْ يُعَلِّمَهُ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ هَذَا الَّذِي أَمَرْتَنِي أَنْ أَتَعَلَّمَ مِنْهُ

He (Abu Abdullah^{-asws}) said, 'He^{-saww} instructed Ali^{-asws} to teach him. He said, 'O Rasool-Allah^{-saww}! Who is this one whom you^{-saww} are instructing me than I learn from him^{-asws}?'

قَالَ يَا هَامَةُ مَنْ كَانَ وَصِيَّ آدَمَ قَالَ كَانَ شَيْثَ قَالَ مَنْ كَانَ وَصِيَّ نُوحٍ قَالَ كَانَ سَامٌ قَالَ فَمَنْ وَصِيَّ هُودٍ قَالَ ذَلِكَ يَاسِرُ بْنُ هُودٍ قَالَ فَمَنْ وَصِيَّ عِيسَى قَالَ شَمْعُونُ بْنُ حَمُّونَ الصَّفَا ابْنُ عَمِّ مَرْيَمَ ع

He^{-saww} said: 'O Haama! Who was the successor^{-as} of Adam^{-as}?' He said, 'It was Shees^{-as}'. He^{-saww} said: 'Who was the successor^{-as} of Noah^{-as}?' He said, 'It was Saam^{-as}'. He^{-saww} said: 'Who do you find as being the successor^{-as} of Hud^{-as}?' He said, 'That is Yasser Bin Hud^{-as}'. He^{-saww} said: 'Who do you find as being the successor^{-as} of Isa^{-as}?' He said, 'Shamoun Bin Hamoun Al-Saffa^{-as}, son^{-as} of an uncle of Maryam^{-as}'.

ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ص يَا هَامُ وَ لَمْ كَانُوا هَؤُلَاءِ أَوْصِيَاءَ الْأَنْبِيَاءِ فَقَالَ يَا رَسُولَ اللَّهِ لِأَنَّهُمْ كَانُوا أَزْهَدَ النَّاسِ فِي الدُّنْيَا وَ أَرْغَبَ النَّاسِ فِي الْآخِرَةِ

Then Rasool-Allah^{-saww} said to him: 'O Haam! And why did they^{-as} happen to be the successors^{-as} of the Prophets^{-as}?' He said, 'O Rasool-Allah^{-saww}! Because they^{-as} used to be the most ascetic of the people regarding the world, and the most desirous of the people regarding the Hereafter'.

فَقَالَ لَهُ النَّبِيُّ ص فَمَنْ وَصِيَّ مُحَمَّدٍ قَالَ هَامُ ذَلِكَ إِلَيَّا ابْنُ عَمِّ مُحَمَّدٍ ص قَالَ فَهُوَ عَلِيٌّ وَ هُوَ وَصِيِّي وَ أَخِي وَ هُوَ أَزْهَدُ أُمَّتِي فِي الدُّنْيَا وَ أَرْغَبُ إِلَى اللَّهِ فِي الْآخِرَةِ

The Prophet^{-saww} said to him: 'Who do you find as being the successor^{-asws} of Muhammad^{-saww}?' Haam said, 'Elia, son^{-asws} of an uncle^{-as} of Muhammad^{-saww}'. He^{-saww} said: 'He^{-asws} is Ali^{-asws}, and he^{-asws} is my^{-saww} successor^{-asws}, and he^{-asws} is the most ascetic of my^{-saww} community regarding the world, and the most desirous to Allah^{-azwj} regarding the Hereafter'.

قَالَ فَسَلِّمْ هَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ تَعَلَّمَ مِنْهُ سُورَةً ثُمَّ قَالَ أَخْبِرْنِي بِحَدِيثِ السُّورَةِ أَصْلِي بِهَا قَالَ لَهُ نَعَمْ يَا هَامُ قَلِيلُ الْقُرْآنِ كَثِيرٌ

He (Abu Abdullah^{-asws}) said: 'Haam greeted unto Amir Al-Momineen^{-asws} and learnt a Chapter (from the Quran) from him^{-asws}, then said: 'O Ali^{-asws}! Inform me of this Chapter, can I pray Salat with it?' He^{-asws} said: 'Yes, O Haam! A little of the Quran is a lot'.

فَسَلِّمْ هَامُ عَلَى رَسُولِ اللَّهِ ص وَ انْصَرَفَ فَلَمْ يَلْقُهُ رَسُولُ اللَّهِ ص حَتَّى قُبِضَ ص فَلَمَّا كَانَ يَوْمُ الْهَرِيرِ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فِي خَزِيرِهِ فَقَالَ لَهُ يَا وَصِيَّ مُحَمَّدٍ إِنَّا وَجَدْنَا فِي كُتُبِ الْأَنْبِيَاءِ أَنَّ الْأَصْلَحَ وَصِيَّ مُحَمَّدٍ خَيْرُ النَّاسِ أَكْشَفَ رَأْسَكَ

Haam greeted unto Rasool-Allah^{-saww} and left. Rasool-Allah^{-saww} did not meet him (again) until he^{-saww} passed away. When it was the day of Al-Hareer (battle of Siffeen), he came to Amir Al-Momineen^{-asws} during his^{-asws} battle and said to him^{-asws}, 'O successor^{-asws} of Muhammad^{-saww}! We find in the Books of the Prophets^{-as} that the short-haired one is the successor^{-asws} of Muhammad^{-saww}, best of the people. Uncover your^{-asws} head'.

فَكَشَفَ عَنْ رَأْسِهِ مَعْفَرَهُ فَقَالَ أَنَا وَ اللَّهُ ذَلِكَ يَا هَامُ.

He^{-asws} uncovered his^{-asws} helmet from his^{-asws} head and said: 'By Allah^{-azwj}! I^{-asws} am that, O Haam!'”²⁵⁴

5- سن، المحاسن عبد الله بن الصلت عن أبي هذيفة عن أنس بن مالك أن رسول الله ص كان ذات يوم جالساً على باب الدار ومعه علي بن أبي طالب ع إذ أقبل شيخ فسلم على رسول الله ص ثم انصرف فقال رسول الله ص لعلي ع أتعرف الشيخ فقال له علي ع ما أعرفه

(The book) 'Al Mahasin' – Abdullah Bin Al Salt, from Abu Hadiya, from Anas Bin Malik (a well-known fabricator),

~~'One day Rasool Allah^{-saww} was seated at the door of the house and with him^{-saww} was Ali^{-asws} Bin Abu Talib^{-asws}, when a sheykh came, greeted unto Rasool Allah^{-saww}, then left. Rasool Allah^{-saww} said to Ali^{-asws}: 'Did you^{-asws} recognise the sheykh?' Ali^{-asws} said to him^{-saww}: 'I^{-asws} did not recognise him'.~~

فقال ص هذا إبليس فقال علي ع لو علمت يا رسول الله لصرت به صريعاً بالسيوف فخلصت أمتك منه

He^{-saww} said: 'This is Iblees^{la}'. Ali^{-asws} said: 'If I^{-asws} had known, O Rasool Allah^{-saww}, I^{-asws} would have struck him^{la} with a strike of the sword, and finish off your^{-saww} community from him^{la}'.

قال فانصرف إبليس إلى علي ع فقال له ظلمتني يا أبا الحسن أما سمعت الله عز وجل يقول وشاركهم في الأموال والأولاد فوالله ما شركت أحداً أسبغ في أبيه.

He (Anas) said, 'Iblees^{la} turned towards Ali^{-asws} and said to him^{-asws}, 'You^{-asws} have been unjust to me^{la}, O Abu Al Hassan^{-asws}! Have you^{-asws} not heard Allah^{-azwj} Mighty and Majestic Saying: **and participate in their wealth and their children [17:64]**. By Allah^{-azwj}! I^{la} did not participate in the mother of anyone who loves you^{-asws}'”²⁵⁵

6- سن، المحاسن علي بن حسن الواسطي رفع الحديث قال: أتت امرأة من الجinn إلى رسول الله ص فآمنت به وحسن إسلامها فجعلت تحييه في كل أسبوع فعابث عنه أربعين يوماً ثم أتته فقال لها رسول الله ص ما الذي أبطأ بك يا جنية

(The book) 'Al Mahasin' – Ali Bin Hassan Al Wasity, raising the Hadeeth, said,

'A woman from the Jinn came to Rasool Allah^{-saww} and believed in him^{-saww}, and her Islam was good. She went on to come to him^{-saww} every week. Then she was absent from him^{-saww} for forty days, then came. Rasool Allah^{-saww} said to her: 'What is that which delayed you, O Jinni?'

فقلت يا رسول الله أتيت البحر الذي هو محيط بالدنيا في أمر أردته فرأيت على شط ذلك البحر صخرة خضراء وعليها رجل جالس قد رفع يديه إلى السماء وهو يقول اللهم إني أسألك بحق محمد وعلي وفاطمة والحسين إلا ما عقرت لي

She said, 'O Rasool Allah^{-saww}! I went to the ocean which surrounds the world regarding a matter I wanted. Upon the coast of that ocean was a green rock, and there was a man sitting on it having raised his hands towards the sky, and he was saying, 'O Allah^{-azwj}! I ask You^{-azwj} by

²⁵⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 4

²⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 5

the right of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, if You^{-azwj} could only Forgive me!

فَقُلْتُ لَهُ مَنْ أَنْتَ قَالَ أَنَا إِبْلِيسُ فَقُلْتُ وَمِنْ أَيْنَ تَعْرِفُ هَؤُلَاءِ قَالَ إِنِّي عَبَدْتُ رَبِّي فِي الْأَرْضِ كَذَا وَكَذَا سَنَةً وَعَبَدْتُ رَبِّي فِي السَّمَاءِ كَذَا وَكَذَا سَنَةً مَا رَأَيْتُ فِي السَّمَاءِ أُسْطُوَانَةً إِلَّا وَ عَلَيْهَا مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ أَيْدُهُ بِهِ.

I said to him, 'Who are you?' He said, 'I am Iblees^{-la}'. I said, 'And from where do you know them^{-asws}?' He^{-la} said, 'I^{-la} worshipped my^{-la} Lord^{-azwj} in the earth for such and such years, and I^{-la} worshipped my^{-la} Lord in the sky for such and such years. I^{-la} did not see any pillar in the sky except and I^{-la} saw written upon it: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is Emir of the Momineen. I^{-azwj} Assisted him^{-saww} by him^{-asws}". 256

7- بج، الخرائج و الجرائع رَوَى عَنْ جَعْفَرِ بْنِ عَبْدِ الْحَمِيدِ قَالَ: اجْتَمَعْنَا يَوْمًا فَقَالَ نَفَرٌ إِنَّ عَلِيًّا كَانَ وَصِيَّ رَسُولِ اللَّهِ ص وَ قَالَ آخَرُونَ لَمْ يَكُنْ وَصِيًّا لِمُحَمَّدٍ ص فَقُمْنَا فَأَتَيْنَا أَبَا حَمَزَةَ الثَّمَالِيَّ فَقُلْنَا جَرَى بَيْنَنَا الْكَلَامُ عَلَى كَذَا وَ كَذَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ja'far Bin Abdul Hameed who said,

'We gathered on day, and several people said, 'Ali^{-asws} was a successor^{-asws} of Rasool-Allah^{-saww}', and others said, 'He^{-asws} did not happen to be a successor^{-asws} of Muhammad^{-saww}'. We stood up and came to Abu Hamza Al-Sumali. We said, '(Heated) talk has flowed between us upon such and such (an issue)'.

فَغَضِبَ أَبُو حَمَزَةَ وَ قَالَ لَقَدْ شَهِدَتِ الْجِنَّ فَضْلًا عَنِ الْإِنْسِ أَنَّ عَلِيًّا كَانَ وَصِيَّ رَسُولِ اللَّهِ ص أَخْبَرَنِي أَبُو خَيْثَمَةَ التَّمِيمِيُّ لَمَّا كَانَ بَيْنَ الْحَكَمَيْنِ مَا كَانَ قُلْتُ لَا أَكُونُ مَعَ عَلِيٍّ وَ لَا عَلَيْهِ

Abu Hamza was angered and said, 'The Jinn have testified more than the humans that Ali^{-asws} was a successor^{-asws} of Rasool-Allah^{-saww}. Abu Khaysam Al-Tameemi informed me that when it happened between the two judges what happened, I said, 'I will neither be with Ali^{-asws} nor against him'.

فَخَرَجْتُ أُرِيدُ أَرْضَ الرُّومِ فَبَيْنَمَا أَنَا مَارٌّ عَلَى شَاطِئِ نَهْرٍ بِمَيَّافَارِقِينَ إِذَا أَنَا بِصَوْتٍ مِنْ وَرَائِي وَ هُوَ يَقُولُ

يَا أَيُّهَا السَّارِي بِشَطِّ قَارِي
مُتَّبِعٌ بِهِ رَئِيسَ مَارِي
مُفَارِقٌ لِلْحَقِّ دِينِ الْخَالِقِ
ارْجِعْ إِلَى وَصِيِّ النَّبِيِّ الصَّادِقِ

I went out intending the land of Rome. While I was passing by on the bank of a river at Mayafarqeen when I heard a voice from behind me, and he was saying (a couplet), 'O you traveller on the separate bank, separating for the truth, religion of the Creator, pursued by a deviant chief! Return to the successor^{-asws} of the truthful Prophet^{-saww}!'

فَالْتَفَتْتُ فَلَمْ أَرَ أَحَدًا فَقُلْتُ

أَنَا أَبُو خَيْثَمَةَ التَّمِيمِيُّ
لَمَّا رَأَيْتُ الْقَوْمَ فِي الْخُصُومِ

حَتَّى يَكُونَ الْأُمَّةُ فِي الصِّمِيمِ

تَرَكْتُ أَهْلِي غَايَةً لِلرُّومِ

I turned around but did not see anyone. I said (a couplet), 'I am Abu Khaysam Al-Tameemi. When I saw the people in the disputes, I left my family going to Rome, until the community becomes united'.

فَإِذَا بَصَوْتُ وَهُوَ يَقُولُ

ارْجِعْ إِلَى عَلِيٍّ الْخِضَمِّ الْأَصْبَدَا

اسْمِعْ مَقَالِي وَارْجِعْ قَوْلِي تُرْسَدَا

إِنَّ عَلِيًّا هُوَ وَصِيُّ أَحْمَدَا

There was the voice, and it was saying (a couplet), 'Listen to my words and take care of my words, you will be guided. Return to Ali^{-asws}, amid the fishing. Ali^{-asws}, he^{-asws} is the successor^{asws} of Ahmad'.

قَالَ أَبُو خَيْثَمَةَ فَرَجَعْتُ إِلَى عَلِيٍّ ع.

Abu Khaysama said, 'So, I returned to Ali^{-asws}'²⁵⁷

8- بيج، الخرائج و الجرائع رُوِيَ أَنَّ عَلِيًّا ع بَيْنَمَا هُوَ قَائِمٌ عَلَى الْمِنْبَرِ إِذْ أَقْبَلَتْ حَيَّةٌ مِنْ بَابِ الْفِيلِ مِثْلُ الْبُحَيَّةِ الْعَظِيمِ فَنَادَاهُمْ عَلِيٌّ افْرَجُوا لَهَا فَإِنَّ هَذَا رَسُولُ قَوْمٍ مِنَ الْجِنِّ فَجَاءَتْ حَتَّى وَضَعَتْ فَاهاً عَلَى أُذُنِهِ وَ إِنَّمَا لَتَيْتُ كَمَا تَتَقَبَّلُ الضَّفَدَةُ وَ كَلَّمَهَا بِكَلَامٍ شَبِيهِ بِنِقَاحِهَا ثُمَّ وَلَّتِ الْحَيَّةُ

(The book) 'Al Kharaij Wa Al Jaraih –

'While Ali^{-asws} was standing upon the pulpit when a snake, being like a large tree, came from the door 'Al-Feel'. Ali^{-asws} called out to them: 'Make way for it, for this is a messenger of a people from the Jinn!' It came until it placed its mouth upon his^{-asws} ears, and it was hopping like the hopping of the frog, and he^{-asws} spoke to it with a speech resembling its movements. Then the snake turned around.

فَقَالَ النَّاسُ مَا حَالُهَا قَالَ هُوَ رَسُولُ قَوْمٍ مِنَ الْجِنِّ أَخْبَرَنِي أَنَّهُ وَقَعَ بَيْنَ بَنِي عَامِرٍ وَ غَيْرِهِمْ شَرٌّ وَ قِتَالٌ فَبَعَثُوهُ لِاتِّبَاعِهِمْ فَأُصْلِحَ بَيْنَهُمْ فَوَعَدَهُمْ أَنِّي آتِيهِمْ اللَّيْلَةَ

The people said, 'What is its situation?' He^{-asws} said: 'He is a messenger of a people from the Jinn. It informed me that evil and fighting has occurred between the clan of Aamir and others, so they sent him for me^{-asws} to go to them and reconcile between them. I^{-asws} promised them and I^{-asws} shall go to them tonight'.

فَقَالُوا أَ تَأْتِدُنَا لَنَا أَنْ نَخْرُجَ مَعَكَ قَالَ مَا أَكْرَهُ ذَلِكَ فَلَمَّا صَلَّى بِهِمُ الْعِشَاءَ الْآخِرَةَ انْطَلَقَ بِهِمْ حَتَّى أَتَى ظَهَرَ الْكُوفَةِ قَبْلَ الْعَرِيِّ فَحَطَّ حَوْلَهُمْ حُطَّةً ثُمَّ قَالَ إِيَّاكُمْ أَنْ تَخْرُجُوا مِنْ هَذِهِ الْحُطَّةِ فَإِنَّهُ إِنْ يَخْرُجُ أَحَدٌ مِنْكُمْ مِنْ هَذِهِ الْحُطَّةِ يُخْطَفُ

They said, 'Will you^{-asws} permit us to go out with you^{-asws}?' He^{-asws} said: 'I^{-asws} would not dislike that'. When he^{-asws} had prayed Al-Isha Salat with them, he^{-asws} went with them until he^{-asws} came to the outback of Al-Kufa before Al-Ghary. He^{-asws} drew a line (in the sand) around them,

²⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 7

then said: 'Beware of exiting from this line, for if anyone of you exits from this line would be abducted'.

فَقَعَدُوا فِي الْخُطَّةِ يَنْتَظِرُونَ وَ قَدْ نُصِبَ لَهُ مِنْبَرٌ فَصَعِدَ عَلَيْهِ فَخَطَبَ خُطْبَةً لَمْ يَسْمَعْ الْأَوَّلُونَ وَ الْآخِرُونَ مِثْلَهَا ثُمَّ لَمْ يَبْرَحْ حَتَّى أَصْلَحَ ذَاتَ بَيْنِهِمْ وَ قَدْ بَرِئَ بِأَمْرِهِمْ بَعْضُهُمْ مِنْ بَعْضٍ وَ كَانَ الْجِنُّ أَشْبَهَ شَيْءٍ بِالرُّطِّ.

They sat down inside the line awaiting, and a pulpit had been set up for him^{-asws}. He^{-asws} ascended upon it, and addressed such a sermon, the former ones and the latter ones had not heard anything like it. Then he^{-asws} did not depart until he^{-asws} had reconciled whatever was between them, and he^{-asws} freed them from each other by his^{-asws} orders, and the Jinn were most resembling with Al-Zutt (tall people)".²⁵⁸

9- شف، كشف اليقين من كتاب الأزهري لمحمد بن مسلم بن أبي الفوارس عن علي بن الحسين الطوسي عن مسعود بن محمد الغزنوي عن الحسن بن محمد عن أحمد بن عبد الله الحافظ عن الطبراني عن عبد الله بن أحمد بن حنبل عن إسماعيل بن موسى الفزاري عن تلميذ بن سليمان، عن أبي الجحاف عن عطية عن أبي سعيد الخدري قال: كان النبي ص ذات يوم جالسا بالأبطح و عنده جماعة من أصحابه و هو مقبل علينا بالحديث إذ نظر إلى زوبعة قد ارتفعت فأثارت الغبار و ما زالت تدنو و الغبار تعلو إلى أن وقعت بجذء النبي ص

(The book) 'Kashaf Al Yaqeen', from the book 'Al Arbaeen' of Muhammad Bin Muslim Bin Abu Al fawaris, from Ali Bin Al-Husayn Al Tusi, from Masoud Bin Muhammad Al Gaznawy, from Al-Hassan Bin Muhammad, from Ahmad Bin Abdullah Al Hafiz, from Al Tabrani, from Abdullah Bin Ahmad Bin Hanbal, from Ismail Bin Musa Al Fazary, from Tilmiz Bin Suleyman, from Abu Al Jahhaf, from Atiya, from Abu Saeed Al Khudri who said,

'One day the Prophet^{-saww} was seated at Al-Abtah, and in his^{-saww} presence was a group of his^{-saww} companion, and he^{-saww} was facing towards us with the narration when he^{-asws} looked at a whirlwind to have raised the dust, and it did not cease to approach, and the dust was high until it fell parallel to the Prophet^{-saww}.

فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص شَخْصٌ فِيهَا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنِّي وَافِدٌ قَوْمِي وَ قَدْ اسْتَجَرْنَا بِكَ فَأَجِرْنَا وَ ابْعَثْ مَعِيَ مِنْ قِبَلِكَ مَنْ يُشْرِفُ عَلَى قَوْمِنَا فَإِنَّ بَعْضَهُمْ قَدْ بَغَا عَلَيْنَا لِيُحْكَمَ بَيْنَنَا وَ بَيْنَهُمْ بِحُكْمِ اللَّهِ وَ كِتَابِهِ وَ لُحْدَ عَلَى الْعُهُودِ وَ الْمَوَاقِيقِ الْمُؤَكَّدَةِ أَنِّي أُرُدُّهُ إِلَيْكَ سَالِمًا فِي غَدَاةٍ إِلَّا أَنْ يَخْدُثَ عَلَيَّ خَادِئَةٌ مِنْ قِبَلِ اللَّهِ

There was a person in it who greeted unto Rasool-Allah^{-saww}, then said, 'O Rasool-Allah^{-saww}! I am a delegate of my people and we have come to be rescued by you^{-saww}, so rescue us and send with me^{-asws} from you^{-saww}, someone who will overlook upon our people, for some of them have rebelled against us, so he would judge between us and them by the Judgment of Allah^{-azwj} and His^{-azwj} Book, and take the binding pacts and covenants upon us. I shall return him safely to you^{-saww} in the morning unless an event (of death) occurs upon me from the direction of Allah^{-azwj}'.

فَقَالَ لَهُ النَّبِيُّ ص مَنْ أَنْتَ وَ مَنْ قَوْمُكَ

The Prophet^{-saww} said to him: 'Who are you and who are your people?'

قَالَ أَنَا عُفُطَةُ بْنُ سَمْرَاخٍ أَخَذْتُ بَنِي كَاخٍ مِنَ الْجِنِّ الْمُؤْمِنِينَ أَنَا وَجَمَاعَةٌ مِنْ أَهْلِي كُنَّا نَسْتَعْرِقُ السَّمْعَ فَلَمَّا مُنِعْنَا ذَلِكَ وَبَعَثَكَ اللَّهُ نَبِيًّا آمَنَّا بِكَ وَصَدَقْنَا قَوْلَكَ وَفَدَّ خَالَفْنَا بَعْضُ الْقَوْمِ وَأَقَامُوا عَلَى مَا كَانُوا عَلَيْهِ فَوَقَعَ بَيْنَنَا وَبَيْنَهُمُ الْخِلَافُ وَهُمْ أَكْثَرُ مِنَّا عَدَدًا وَفُؤَةً وَقَدْ غَلَبُوا عَلَى الْمَاءِ وَالْمَرَاعِي وَأَضَرُّوا بَنَا وَبِدَوَابِّنَا فَأَبْعَثْ مَعِيَ مَنْ يَحْكُمُ بَيْنَنَا بِالْحَقِّ

He said, 'I am Urfutat Bin Samrakh, one of the clans of Kakh, from the Momineen of the Jinn. I and a group of my family used to steal the hearing. When we were prevented that and Allah^{azwj} Sent a trustworthy Prophet^{saww}, and we ratified your^{saww} word, and some of the people have opposed us, and they have stood upon what they had been. So, differing occurred between us and them, and they are more than we are in numbers and strength, and they have overcome upon the water and the pastures, and they have harmed us and our animals. So, send someone with me, one who can judge between us with the truth'.

فَقَالَ لَهُ النَّبِيُّ ص أَخْشِفْ لَنَا عَنْ وَجْهِكَ حَتَّى نَرَاكَ عَلَى هَيْئَتِكَ الَّتِي أَنْتَ عَلَيْهَا فَكَشَفَ لَنَا عَنْ صُورَتِهِ فَتَنَظَّرْنَا إِلَى شَخْصٍ عَلَيْهِ شَعْرٌ كَثِيرٌ وَإِذَا رَأْسُهُ طَوِيلٌ طَوِيلَ الْعَيْنَيْنِ عَيْنَاهُ فِي طُولِ رَأْسِهِ صَغِيرُ الْخَدَّيْنِ فِي فِيهِ أَسْنَانٌ كَأَسْنَانِ السَّبَاعِ

The Prophet^{saww} said to him: 'Uncover for us from your face until we see you upon your appearance which you are upon'. He uncovered for us from his face, and we looked at a person having a lot of hair upon him, and his head was long, long of the eyes. His eyes were the length of his head, small cheeks, having teeth in his mouth like the teeth of the predatory wild animals.

ثُمَّ إِنَّ النَّبِيَّ ص أَخَذَ عَلَيْهِ الْعَهْدَ وَالْمِيثَاقَ عَلَى أَنْ يَرُدَّ عَلَيْهِ مِنْ غَدٍ مَنْ يَبْعَثُ مَعَهُ بِهِ فَلَمَّا فَرَغَ مِنْ ذَلِكَ التَّمَتَ إِلَى أَبِي بَكْرٍ وَ قَالَ سِرْ مَعَ أَخِينَا عُفُطَةَ وَ تُشْرِفْ عَلَى قَوْمِهِ وَ تَنْظُرْ إِلَى مَا هُمْ عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِالْحَقِّ

Then the Prophet^{saww} took the pact and the covenant upon him, upon that he will return to him^{asws} the next morning the one he^{saww} would be sending with him. When he^{saww} was free from that, he^{saww} turned towards Abu Bakr and said, 'Travel with our brother Urfutat and overlook upon his people and look at what they are upon, then judge between them with the truth'.

فَقَالَ يَا رَسُولَ اللَّهِ وَ أَتَيْنَ هُمْ قَالَ هُمْ تَحْتَ الْأَرْضِ فَقَالَ أَبُو بَكْرٍ وَ كَيْفَ أُطِيقُ التُّرُولَ فِي الْأَرْضِ وَ كَيْفَ أَخْكُمُ بَيْنَهُمْ وَ لَا أُخْسِرُ كَلَامَهُمْ

He said, 'O Rasool-Allah^{saww}! And, where are they?' He^{saww} said: 'They are beneath the earth'. Abu Bakr said, 'And how can I endure the descend into the earth, and how can I judge between them and I am not doing with their speech?'

فَالْتَمَتَ إِلَى عُمَرَ بْنِ الْخَطَّابِ وَ قَالَ لَهُ مِثْلَ قَوْلِهِ لِأَبِي بَكْرٍ فَأَجَابَ بِمِثْلِ جَوَابِ أَبِي بَكْرٍ

He^{saww} turned towards Umar Bin Al-Khattab and said to him like his^{saww} words to Abu Bakr, and he answered with the like of what Abu Bakr had answered.

ثُمَّ اسْتَدْعَى بَعْضَ عٍ وَ قَالَ لَهُ يَا عَلِيُّ سِرْ مَعَ أَخِينَا عُفُطَةَ وَ تُشْرِفْ عَلَى قَوْمِهِ وَ تَنْظُرْ إِلَى مَا هُمْ عَلَيْهِ وَ تَحْكُمُ بَيْنَهُمْ بِالْحَقِّ فَقَامَ عَلِيُّ ع مَعَ عُفُطَةَ وَ قَدْ تَقَلَّدَ سَيْفَهُ وَ تَبِعَهُ أَبُو سَعِيدٍ الْخُدْرِيُّ وَ سَلْمَانُ الْفَارِسِيُّ

Then he^{-saww} summoned Ali^{-asws} and said to him^{-asws}: 'O Ali^{-asws}! Travel with our brother Urfutat and overlook upon his people and look at what they are upon, and judge between them with the truth'. Ali^{-asws} stood up with Urfutat and he^{-asws} had collared his^{-asws} sword and was followed by Abu Saeed Al-Khudri and Salman Al-Farsi^{-ra}.

فَلَا تَحْزَنُوا إِنَّا نَحْنُ أَعْلَمُ بِمَا فِي قُلُوبِكُمْ فَارْجِعُوا فَمَنْ نَحْنُ إِلَّا نَحْنُ فَانْشَقَّتِ الْأَرْضُ وَ دَخَلَا فِيهَا وَ عَادَتْ إِلَى مَا كَانَتْ وَ رَجَعْنَا وَ قَدْ تَدَاخَلْنَا مِنَ الْحُسْرَةِ وَ النَّدَامَةِ مَا اللَّهُ أَعْلَمُ بِهِ كُلُّ ذَلِكَ تَأْسُفًا عَلَى عَلِيٍّ ع

They said, 'We followed them until they came to a valley. When they were in the middle of it, Ali^{-asws} looked at us and said: 'I thank Allah^{-azwj} the Exalted for your efforts. Return!' We stood looking at them and the ground had split up and they entered into it, and it returned to what it had been, and we returned and regret and remorse entered us what Allah^{-azwj} is more Knowing with it. All that being feeling sorry upon Ali^{-asws}.

وَ أَصْبَحَ النَّبِيُّ ص وَ صَلَّى بِالنَّاسِ الْعِدَّةَ ثُمَّ جَاءَ وَ جَلَسَ عَلَى الصَّفَا وَ حَفَّ بِهِ أَصْحَابُهُ وَ تَأَخَّرَ عَلِيٌّ ع وَ ارْتَفَعَ النَّهَارُ وَ أَكْثَرَ النَّاسُ الْكَلَامَ إِلَى أَنْ زَالَتِ الشَّمْسُ وَ قَالُوا إِنَّ الْجِنِّيَّ احْتَالَ عَلَى النَّبِيِّ ص وَ قَدْ أَرَاخَنَا اللَّهُ مِنْ أَبِي ثُرَابٍ وَ ذَهَبَ عَنَّا افْتِحَارُهُ بِأَيْنِ عَمِهِ عَلَيْنَا

And the Prophet^{-saww} woke up in the morning and prayed the morning Salat with the people. Then he^{-saww} came and sat upon Al-Safa, and his^{-saww} companions surrounded him^{-saww}. And Ali^{-asws} was delayed, and the day rose, and the people frequented the talk, until the sun (started) to decline, and they said, 'The Jinn have played a trick upon the Prophet^{-saww} and Allah^{-azwj} has Given us rest from Abu Turab (Ali^{-asws}), and has Done away his^{-saww} priding with the son^{-asws} of his^{-saww} uncle upon us!'

وَ أَكْثَرُوا الْكَلَامَ إِلَى أَنْ صَلَّى النَّبِيُّ ص صَلَاةَ الْأُولَى وَ عَادَ إِلَى مَكَانِهِ وَ جَلَسَ عَلَى الصَّفَا وَ مَا زَالَ أَصْحَابُهُ فِي الْحَدِيثِ إِلَى أَنْ وَجِبَتْ صَلَاةُ الْعَصْرِ وَ أَكْثَرَ الْقَوْمُ الْكَلَامَ وَ أَظْهَرُوا الْيَأْسَ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ صَلَّى بِنَا النَّبِيِّ ص صَلَاةَ الْعَصْرِ وَ جَاءَ وَ جَلَسَ عَلَى الصَّفَا وَ أَظْهَرَ الْفِكْرَ فِي عَلِيٍّ ع

And they frequented the talk until the Prophet^{-saww} prayed the first Salat and returned to his^{-saww} place and sat upon Al-Safa; and his^{-saww} companions did not cease to be in the discussion until Salat Al-Asr was Obligated, and the people frequented the talk and manifested the despair from Amir Al-Momineen^{-asws}. And the Prophet^{-saww} prayed Salat Al-Asr with us, and he^{-saww} came and sat upon Al-Safa and manifest the worrying regarding Ali^{-asws}.

وَ ظَهَرَتْ شِمَاتُهُ الْمُنَافِقِينَ بِعَلِيٍّ ع وَ كَادَتْ الشَّمْسُ تَغْرُبُ وَ تَيَقَّنَ الْقَوْمُ أَنَّهُ هَلَكَ إِذَا انْشَقَّ الصَّفَا وَ طَلَعَ عَلِيٌّ ع مِنْهُ وَ سَيِّئُهُ يَفْطُرُ دَمًا وَ مَعَهُ عُزْفَةٌ فَقَامَ النَّبِيُّ ص فَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ جَبَسَتْهُ فَقَالَ لَهُ مَا الَّذِي حَبَسَكَ عَنِّي إِلَى هَذَا الْوَقْتِ

And the gloating of the hypocrites with Ali^{-asws} appeared, and the sun was almost setting, and the people were convinced that he^{-asws} had died, when Al-Safa split up and Ali^{-asws} emerged from it and his^{-asws} sword was dripping blood, and with him^{-asws} was Urfutat. The Prophet^{-saww} stood up and kissed what is between his^{-asws} eyes and his^{-asws} forehead. He^{-saww} said to him^{-asws}: 'What is that which withheld you^{-asws} from me^{-saww} up to this time?'

فَقَالَ صِرْتُ إِلَى خَلْقٍ كَثِيرٍ قَدْ بَعَوْا عَلَى عُزْفَةٍ وَ قَوْمُهُ الْمُؤَافِقِينَ وَ دَعَوْهُمْ إِلَى ثَلَاثِ خَصَالٍ فَأَبَوْا عَلَيَّ ذَلِكَ دَعَوْهُمْ إِلَى الْإِيمَانِ بِاللَّهِ تَعَالَى وَ الْإِقْرَارِ بِنُبُونِكَ وَ رِسَالَتِكَ فَأَبَوْا فَدَعَوْهُمْ إِلَى الْحِرْيَةِ فَأَبَوْا وَ سَأَلْتُهُمْ أَنْ يُصَالِحُوا عُزْفَةَ وَ قَوْمَهُ فَيَكُونُ بَعْضُ الْمَرْغَى لِعُزْفَةِ وَ قَوْمِهِ وَ كَذَلِكَ الْمَاءُ

He^{-asws} said: 'I^{-asws} came to a lot of creatures who had rebelled against Urfutat and his people, the harmonious ones, and I^{-asws} invited them to three characteristics – to the Eman with Allah^{-azwj} the Exalted, and the acknowledgment with your^{-saww} Prophet-hood and your^{-saww} Message. But, they refused, so I^{-asws} called them to the taxation. They refused, and I^{-asws} asked them to reconcile with Urfutat and his people, so part of the pastures would be for Urfutat and his people, and like that would be the water (sharing).

فَأَبَوْا فَوَضَعْتُ سِيفِي فِيهِمْ وَ قَتَلْتُ مِنْهُمْ رَهْطًا ثَمَانِينَ أَلْفًا فَلَمَّا نَظَرَ الْقَوْمُ إِلَى مَا حَلَّ بِهِمْ طَلَبُوا الْأَمَانَ وَ الصُّلْحَ ثُمَّ آمَنُوا وَ صَارُوا إِخْوَانًا وَ زَالَ الْخِلَافُ وَ مَا زِلْتُ مَعَهُمْ إِلَى السَّاعَةِ

They refused, so I^{-asws} placed my^{-asws} sword among them and killed from them a group of eight thousand. When the people looked at what had been released with them, they sought the safety and reconciled. Then they believed and became brothers, and the opposition declined. And I^{-asws} did not cease to be with them until now'.

فَقَالَ عُرْفُطَةُ يَا رَسُولَ اللَّهِ جَزَاكَ اللَّهُ وَ عَلَيَّا خَيْرًا وَ انْصَرَفَ.

Urfutat said, 'O Rasool-Allah^{-saww}! May Allah^{-azwj} Recompense you^{-saww} and Ali^{-asws} goodly', and he left".²⁵⁹

10- شف، كشف اليقين من أربعين محمد بن أبي الفارسي عن سعد بن أبي طالب الرازي عن عمه زين الدين عبد الجليل عن عبد الوهاب عن محمد بن مزيك القزويني عن مسعود بن إبراهيم عن يحيى بن يوسف عن محمد بن الحسن الصفار عن ابن يزيد عن ابن محبوب عن هشام بن سالم عن حبيب السجستاني عن سعد بن أبي وقاص أنه قال: بينا نحن بفناء الكعبة و رسول الله ص معنا إذ خرج علينا بما يلي الركن اليماني شيء عظيم كأعظم ما يكون من الفيلة فتلق رسول الله ص و قال لعنت أو خربت شك سعد

(The book) 'Kashf Al Yaqeen', from (the book) 'Arbaeen' of Muhammad Bin Al Faris, from Sa'ad Bin Abu Talib Al Razy, from his uncle Zayd Al Deen Abdul Jaleel, from Abdul Wahab, from Muhammad Bin Marouk Al Qazwiny, from Masoud Bin Ibrahim, from Yahya Bin Yusuf, from Muhammad Bin Al-Hassan Al Saffar, from Ibn Yazeed, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany, from Sa'ad Bin Abu Waqas (a well known enemy of Ahl Al-Bayt^{-asws}) who said,

'While we were at the courtyard of the Kabah and Rasool-Allah^{-saww} was with us when something mighty emerged to us from what follows the Yemeni corner, as large as could be from the elephants. Rasool-Allah^{-saww} spat and said: 'You are cursed', or: 'Despised' – the doubt is by Sa'ad (the narrator).

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ قَالَ مَا هَذَا يَا رَسُولَ اللَّهِ قَالَ أَوْ مَا تَعْرِفُهُ يَا عَلِيُّ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ هَذَا إِبْلِيسُ قَوَّثَبَ عَلِيٍّ مِنْ مَكَانِهِ وَ أَخَذَ بِنَاصِيئَتِهِ وَ جَذَبَهُ عَنْ مَكَانِهِ ثُمَّ قَالَ أَقْتُلْهُ يَا رَسُولَ اللَّهِ

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} stood up and said: 'What is this, O Rasool-Allah^{-saww}? He^{-saww} said: 'Or what you^{-asws} do not recognise him, O Ali^{-asws}? He^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool-Allah^{-saww} are more knowing'. He^{-saww} said: 'This is Iblees^{-la}'. Ali^{-asws} leapt from his^{-asws} place and grabbed his^{-la} forelock and pulled him^{-la} from his^{-la} place, then said: 'Shall I^{-asws} kill him^{-la}, O Rasool-Allah^{-saww}?'

²⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 9

قَالَ أَوْ مَا عَلِمْتُ يَا عَلِيُّ أَنَّهُ قَدْ أُجِّلَ إِلَى الْوَقْتِ الْمَعْلُومِ فَجَذَبَهُ مِنْ يَدِهِ وَوَقَفَ وَقَالَ مَا لِي وَمَا لَكَ يَا ابْنَ أَبِي طَالِبٍ وَاللَّهِ مَا يُبْغِضُكَ أَحَدٌ إِلَّا وَ قَدْ شَارَكْتُ أَبَاهُ فِيهِ.

He^{-saww} said: 'Or do you not know, O Ali^{-asws}, he^{-la} has been respited up to the known time?' So, he^{-la} pulled himself^{-la} away from his^{-asws} hand and stood and said, 'What is it to me^{-la} and you^{-asws}, O son^{-asws} of Abu Talib^{-asws}. By Allah^{-azwj}! No one will hate you^{-asws} except and I^{-la} have participated with his father regarding him'.²⁶⁰

11- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يَرْفَعُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ الشَّهِيدِ ع قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَخْطُبُ بِالنَّاسِ يَوْمَ الْجُمُعَةِ عَلَى مِنْبَرِ الْكُوفَةِ إِذْ سَمِعَ وَجْبَةً عَظِيمَةً وَ عَدُّوا الرِّجَالَ يَتَوَاقِعُونَ بَعْضُهُمْ عَلَى بَعْضٍ

Kitab 'Al Rowza', (and) 'Al Fazaail' of Ibn Shazan, raising it,

'Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} the Martyr^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} was addressing the people on the day of Friday upon the pulpit of Al-Kufa when a loud thud was heard, and the people fell upon each other.

فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع مَا بَالُكُمْ يَا قَوْمٍ قَالُوا نُعْبَانُ عَظِيمٌ قَدْ دَخَلَ مِنْ بَابِ الْمَسْجِدِ كَأَنَّهُ النَّخْلَةُ السَّخُوفُ وَ نَحْنُ نَفْرَعُ مِنْهُ وَ نُرِيدُ أَنْ نَقْتُلَهُ فَلَا نَعْدِرُ عَلَيْهِ فَقَالَ لَا تَقْرُبُوهُ وَ طَرِّقُوا لَهُ فَإِنَّهُ رَسُولٌ إِلَيَّ قَدْ جَاءَنِي فِي حَاجَةٍ

Amir Al-Momineen^{-asws} said to them: 'What is the matter with you all, O people?' They said, 'A large snake has entered from the door of the Masjid as it is was a tall palm tree, and we were panicking from it and wanted to killed it, but we were not able upon it. He^{-asws} said: 'Do not go near it, and make way for it, for it is a messenger to me^{-saww}. It has come to me^{-asws} regarding a need!'

قَالَ فَعِنْدَ ذَلِكَ فَرَجُوا لَهُ فَمَا زَالَ يَخْتَرِقُ الصُّفُوفَ إِلَى أَنْ وَصَلَ إِلَى عَيْنِيهِ عِلْمَ رَسُولِ اللَّهِ ص ثُمَّ جَعَلَ يَنْقُ نَقِيماً فَجَعَلَ الْإِمَامُ ع يَنْقُ مِثْلَ مَا نَقَّ لَهُ ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ وَ انْسَلَّ مِنَ الْجَمَاعَةِ فَمَا كَانَ أَسْرَعَ أَنْ غَابَ فَلَمْ يَرَوْهُ فَقَالَتِ الْجَمَاعَةُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا التُّعْبَانُ

He (Al-Husayn^{-asws}) said: 'During that, they moved aside for it, and it did not cease to go through the rows until it arrived at the receptacle of the knowledge of Rasool-Allah^{-saww}. Then it went on to hiss with a hissing, and the Imam^{-asws} hissed like what it had hissed to him^{-asws}. Then he^{-asws} descended from the pulpit and it slithered away from the congregation. It disappeared very quickly, and they could not see it. The congregation said, 'What is this snake?'

قَالَ هَذَا دُرْجَانُ بْنُ مَالِكٍ خَلِيفَتِي عَلَى الْجَيْشِ الْمُؤْمِنِينَ وَ ذَلِكَ أَنَّهُمْ اخْتَلَفَ عَلَيْهِمْ شَيْءٌ مِنْ أَمْرِ دِينِهِمْ فَأَنْفَذُوهُ إِلَيَّ لِيَسْأَلَنِي عَنْهُ فَأَجَبْتُهُ فَاسْتَعْلَمَ حَوَائِجَهُمْ رَجَعَ إِلَيْهِمْ.

He^{-asws} said: 'This is Durjan Bin Malik, my^{-asws} caliph upon the Momineen Jinn, and that is because they had differed regarding something from the matter of their religion, so they had

²⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 10

sent it to me^{-asws} to ask me^{-asws} about it. I^{-asws} answered it, and it learnt its answer, then returned to them”²⁶¹.

12- فر، تفسير فرات بن إبراهيم محمد بن القاسم بن عبيد معن عن عبد الله بن عباس قال: بينما رسول الله ص جالس إذا نظر إلى حية كأنها بعير فهم علي أن يضربها بالعصا فقال له النبي ص إنه إبليس و إني قد أخذت عليه شروطاً ما يبغضك مبعوض إلا شارك في رجم أمه و ذلك قوله تعالى و شاركهم في الأموال و الأولاد.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd, transmitting from Abdullah Bin Abbas who said,

‘While Rasool-Allah^{-saww} was seated when he^{-saww} looked at a snake as if it was a camel. Ali^{-asws} thought of hitting it with the stick. The Prophet^{-saww} said to him^{-asws}: ‘It is Iblees^{-la}, and I^{-saww} have taken a stipulated condition upon him^{-la} that no hater will hate you^{-asws} except he^{-la} would participate in the womb of his mother, and that is the Word of the Exalted: **and participate in their wealth and their children [17:64]**’²⁶².

13- كا، الكافي علي عن أبيه عن ابن أبي نجران عن محمد بن عمار عن إبراهيم بن السدي عن يحيى الأزرق قال قال أبو عبد الله ع احتقر أمير المؤمنين ع بئراً فرموا فيها فأخبر بذلك فجاء حتى وقف عليها فقال لتكفروا أو لأشكننكم الحمام

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Najran, from Muhammad Bin Umar, from Ibrahim Bin Ali Sindy, from Yahya Al Azraq who said,

‘Abu Abdullah^{-asws} said: ‘Amir Al-Momineen^{-asws} dug a well, but they threw (stones) into it. He^{-asws} was informed with that so he^{-asws} came until he^{-asws} paused at it and said: ‘Either you refrain or I^{-asws} shall settle the pigeons in it’.

ثم قال أبو عبد الله ع إن حفيف أجنيحتها يطرد الشياطين.

Then Abu Abdullah^{-asws} said: ‘A flapping of their winds is a repellent of the Satans^{-la}’²⁶³.

14- مشارق الأنوار للبرقي، بإسناده عن أبان بن تغلب عن جعفر بن محمد ع قال: كان أمير المؤمنين ع على منبر الكوفة يحطّب و حوله الناس فجاء ثعبان ينفخ في الناس و هم يتحاورون عنه فقال أمير المؤمنين ع وسعوا له فأقبل حتى رقا المنبر و الناس ينظرون إليه

(The book) ‘Mashariq al Anwar – By his chain from Aban Bin Taghlib,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Amir Al-Momineen^{-asws} was upon the pulpit of Al-Kufa and the people were around him^{-asws}. A snake came puffing among the people and they were moving away from it. Amir Al-Momineen^{-asws} said: ‘Make space for it!’ It came until it was by the pulpit, and the people were looking at it.

ثم قبل أقدام أمير المؤمنين ع و جعل يتمرغ عليها و نفخ ثلاث نفحات ثم نزل و انسأب و لم يقطع أمير المؤمنين ع حطبه فسأله عن ذلك فقال هذا رجل من الجن ذكر أن ولدته قتله رجل من الأنصار اسمه جابر بن سبيع عند حقان من غير أن يتعرض له بسوء و قد استوهبت دم ولده

²⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 11

²⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 12

²⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 13

Then it kissed the feet of Amir Al-Momineen^{-asws} and went on to turn wrapping around it, and it puffed with three puffings. Then it descended and slithered away, and Amir Al-Momineen^{-asws} did not cut his^{-asws} address. They asked him^{-asws} about that, he^{-asws} said: 'This is a man from the Jinn. He mentioned that his son had been killed by a man from the Helpers, his name is Jabir Bin Subie by the slippers, from without him having exposed any evil to him, and had gifted the blood (wergild) of his son'.

فَقَامَ إِلَيْهِ رَجُلٌ طَوِيلٌ بَيْنَ النَّاسِ وَقَالَ أَنَا الرَّجُلُ الَّذِي قَتَلْتُ الْحَيَّةَ فِي الْمَكَانِ الْمَذْكُورِ وَإِنِّي مُنْذُ قَتَلْتُهَا لَا أَقْدِرُ أَسْتَقِرُّ فِي مَكَانٍ مِنَ الصِّيَاحِ وَالصُّرَاخِ فَهَرَيْتُ إِلَى الْجَامِعِ وَإِنِّي مُنْذُ سَبْعَةِ أَيَّامٍ هَاهُنَا

A tall man stood up to him^{-asws} between the people and said, 'I am the man who killed the snake in the mentioned place, and since I had killed it, I have not been able to settle in any place from the shouting and the screaming. So, I fled to the congregation and I have been over here for seven days'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع خُذْ جَمْلَكَ وَاعْقِرْهُ فِي مَوْضِعٍ قَتَلْتَ الْحَيَّةَ وَامْضِ لَا بَأْسَ عَلَيْكَ.

Amir Al-Momineen^{-asws} said: 'Take your camel and stay it in the place you killed the snake and go, there will be no problems upon you'.²⁶⁴

15- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آبائه ع عن أمير المؤمنين ع قال: كُنْتُ جَالِسًا عِنْدَ الْكَعْبَةِ إِذَا شَيْخٌ مُخْدَوِّبٌ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنْ شِدَّةِ الْكِبَرِ وَ فِي يَدِهِ عُكَّازَةٌ وَ عَلَى رَأْسِهِ بُرْنُسٌ أَحْمَرٌ وَ عَلَيْهِ مِدْرَعَةٌ مِنَ الشَّعْرِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By the chain to Darim, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'I was seated by the Kabah when there was a bent old man, his eyebrows had fallen upon his eyes from the severity of old age, and in his hand was a crutch, and upon his head was a red cap, and upon him was a vest of hair.

فَدَنَا إِلَى النَّبِيِّ ص وَ النَّبِيُّ مُسْنَدٌ ظَهَرَتْ عَلَى الْكَعْبَةِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ لِي بِالْمَغْفِرَةِ فَقَالَ رَسُولُ اللَّهِ ص خَابَ سَعْيُكَ يَا شَيْخُ وَ ضَلَّ عَمَلُكَ

He went near to the Prophet^{-saww}, and the Prophet^{-saww} had been leaning his^{-saww} back upon the Kabah. He said, 'O Rasool-Allah^{-saww}! Supplicate for me with the Forgiveness'. Rasool-Allah^{-saww} said: 'Your striving is disappointing, and your deeds are strayed'.

فَلَمَّا تَوَلَّى الشَّيْخُ قَالَ لِي يَا أَبَا الْحَسَنِ أَتَعْرِفُهُ فَقُلْتُ لَا قَالَ ذَلِكَ اللَّعِينُ إِبْلِيسُ

When the old man turned around, he^{-saww} said to me^{-asws}: 'O Abu Al-Hassan^{-asws}! Did you^{-asws} recognise him?' I^{-asws} said: 'No'. He^{-saww} said: 'That is the accursed Iblees^{-la}'.

قَالَ عَلِيٌّ ع فَعَدَوْتُ خَلْفَهُ حَتَّى لَحِقْتُهُ وَ صَرَعْتُهُ إِلَى الْأَرْضِ وَ جَلَسْتُ عَلَى صَدْرِهِ وَ وَضَعْتُ يَدِي فِي خَلْفِهِ لِأَخْنُفُهُ فَقَالَ لِي لَا تَفْعَلْ يَا أَبَا الْحَسَنِ فَإِنِّي مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ اللَّهُ يَا عَلِيُّ إِنِّي لِأَجِبُكَ جِدًّا وَ مَا أَبْغَضُكَ أَحَدًا إِلَّا شَرَكْتُ أَبَاهُ فِي أَمْرٍ فَصَارَ وَلَدٌ زَنًا

²⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 14

Ali-asws said: 'I-asws ran behind him-la until I-asws caught up with him-la and wrestled him-la to the ground and sat upon his-la chest, and placed my-asws hand in his-la throat to choke him-la. He-la said to me-asws, 'O Abu Al-Hassan-asws! I-asws am from the respited ones up to the Day of known time. By Allah-azwj, O Ali-asws! I-la love you-asws very much and no one hates you-asws except I-la participate with his father in his mother, so he becomes a child of adultery (bastard)'.

فَضَحَكْتُ وَخَلَيْتُ سَبِيلَهُ.

I-asws laughed and freed his-la way".²⁶⁵

16- ع، علل الشرائع ابن سَعِيدٍ الْهَاشِمِيُّ عَنْ فُرَاتٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الرَّضِيِّ عَنْ أَحْمَدَ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ عَنْ عُمَرَ بْنِ مَنصُورٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنَّا بِمَعَى رَسُولِ اللَّهِ ص إِذْ بَصُرْنَا بِرَجُلٍ سَاجِدٍ وَرَاقِعٍ وَ مُتَضَرِّعٍ فَقُلْنَا يَا رَسُولَ اللَّهِ مَا أَحْسَنَ صَلَاتَهُ فَقَالَ ص هُوَ الَّذِي أَخْرَجَ أَبَاكُمْ مِنَ الْجَنَّةِ

(The book) 'Illal Al Sharaie' – Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ali Bin Ma'mar, from Ahmad Bin Ali Al Ramly, from Ahmad Bin Musa, from yaqoub Bin Is'haq, from Umar Bin Mansour, from Ismail Bin Aban, from Yahya Bin Abu Kaseer, from his father, from Abu Haroun Al Abdy, from Jabir Bin Abdullah Al Ansari who said,

'We were at Mina with Rasool-Allah-saww when we sighted a man performing Sajdah and Ruk'u and beseeching. We said, 'O Rasool-Allah-saww! How excellent is his Salat!' He-saww said: 'He-la is the one had your father expelled from the Paradise'.

فَمَضَى إِلَيْهِ عَلِيٌّ ع غَيْرَ مُكْتَرِبٍ فَهَزَّهُ هَزَّةً أَذْخَلَ أَضْلَاعَهُ الْيُمْنَى فِي الْيُسْرَى وَ الْيُسْرَى فِي الْيُمْنَى ثُمَّ قَالَ لَأَقْتُلَنَّكَ إِنْ شَاءَ اللَّهُ

Ali-asws went to him-la without a care and shook him-la with such a shaking, his-asws right ribs entered the left, and the left into the right. Then he-asws said: 'I-asws shall kill you-la, if Allah-azwj so Desires!'

فَقَالَ لَنْ تَقْدِرَ عَلَى ذَلِكَ إِلَى أَجَلٍ مَعْلُومٍ مِنْ عِنْدِ رَبِّي مَا لَكَ تُرِيدُ قَتْلِي فَوَ اللَّهِ مَا أَبْعَضَكَ أَحَدٌ إِلَّا سَبَقْتُ نُطْفَتِي إِلَى رَحِمِ أُمِّهِ قَبْلَ نُطْفَةِ أَبِيهِ وَ لَقَدْ شَارَكْتُ مُبْعِضِيكَ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي مُحْكَمِ كِتَابِهِ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ.

He-la said, 'You-asws will never be able upon that up to the known term from the Presence of my-la Lord-azwj. What is the matter you-asws want to kill me-la? By Allah-azwj! No one hates you-asws except I-la preceded my-la seed into the womb of his mother before the seed of his father, and I-la have participated your-asws hater in the wealth and the children, and it is the Word of Allah-azwj Mighty and Majestic in the Decisive of His-azwj Book: **and participate in their wealth and their children [17:64]**'.²⁶⁶

17- يَج، الخرائج و الجرائع رُوِيَ عَنْ مُقَرَّرٍ قَالَ: دَخَلْنَا جَمَاعَةً عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِأُمِّ سَلَمَةَ إِذَا جَاءَ أَخِي فَمُرِيهِ أَنْ يَمْلَأَ هَذِهِ الشُّكُوءَ مِنَ الْمَاءِ وَ يَلْحَقَنِي بِهَا بَيْنَ الْجَبَلَيْنِ وَ مَعَهُ سَيْفُهُ فَلَمَّا جَاءَ عَلِيٌّ ع قَالَتْ لَهُ قَالَ أَخَوْتُكِ هَذِهِ الشُّكُوءَ مِنَ الْمَاءِ وَ الْحَقُّهُ بِهَا بَيْنَ الْجَبَلَيْنِ

(The book) 'Al Kharaij Wa Al Jaraij' – It is reported from Muqarrin who said,

²⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 15

²⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 16

'A group entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'Rasool-Allah^{-saww} said to Umm Salama^{-ra}: 'When my^{-saww} brother^{-asws} comes, then instruct him^{-asws} to fill this pitcher from the water and join up with me^{-asws} with it between the two mountains, and his^{-asws} sword should be with him^{-asws}'. When Ali^{-asws} came, she^{-ra} said to him^{-asws}, 'Your^{-asws} brother^{-saww} said to fill this pitcher from the water and join with him^{-saww}, with it, between the two mountains'.

قَالَتْ فَمَالَهَا وَ انْطَلَقَ حَتَّى إِذَا دَخَلَ بَيْنَ الْجَبَلَيْنِ اسْتَقْبَلَهُ طَرِيقَانِ فَلَمْ يَدْرِ فِي أَيِّهِمَا يَأْخُذُ فَرَأَى رَاعِيًا عَلَى الْجَبَلِ فَقَالَ يَا رَاعِي هَلْ مَرَّ بِكَ رَسُولُ اللَّهِ ص فَقَالَ الرَّاعِي مَا لِلَّهِ مِنْ رَسُولٍ

She^{-ra} said, 'He^{-asws} filled it and went until when he^{-asws} entered between the two mountains, two pathways faced him^{-asws}. He^{-asws} did not know which of the two he^{-asws} should take. He^{-asws} saw a shepherd on the mountain, so he^{-asws} said: 'O shepherd! Has Rasool-Allah^{-saww} passed by you?' The shepherd said, 'There is no Rasool^{-saww} for Allah^{-azwj}!'

فَأَخَذَ عَلَيَّ عَ خَنْدَلَةً فَصَرَخَ الرَّاعِي فَإِذَا الْجَبَلُ قَدْ امْتَلَأَ بِالْحَيْلِ وَالرَّجُلِ فَمَا زَالُوا يَزُمُونَهُ بِالْجُنْدِلِ وَ اكْتَنَفَهُ طَائِرَانِ أَبْيَضَانِ فَمَا زَالَ يَمْضِي وَ يَزُمُونَهُ حَتَّى لَقِيَ رَسُولَ اللَّهِ ص

Ali^{-asws} grabbed a rock and the shepherd shrieked, and there the mountain was filled with the cavalry and the infantry. They did not cease to pelt him with the rocks and two white birds circled above him. He^{-asws} did not cease to continue and pelting him until he^{-asws} met Rasool-Allah^{-saww}.

فَقَالَ يَا عَلِيُّ مَا لَكَ مُنْهَزِمًا فَقَالَ يَا رَسُولَ اللَّهِ كَانَ كَذَا وَ كَذَا فَقَالَ وَ هَلْ تَدْرِي مَنِ الرَّاعِي وَ مَا الطَّائِرَانِ قَالَ لَا قَالَ أَمَّا الرَّاعِي فَإِبْلِيسُ وَ أَمَّا الطَّائِرَانِ فَجَبْرَائِيلُ وَ ميكائيلُ

He^{-saww} said: 'O Ali^{-asws}! What is the matter you^{-asws} look tired?' He^{-asws} said: 'O Rasool-Allah^{-saww}! Such and such happened'. He^{-saww} said: 'And do you^{-asws} know who the shepherd was, and the two birds were?' He^{-asws} said, 'No'. He^{-saww} said: 'As for the shepherd, it was Iblees^{-la}, and as for the two birds, Jibraeel^{-as} and Mikaeel^{-as}'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ خُذْ سَيْفِي هَذَا وَ امْضِ بَيْنَ هَذَيْنِ الْجَبَلَيْنِ وَ لَا تَلْقَ أَحَدًا إِلَّا قَتَلْتَهُ وَ لَا تَهَيِّبُهُ فَأَخَذَ سَيْفَ رَسُولِ اللَّهِ ص وَ دَخَلَ بَيْنَ الْجَبَلَيْنِ فَرَأَى رَجُلًا عَيْنَاهُ كَالْبَرْقِ الْخَاطِفِ وَ أَسْنَانُهُ كَالْمَنْجَلِ يَمْشِي فِي شَعْرِهِ فَشَدَّ عَلَيْهِ فَضْرَبَهُ ضَرْبَةً فَلَمْ يَبْلُغْ شَيْئًا ثُمَّ ضَرَبَهُ أُخْرَى فَقَطَعَهُ بَيْنَ اثْنَيْنِ

Then Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Take this sword of mine^{-saww} and go between these two mountains, and do not meet anyone except kill him, and do not be awed by him'. He^{-asws} took a sword of Rasool-Allah^{-saww} and entered between the two mountains. He^{-asws} saw a man whose eyes were like the flash of lightning and his teeth were like the sickles, walking in his hair. He^{-asws} was severe upon him and struck him a strike, but it did not achieve anything. Then he^{-asws} struck him another and cut him into two.

ثُمَّ أَتَى رَسُولُ اللَّهِ ص فَقَالَ قَتَلْتَهُ فَقَالَ النَّبِيُّ ص اللَّهُ أَكْبَرُ ثَلَاثًا هَذَا يَبْعُوثُ وَ لَا يَدْخُلُ فِي صَنْمٍ يُعْبَدُ مِنْ دُونِ اللَّهِ حَتَّى تَقُومَ السَّاعَةُ.

Then he^{-asws} came to Rasool-Allah^{-saww} and said, 'I^{-asws} killed him'. The Prophet^{-saww} said: 'Allah^{-azwj} is the Greatest!' – thrice – 'This is Yagous, and he will not enter into any idol being worshipped besides Allah^{-azwj} until establishment of the Hour'.²⁶⁷

18- يج، الخرائج و الجرائح قب، المناقب لابن شهر آشوب شا، الإرشاد من معجزات أمير المؤمنين ع ما تظاهر به الخبر من بعثة رسول الله ص له إلى وادي الجنّ وقد أخبره جبرئيل ع أنّ طوائف منهم قد اجتمعوا لكيده فأعنى عن رسول الله ص وكفى الله المؤمنين به كيدهم ودفعهم عن المسلمين بقوته التي بان بها عن جماعتهم

(The books) 'Al-Kharaik Wa Al-Jaraih', (and) 'Al-Manaqib' of Ibn Shehr Ashub', (and) 'Al-Irshad' – From the miracles of Amir Al-Momineen^{-asws} what the Ahadeeth have revealed, from Rasool-Allah^{-saww} sending him^{-asws} to a valley of the Jinn, and Jibraeel^{-as} had informed him^{-saww} that a group from them had united to plot against him^{-saww}. So, he^{-asws} sufficed about Rasool-Allah^{-saww} and Allah^{-azwj} Suffice the Momineen by him^{-asws} of their plots, and defended them from the Muslims by his^{-asws} strength which had been manifest by it of their community.

فروى محمد بن أبي السري التميمي عن أحمد بن الفرّج عن الحسن بن موسى التّهدّبي عن أبيه عن وبرة بن الحارث عن ابن عباس قال:

It is reported by Muhammad Bin Abu Al Sary Al Tameemi, from Ahmad Bin Al faraj, from Al-Hassan Bin Musa Al Nahdi, from his father, from Wabarah Bin Al Haris, from Ibn Abbas who said,

لما خرج النبي ص إلى بني المصطلق جنّ عن الطريق فأدركه الليل فنزل بفرب وادٍ وعبر فلما كان في آخر الليل هبط جبرئيل عليه خبره أنّ طائفة من كفار الجنّ قد استبطئوا الوادي يريدون كيده وإيقاع الشر بأصحابه عند سلوكهم إياه

'When the Prophet^{-saww} went out to the clan of Al-Mustaliq, set aside from the road, and the night came up. He^{-saww} descended nearby a fearful valley. When it was at the end of the night Jibraeel^{-as} came down to him^{-asws} to inform him^{-saww} that a group of Kafirs of the Jinn had gone into the interior of the valley intending to plot against him^{-asws} and inflict evil upon his^{-saww} companions during their travelling to him^{-saww}.

فدعا أمير المؤمنين ع فقال له اذهب إلى هذا الوادي فسيعرض لك من أعداء الله الجنّ من يريدك فأدفعه بالقوة التي أعطاك الله عزّ وجلّ إياها وخصّص منهم بإسماء الله عزّ وجلّ التي خصّصك بعلمها

He^{-saww} called Amir Al-Momineen^{-asws} and said to him^{-asws}: 'Go to this valley, and there will be displayed to you, from the enemies of Allah^{-azwj} (from) the Jinn, one intending (to kill) you^{-asws}. So, repel him with the strength which Allah^{-azwj} Mighty and Majestic has Given you^{-asws}, and fortify from them with the Names of Allah^{-azwj} Mighty and Majestic which you^{-asws} are specialised with its knowledge'.

وأنفذ معه مائة رجل من أخطا الناس وقال لهم كونوا معه وامتثلوا أمره فتوجه أمير المؤمنين ع إلى الوادي فلما قرب من شفيره أمر المائة الذين صحبوه أن يقفوا بفرب الشفير ولا يحدّثوا شيئاً حتى يؤذن لهم ثم تقدّم

And he^{-asws} enforced him^{-asws} with one hundred men from a mixture of the people and said to them: 'Be with him^{-asws} and obey his^{-asws} orders!' Amir Al-Momineen^{-asws} headed to the valley. When he^{-asws} was near its edge, he^{-asws} ordered the one hundred, those who had accompanied

²⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 17

him^{-asws}, to pause nearby the edge and not to do anything new until he^{-asws} permits for them. Then he^{-asws} went ahead.

فَوَقَّفَ عَلَى شَفِيرِ الْوَادِي وَ تَعَوَّدَ بِاللَّهِ مِنْ أَعْدَائِهِ وَ سَمَّى اللَّهَ عَزَّ اسْمُهُ وَ أَوْمَأَ إِلَى الْقَوْمِ الَّذِينَ اتَّبَعُوهُ أَنْ يَقْرُبُوا مِنْهُ فَقَرَّبُوا وَ كَانَ بَيْنَهُمْ وَ بَيْنَهُ فُرْجَةٌ مَسَافَتُهَا غُلُوٌّ ثُمَّ زَامَ الْمُهْبُوطَ إِلَى الْوَادِي

He^{-asws} paused at the end of the valley and sought Refuge with Allah^{-azwj} from His^{-azwj} enemies, and Named Allah^{-azwj}, Mighty is His^{-azwj} Name, and gestured towards the people, those that had followed him^{-asws} that they should be drawn near to him^{-asws}. They came closer, and between them and him^{-asws} was a large crevice the distance of an arrow shot. Then he^{-asws} departed descending into the valley.

فَاعْرَضَتْ رِيحٌ عَاصِفٌ كَادَ أَنْ تَقَعَ الْقَوْمُ عَلَى وُجُوهِهِمْ لِشِدَّتِهَا وَ لَمْ تَثْبُتْ أَفْدَائُهُمْ عَلَى الْأَرْضِ مِنْ هَوْلِ الْخُصْمِ وَ مِنْ هَوْلِ مَا لَحِقَهُمْ فَصَاحَ أَمِيرُ الْمُؤْمِنِينَ عَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ بْنُ عَبْدِ الْمُطَّلِبِ وَصِيِّ رَسُولِ اللَّهِ صَ وَ ابْنُ عَمِّهِ اثْبُتُوا إِنْ شِئْتُمْ

He^{-asws} was intercepted by a stormy wind, the people almost fell upon their faces due to its intensity, and their feet were not affirmed upon the group from the horror of the adversity and from the horror of had faced them. Amir Al-Momineen^{-asws} shouted: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws} Bin Abdul Muttalib^{-asws}, successor^{-asws} of Rasool-Allah^{-saww}, and son^{-asws} of his^{-saww} uncle! Stand firm if you so like to!'

فَظَهَرَ لِلْقَوْمِ أَشْخَاصٌ عَلَى صُورِ الرُّطْبِ يُحِيطُ فِي أَيْدِيهِمْ شُعْلُ النَّيِّرَانِ قَدْ اطْمَأَنَّنُوا وَ أَطَافُوا بِجَنَابَاتِ الْوَادِي فَتَوَعَّلَ أَمِيرُ الْمُؤْمِنِينَ عَ بَطْنَ الْوَادِي وَ هُوَ يَتَلَوُ الْقُرْآنَ وَ هُوَ يَوْمِي [يَوْمِي] بِسَيْفِهِ يَمِينًا وَ شِمَالًا فَمَا لَبِثَ الْأَشْخَاصُ حَتَّى صَارَتْ كَالدُّخَانِ الْأَسْوَدِ وَ كَثُرَ أَمِيرُ الْمُؤْمِنِينَ عَ

There appeared to the people, persons upon the image of the tall palm trees, having flames of fire in their hands, surging, and encircling the sides of the valley. Amir Al-Momineen^{-asws} distanced from the interior of the valley and he^{-asws} was reciting the Quran, and he^{-asws} was gesturing with his^{-asws} sword, right and left. It was not long until the persons became like black smoke, and Amir Al-Momineen^{-asws} exclaimed Takbeer.

ثُمَّ صَعِدَ مِنْ حَيْثُ انْهَضَ فَقَامَ مَعَ الْقَوْمِ الَّذِينَ اتَّبَعُوهُ حَتَّى اصْفَرَ الْمَوْضِعُ عَمَّا اعْتَرَاهُ فَقَالَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ صَ مَا لَقِيتَ يَا أَبَا الْحَسَنِ فَلَقَدْ كِدْنَا أَنْ هَلَكَ خَوْفًا وَ أَشَقَقْنَا عَلَيْكَ أَكْثَرَ مِمَّا لَحِقْنَا

Then he^{-asws} ascended from where he^{-asws} had descended. He^{-asws} stood with the people, those that had followed him^{-asws}, until the placed turned yellow from what had happened. The companions of Rasool-Allah^{-saww} said to him: 'What did you^{-asws} face, O Abu Al-Hassan^{-asws}, for we had almost died of fear and were scared upon you more than what we had faced'.

فَقَالَ عَ لَهُمْ إِنَّهُ لَمَّا تَرَاى لِي الْعَدُوُّ جَهَرَتْ فِيهِمْ بِأَسْمَاءِ اللَّهِ تَعَالَى فَتَضَاءَلُوا وَ عَلِمْتُ مَا حَلَّ بِهِمْ مِنَ الْجَزَعِ فَتَوَعَّلْتُ الْوَادِي غَيْرَ خَائِفٍ مِنْهُمْ وَ لَوْ بَقُوا عَلَى هَيْئَتِهِمْ لَأَتَيْتُ عَلَى أَنْفُسِهِمْ وَ قَدْ كَفَى اللَّهَ كَيْدَهُمْ وَ كَفَى أَمِيرُ الْمُؤْمِنِينَ شَرَّهُمْ وَ سَتَسْفِي بَيْنَهُمْ إِلَى رَسُولِ اللَّهِ صَ يُؤْمِنُونَ بِهِ

He^{-asws} said to them: 'When the enemies appeared to me^{-asws}, I^{-asws} was loud among them with the Names of Allah^{-azwj} the Exalted, so they were weakened and knew what had been released with them from the panic. So, I^{-asws} moved into the valley without fear from them, and if they had remained upon their forms (appearances), I^{-asws} would have come upon their own selves

(to their last ones), and Allah^{-azwj} has Suffice of their plots, and Sufficed Amir Al-Momineen^{-asws} of their evil, and their remaining ones will come with me^{-asws} to Rasool-Allah^{-saww} to believe in him^{-saww}.

وَ انْصَرَفَ أَمِيرُ الْمُؤْمِنِينَ عِ يَمَنْ مَعَهُ إِلَى رَسُولِ اللَّهِ ص وَ أَحْبَرَهُ الْخَبَرَ فَسَرَّي عَنْهُ وَ دَعَا لَهُ بِخَيْرٍ وَ قَالَ لَهُ كَيْفَ قَدْ سَبَقَكَ يَا عَلِيُّ مَنْ أَحْبَبَهُ اللَّهُ بِكَ وَ أَسْلَمَ وَ قُبِلَتْ إِسْلَامُهُ ثُمَّ ارْتَحَلَ بِجَمَاعَةِ الْمُسْلِمِينَ حَتَّى قَطَعُوا الْوَادِيَ آمِنِينَ غَيْرَ خَائِفِينَ

And Amir Al-Momineen^{-asws} left with the ones with him^{-asws}, to Rasool-Allah^{-saww} and informed him^{-saww} the news. He^{-asws} was cheered from it and supplicated for him^{-asws} with goodness and said to him^{-asws}: ‘How come there have preceded you^{-asws} (to me^{-saww}), O Ali^{-asws}, one Allah^{-azwj} had Frightened by you^{-asws}, and he became a Muslim, and I^{-saww} have accepted his Islam, then departed with a group of Muslims until they cut across the valley safely without fear’.

وَ هَذَا الْحَدِيثُ قَدْ رَوَتْهُ الْعَامَّةُ كَمَا رَوَتْهُ الْخَاصَّةُ وَ لَمْ يَتَنَازَعُوا شَيْئاً مِنْهُ.

And this Hadeeth has been reported by the general Muslim like what has been reported by the special (Shias) and they are not denying anything from it”.²⁶⁸

19- أَقُولُ رَوَى الشَّيْخُ أَحْمَدُ بْنُ فَهْدٍ فِي الْمَهْدَبِ وَ غَيْرُهُ فِي غَيْرِهِ بِأَسَانِيدِهِمْ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَوْمَ النَّيْرُوزِ هُوَ الْيَوْمُ الَّذِي وَجَّهَ فِيهِ رَسُولُ اللَّهِ ص عَلِيّاً ع إِلَى وَادِي الْجِنِّ فَأَخَذَ عَلَيْهِمُ الْعُهُودَ وَ الْمَوَاقِفَ.

I (Majlisi) am saying, ‘The day of Al-Neyrouz, it is the day in which Rasool-Allah^{-saww} send Ali^{-asws} to valley of the Jinn, and he^{-asws} took the pacts and the covenants upon them”.²⁶⁹

20- شَاءَ، الْإِرْشَادَ رَوَى حَمَلَةُ الْأَثَارِ وَ رَوَاهُ الْأَخْبَارُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَخْطُبُ عَلَى مَنبَرِ الْكُوفَةِ إِذْ ظَهَرَ ثُعْبَانٌ مِنْ جَانِبِ الْمَنبَرِ وَ جَعَلَ يَرْقَى حَتَّى دَنَا مِنْ أَمِيرِ الْمُؤْمِنِينَ ع فَارْتَاغَ النَّاسُ لِذَلِكَ وَ هُمَا يَقْصِدُهُ وَ دَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فَأَوْمَأَ إِلَيْهِمْ بِالْكَفِّ عَنْهُ

(The book) ‘Al Irshad’ – it is reported by bearers of the Ahadeeth and reporters of the reports,

‘Amir Al-Momineen^{-asws} was addressing upon the pulpit of Al-Kufa when a snake appeared from the side of the pulpit and went on to rise until it was close to Amir Al-Momineen^{-asws}. The people were frightened at that and they thought with aiming to kill it and push it away from Amir Al-Momineen^{-asws}. But he^{-asws} gestured to them with refraining from it.

فَلَمَّا صَارَ عَلَى الْمِرْقَاةِ الَّتِي عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ ع قَائِمٌ حَتَّى إِلَى الثُّغْبَانِ وَ تَطَاوَلَ الثُّغْبَانُ إِلَيْهِ حَتَّى التَّقَمَ أَذُنُهُ وَ سَكَتَ النَّاسُ وَ تَحَيَّرُوا لِذَلِكَ وَ نَقَّ نَقِيقاً سَمِعَهُ كَثِيرٌ مِنْهُمْ ثُمَّ إِنَّهُ زَالَ عَنْ مَكَانِهِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يُحَرِّكُ شَفَتَيْهِ وَ الثُّغْبَانُ كَالْمُضْعِي إِلَيْهِ ثُمَّ انْسَابَ وَ كَانَ الْأَرْضَ ابْتَلَعْنَهُ وَ عَادَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى حُطْبَتِهِ

When it came to the step which Amir Al-Momineen^{-asws} was standing upon, he^{-asws} bent over to the snake, and the snake elongated towards him^{-asws} until it came to his^{-asws} ear. And the people were silent and confused to that, and it hissed a hissing, most of them heard it. Then it moved from its place and Amir Al-Momineen^{-asws} moved his^{-asws} lips and the snake was like

²⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 18

²⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 19

the listener to him^{-asws}. Then it slithered and as if the ground had swallowed it up, and Amir Al-Momineen^{-asws} returned to his^{-asws} sermon.

فَتَمَمَّهَا فَلَمَّا فَرَّغَ مِنْهَا وَ نَزَلَ اجْتَمَعَ النَّاسُ إِلَيْهِ يَسْأَلُونَهُ عَنْ حَالِ الثُّعْبَانِ وَ الْأَعْجُوبَةِ فِيهِ فَقَالَ لَهُمْ لَيْسَ ذَلِكَ كَمَا ظَنَنْتُمْ إِنَّمَا هُوَ حَاكِمٌ مِنْ حُكَّامِ الْجِنِّ التَّبَسَّطَ عَلَيْهِ قُضِيَّةٌ فَصَارَ إِلَيَّ أَنْ يَسْتَفْهَمَنِي عَنْهَا فَأَفْهَمْتُهُ إِيَّاهَا وَ دَعَا لِي بِخَيْرٍ وَ انْصَرَفَ.

He^{-asws} completed it. When he^{-asws} was free from it and descended, the people gathered to him^{-asws} asking him^{-asws} about the situation of the snake and the wonder regarding it. He^{-asws} said to them: 'That isn't like what you are thinking. But rather, it is a judge from the judges of the Jinn. A judgment had been confusing upon it, so it came to me^{-asws} to understand from me^{-asws} about it. I^{-asws} made it understand it and it supplicated for me^{-asws} with goodness and left'.²⁷⁰

21- قب، المناقب لابن شهر آشوب جابر عن أبي جعفر ع قال رسول الله ص يا علي أنت الوادي فدخل الوادي و دار فيه فلم ير أحداً حتى إذا صار على باب لقيته شيخ فقال ما تصنع هنا قال أرسلني رسول الله ص قال تعرفني قال ينبغي أن تكون أنت الملعون

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Go to the valley!' He^{-asws} entered the valley, and he^{-asws} circled in it but could not see anyone until when he^{-asws} came to its entrance, he^{-asws} met an old man. He said: 'What are you^{-asws} doing over here?' He^{-asws} said, 'Rasool-Allah^{-saww} sent me^{-asws}'. He^{-la} said, 'Do you^{-asws} recognise me^{-la}? He^{-asws} said: 'It is appropriate than you^{-la} happen to be the accursed'.

فَقَالَ مَا تَرَى أَصَارُكَ فَصَارَعَهُ فَصَرَعَهُ عَلِيٌّ ع فَقَالَ قُمْ عَنِّي حَتَّى أُبَيِّرَكَ فَقَامَ عَنْهُ فَقَالَ يَمْ تُبَيِّرُنِي يَا مَلْعُونُ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ صَارَ الْحَسَنُ عَنْ يَمِينِ الْعَرْشِ وَ الْحُسَيْنُ عَنْ يَسَارِ الْعَرْشِ يُعْطُونَ شِيعَتَهُمُ الْجَوَّازَ مِنَ النَّارِ

He said, 'What is your^{-asws} view, can I^{-la} wrestle you^{-asws}? He^{-la} wrestled him^{-asws}, and Ali^{-asws} wrestled him^{-la} down. He said, 'Get up from me until I^{-la} give you^{-asws} glad tidings'. He^{-asws} stood up from him^{-la}. He^{-asws} said: 'What are you^{-la} giving me^{-asws} glad tidings of, O accursed?' He^{-la} said, 'When it will be the Day of Qiyamah, Al-Hassan^{-asws} would come to be on the right of the Throne, and Al-Husayn^{-asws} on the left of the Throne giving their^{-asws} Shias the permit to be away from the Fire'.

فَقَامَ إِلَيْهِ فَقَالَ أَصَارُكَ مَرَّةً أُخْرَى قَالَ نَعَمْ فَصَرَعَهُ مَرَّةً أُخْرَى أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ قُمْ عَنِّي حَتَّى أُبَيِّرَكَ فَقَامَ عَنْهُ

He^{-la} stood up to him^{-asws} and said, 'Shall I^{-la} wrestle you^{-asws} once again?' He^{-asws} said: 'Yes'. Amir Al-Momineen^{-asws} wrestled him down once again. He^{-la} said, 'Get up from me^{-la} until I give you^{-asws} glad tidings'. He^{-asws} stood up from him^{-la}.

قَالَ لَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ أَخْرَجَ دُرِّيَّتَهُ عَنْ ظَهْرِهِ مِثْلَ الدَّرِّ فَأَخَذَ مِيثَاقَهُمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ فَأَخَذَ مِيثَاقَ مُحَمَّدٍ وَ مِيثَاقَكَ فَعَرَفَ وَجْهَكَ الْوُجُوهَ وَ رُوحَكَ الْأَرْوَاحَ فَلَا يَقُولُ لَكَ أَحَدٌ يُجِبُكَ إِلَّا عَرَفْتَهُ وَ لَا يَقُولُ لَكَ أَحَدٌ أَبْغَضَكَ إِلَّا عَرَفْتَهُ

²⁷⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 20

He said, 'When Allah^{-azwj} the Exalted Created Adam^{-as}, He^{-azwj} Extracted his^{-as} offspring from his^{-as} back being like the particle. He^{-azwj} Took their Covenant: **"Am I not your Lord?" They said, 'Yes, [7:172].** He^{-azwj} Made them testify upon their own selves. He^{-azwj} Took a Covenant of Muhammad^{-saww}, and your^{-asws} Covenant. He^{-azwj} Introduced your^{-asws} face to the faces and your^{-asws} soul to the souls, so no one can say that he loves you^{-asws}, except I^{-la} would recognise him, not can anyone say to you that he hates you^{-asws} except I^{-la} would recognise him'.

قَالَ قُمْ صَارِعِي ثَالِثَةً قَالَتْ نَعَمْ فَصَارِعَهُ فَاعْتَنَنَهُ ثُمَّ صَارِعَهُ فَصَارِعَهُ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ يَا عَلِيُّ لَا تَنْفُضْنِي قُمْ عَنِّي حَتَّى أَبَشِّرَكَ فَقَالَ أَبْرَأُ مِنْكَ وَالْعُنُكُ

He^{-asws} said, 'Stand, wrestle me^{-la} for a third time!' He^{-asws} said: 'Yes'. He^{-asws} wrestled him^{-la} and held his^{-la} neck, then wrestled him^{-la}. Amir Al-Momineen^{-asws} wrestled him^{-la} down. He^{-la} said, 'O Ali^{-asws}! Do not knock me^{-la} down. Arise from me^{-la} until I^{-la} give you^{-asws} glad tidings'. He^{-asws} said: '(Yes), I^{-asws} disavow from you^{-la} and curse you^{-la}!'

قَالَ وَاللَّهِ يَا ابْنَ أَبِي طَالِبٍ مَا أَحَدٌ يُبْغِضُكَ إِلَّا شَرَّكَتُ أَنَا فِي رَحِمِ أُمِّهِ وَوَلَدِهِ وَمَالِهِ أَمَا قَرَأْتَ كِتَابَ اللَّهِ وَ شَارَكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ الْآيَةَ.

He^{-la} said, 'By Allah^{-azwj}, O son^{-asws} of Abu Talib^{-asws}! There is no one hating you^{-asws} except and I^{-la} have participated his father in the womb of his mother, and his children and his wealth. Have you^{-asws} not read the Book of Allah^{-azwj}: **and participate in their wealth and their children [17:64] – the Verse**'.²⁷¹

22- قب، المناقب لابن شهر آشوب تاريخ الخطيب وكتاب النطري بإسنادهما عن ابن جريح عن مجاهد عن ابن عباس و بإسناد الخطيب عن الأعشى عن أبي وإل عن عبد الله عن علي بن أبي طالب ع و في إبانة الحرّوشي بإسناده عن الضحاك عن ابن عباس و قد رواه القاضي أبو الحسن الأشعري عن إسحاق الأحمر و روى من أصحابنا جماعة منهم أبو جعفر بن بابويه في الإمتحان و لفظ الحديث للحرّوشي قال ابن عباس

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) History of Al Khateeb, and the book of Al Natanzy, by their chains from Ibn Jareeh, from Mujahid, from Ibn Abbas, and by a chain of Al Khateeb, from Al Amsh, from Abu Wail, from Abdullah, from Ali Bin Abu Talib^{-asws}. And in (the book) 'Ibanah' Al Kharkowshi, by his chain from Al Zahhak, from Ibn Abbas. And it has been reported by the judge Abu Al-Hassan Al Ashnany, from Is'haq Al Ahman. And it has been reported from our companions, a group from them, Abu Ja'far Bin babuwayh in (the book) 'Al Imtihan', and the wordings of the Hadeeth are of Al Kharkowshi, Ibn Abbas said,

كُنْتُ أَنَا وَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع بِفَنَاءِ الْكَعْبَةِ إِذْ أَقْبَلَ شَخْصٌ عَظِيمٌ مِمَّا يَلِي الرُّكْنَ الْيَمَانِي فَتَقَلَّ رَسُولُ اللَّهِ ص وَ قَالَ لَعْنَتْ فَقَالَ عَلِيٌّ ع مَا هَذَا يَا رَسُولَ اللَّهِ قَالَ أَوْ مَا تَعْرِفُهُ ذَاكَ إِبْلِيسُ اللَّعِينُ

'I and Rasool-Allah^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws} were at the courtyard of the Kabah when a large person like an elephant came from what follows the Yemeni corner. Rasool-Allah^{-saww} spat and said: 'Curse!' Ali^{-asws} said: 'What is this, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Or and you^{-asws} do not recognise him^{-la}? That is Iblees^{-la} the accursed'.

فَوَتَبَ عَلِيٌّ ع وَ أَخَذَ بِنَاصِيئِهِ وَ خَرَطُوهُ وَ جَذَبَهُ فَأَزَالَهُ عَنْ مَوْضِعِهِ وَ قَالَ لَأَقْتُلَنَّكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص أَمَا عَلِمْتَ يَا عَلِيُّ أَنَّهُ قَدْ أُجِّلَ لَهُ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ فَتَرَكَهُ

Ali^{-asws} leapt and grabbed his^{-la} forelock and his^{-la} nose and pulled him^{-la}, and moved him^{-la} from his^{-la} place, and said: 'Shall I^{-asws} kill him^{-la}, O Rasool-Allah^{-saww}?' Rasool-Allah^{-saww} said:

²⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 21

‘And do you^{-asws} not know, O Ali^{-asws}, he^{la} has been respited up to the day of the known time?’
He^{-asws} left him^{la}.

فَوَقَفَ إِبْلِيسُ وَقَالَ يَا عَلِيُّ دَعْنِي أُبَشِّرَكَ فَمَا لِي عَلَيْكَ وَلَا عَلَى شِيعَتِكَ سُلْطَانٌ وَاللَّهِ مَا يُبْعِضُكَ أَحَدٌ إِلَّا شَارَكَتْ أَبَاهُ فِيهِ كَمَا هُوَ فِي الْقُرْآنِ وَ شَارَكْتُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ فَقَالَ النَّبِيُّ ص دَعُهُ يَا عَلِيُّ فَتَرَكَهُ.

Iblees^{la} leapt and said, ‘O Ali^{-asws}! Leave me^{la}, I^{la} shall give you^{-asws} glad tidings. Neither is there authority for me^{la} upon you^{-asws} nor upon your^{-asws} Shias. By Allah^{-azwj}! No one will hate you^{-asws} except and I^{la} have participated with his father regarding him, like what it is in the Quran: **and participate in their wealth and their children [17:64]**. The Prophet^{-saww} said: ‘Leave him^{la}, O Ali^{-asws}!’ He^{-asws} left him^{la}’²⁷².

كِتَابُ إِبْرَاهِيمَ رَوَى أَبُو سَارَةَ الشَّامِيُّ بِإِسْنَادِهِ وَكِتَابُ ابْنِ فَيَّازٍ رَوَى إِسْمَاعِيلُ بْنُ أَبَانَ بِإِسْنَادِهِ كِلَاهُمَا عَنْ أُمِّ سَلَمَةَ فِي حَدِيثٍ أَنَّهُ خَرَجَ عَلَيَّ ع وَ مَعَهُ بِلَالٌ يَقْفُونَ أَثَرَ رَسُولِ اللَّهِ ص حَتَّى انْتَهَيَا إِلَى الْجَبَلِ فَانْقَطَعَ الْأَثَرُ عَنْهُمَا فَبَيْنَمَا هُمَا كَذَلِكَ إِذْ رُفِعَ لهُمَا رَجُلٌ مُتَكِيٌّ عَلَى عَصَا لَهُ كِسَاءٌ عَلَى عَاتِقِهِ كَأَنَّهُ رَاعِي مِنْ هَذِهِ الرُّعَاةِ

The book of Ibrahim – It is reported by Abu Sarah Al Shamy, by his chain, and the book of Ibn Fayyaz, reported by Ismail Bin Aban, by his chain, both of them,

‘From Umm Salama^{-ra} in a Hadeeth, ‘Ali^{-asws} went out and with him^{-asws} was Bilal pursuing the tracks of Rasool-Allah^{-saww} until they ended up to the mountain. The tracks were cut off them. While they were like that when a man was raised for them, leaning upon a staff of his, there being a cloak upon his shoulder as if he were a shepherd from these shepherds.

فَقَالَ عَلِيُّ ع يَا بِلَالُ اجْلِسْ حَتَّى آتِيكَ بِالْخَبَرِ وَ تَوَجَّهَ قِبَلَ الرَّجُلِ حَتَّى إِذَا كَانَ قَرِيباً مِنْهُ قَالَ يَا عَبْدَ اللَّهِ رَأَيْتَ رَسُولَ اللَّهِ فَقَالَ الرَّجُلُ وَ هَلْ لَكَ مِنْ رَسُولٍ فَغَضِبَ عَلِيُّ ع وَ تَنَاوَلَ حَجَرًا وَ رَمَاهُ فَأَصَابَ بَيْنَ عَيْنَيْهِ فَصَاحَ صَبِيحَةً فَإِذَا الْأَرْضُ كُلُّهَا سَوَادٌ بَيْنَ خَيْلٍ وَ رَجُلٍ حَتَّى أَطَافُوا بِهِ

Ali^{-asws} said: ‘O Bilal! Be seated until I^{-asws} come to you with the news’, and he^{-asws} headed in the direction of the man, until when he^{-asws} was near to him he^{-asws} said: ‘O servant of Allah^{-azwj}! Have you seen Rasool-Allah^{-saww}?’ The man said, ‘And is there any Rasool^{-as} for Allah^{-azwj}?’ Ali^{-asws} was angered and grabbed a stone and pelted him. It hit him between his eyes. He shouted a shriek, and there the ground, all of it became black between cavalry and infantry, until they kept circling him^{la}.

ثُمَّ أَقْبَلَ عَلِيُّ ع فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ طَائِرَانِ مِنَ قِبَلِ الْجَبَلِ فَأَخَذَ أَحَدُهُمَا يَمَنَةً وَالْآخَرُ يَسْرَةً فَمَا زَالَا يَضْرِبَانِهِمَا بِأَجْنِحَتَيْهِمَا حَتَّى ذَهَبَ ذَلِكَ السَّوَادُ وَ رَجَعَ الطَّائِرَانِ حَتَّى أُخِذَا فِي الْجَبَلِ

The Ali^{-asws} came back. While he^{-asws} was like that when two birds came from the direction of the mountain. One of them took to the right and the other one to the left. They did not cease striking with their wings until that blackness went away and the two birds returned, until they took to be in the mountain.

²⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 22 a

فَقَالَ لِبِلَالٍ أَنْطَلِقْ حَتَّى تَتَّبِعَ هَذَيْنِ الطَّائِرَيْنِ فَصَعِدَ عَلَيَّ عَ الْجَبَلِ وَ بِلَالٌ فَإِذَا هُمَا بِرَسُولِ اللَّهِ ص وَ قَدْ أَقْبَلَ مِنْ خَلْفِ الْجَبَلِ فَتَبَسَّمَ بِي وَجْهَ عَلَيٍّ ع فَقَالَ يَا عَلِيُّ مَا لِي أَرَاكَ مَدْعُورًا فَقَصَّ عَلَيْهِ الْخَبَرَ

He^{-asws} said to Bilal: 'Go until you follow these two birds'. Ali^{-asws} and Bilal climbed the mountain, and there they were with Rasool-Allah^{-saww} and he^{-saww} had come from behind the mountain. He^{-saww} smiled in the face of Ali^{-asws}. He^{-saww} said: 'O Ali^{-asws}! What is the matter I^{-saww} see you^{-asws} scared?' He^{-asws} narrated the news to him^{-saww}.

فَقَالَ تَدْرِي مَا الطَّائِرَانِ قَالَ لَا قَالَ ذَاكَ جِبْرِئِيلُ وَ مِيكَائِيلُ عَلَيْهِمَا السَّلَامُ كَانَا عِنْدِي يُحَدِّثَانِي فَلَمَّا سَمِعَا الصَّوْتَ عَرَفَا أَنَّهُ إِبْلِيسُ فَأَتَيْتَاكَ يَا عَلِيُّ لِيُعِينَاكَ.

He^{-saww} said: 'Do you^{-asws} know what the two birds are?' He^{-asws} said: 'No'. He^{-saww} said: 'That is Jibraeel^{-as} and Mikaeel^{-as}, the greetings be upon them^{-as} both. They^{-as} were with me^{-saww}, narrating to me^{-saww}. When they^{-as} heard the voice, they^{-as} recognised it was Iblees^{-la}, so they^{-as} came to you^{-asws}, O Ali^{-asws}, to assist you^{-asws}'.²⁷³

23- قب، المناقب لابن شهر آشوب في حديث طويل عن علي بن محمد الصوفي أنه لقي إبليس و سأله فقال له من أنت فقال أنا من ولد آدم فقال لا إله إلا الله أنت من قوم يزعمون أنهم يحبون الله و يعصونه و ينجسون إبليس و يطيعونه

(The book) 'Al Manaqib' of Ibn Shehr Ashub, in a lengthy Hadeeth from Ali Bin Muhammad Al Sowfy,

'He met Iblees^{la} and asked him^{la}. He said to him^{la}: 'Who are you^{la}?' He^{la} said, 'I^{la} am from the sons of Adam^{as}'. He^{-asws} said: 'There is no god except Allah^{-azwj}! You^{la} are from a people claiming they love Allah^{-azwj} and are actually hating Him^{-azwj} and hating Iblees^{la} and are actually obeying him^{la}'.

فَقَالَ مَنْ أَنْتَ فَقَالَ أَنَا صَاحِبُ الْمِسْمِ وَ الْأَسْمُ الْكَبِيرِ وَ الطَّبْلُ الْعَظِيمُ وَ أَنَا قَاتِلُ هَابِيلَ وَ أَنَا الرَّاكِبُ مَعَ نُوحٍ فِي الْفُلِّ أَنَا عَاقِرُ نَاقَةِ صَالِحٍ أَنَا صَاحِبُ نَارِ إِبْرَاهِيمَ أَنَا مُدَبِّرُ قَتْلِ يَحْيَى أَنَا مُكَيِّنُ قَوْمِ فِرْعَوْنَ مِنَ النَّيْلِ

He said, 'Who are you^{la}?' He^{-la} said: 'I^{la} am owner of the branding iron, and the greatest Name, and the mighty drum, and I^{la} am the killer of Habeel^{-as}, and I^{la} am the sailor with Noah^{-as} in the ship, I^{la} am the slayer of the she-camel of Salih^{-as}, I^{la} am ignited of the fire of Ibrahim^{-as}, I^{la} managed the killing of Yahya^{-as}, I^{la} enabled the people of Pharaoh^{-la} from the Nile;

أَنَا مُخَيِّلُ السِّحْرِ وَ قَائِدُهُ إِلَى مُوسَى أَنَا صَانِعُ الْعَجَلِ لِبَنِي إِسْرَائِيلَ أَنَا صَاحِبُ مِنْشَارٍ زَكْرِيَّا أَنَا السَّائِرُ مَعَ أَبْرَهَةَ إِلَى الْكَعْبَةِ بِالْفَيْلِ أَنَا الْمُجْمِعُ لِقِتَالِ مُحَمَّدٍ ص يَوْمَ أُحُدٍ وَ حُنَيْنٍ أَنَا مُلْقِي الْحُسَدِ يَوْمَ السَّقِيقَةِ فِي قُلُوبِ الْمُنَافِقِينَ

I^{la} am the imager of the sorcery and guided it to Musa^{-as}, I^{la} made the calf for the children of Israel, I^{la} was in charge of the saw of Zakariya, I^{la} am the traveller with Abraha to the Kabah with the elephants, I^{la} am the gatherer for fighting against Muhammad^{-saww} on the day of Ohad and Hunayn, I^{la} cast the jealousy on the day of Al-Saqeefa into the hearts of the hypocrites;

²⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 22 b

أَنَا صَاحِبُ الْهُدُجِ يَوْمَ الْبُصْرَةِ وَ الْبُعِيرِ أَنَا الْوَاقِفُ بَيْنَ عَسْكَرِ صِفِّينَ أَنَا الشَّامِتُ يَوْمَ كَرْبَلَاءَ بِالْمُؤْمِنِينَ أَنَا إِمَامُ الْمَنَافِقِينَ أَنَا مُهْلِكُ الْأَوَّلِينَ أَنَا مُضِلُّ الْآخِرِينَ أَنَا شَيْخُ التَّائِبِينَ أَنَا زَكِيُّ الْفَاسِقِينَ أَنَا ظِلُّ الْمَارِقِينَ أَنَا أَبُو مَرَّةٍ مَخْلُوقٌ مِنْ نَارٍ لَا مِنْ طِينٍ أَنَا الَّذِي غَضِبَ اللَّهُ عَلَيْهِ رَبُّ الْعَالَمِينَ

I^{-la} am the owner of the carriage (carrying Ayesha) on the day of Al-Basra and the camel, I^{-la} was the one standing between soldiers of Siffeen, I^{-la} am the gloater with the Momineen on the day of Karbala, I^{-la} am the leader of the hypocrites, I^{-la} am the destroyer of the former ones, I^{-la} am the strayer of the latter ones, I^{-la} am the sheykh of the allegiance-breakers, I^{-la} am the cornerstone of the deviants, I^{-la} am the shade of the renegades, I^{-la} am Abu Murrah created from fire not from clay, I^{-la} am the one Allah^{-azwj} Lord^{-azwj} of the worlds is Angered upon’.

فَقَالَ الصُّوفِيُّ بِحَقِّ اللَّهِ عَلَيْكَ إِلَّا دَلَّتَنِي عَلَى عَمَلٍ أَتَقَرَّبُ بِهِ إِلَى اللَّهِ وَ أَسْتَعِينُ بِهِ عَلَى نَوَائِبِ دَهْرِي

Al-Sowfy (the narrator) said, ‘By the right of Allah^{-azwj} upon you^{-la}, if you^{-la} could only point me upon a deed I can draw closer to Allah^{-azwj} by it, and be assisted by it upon the crisis of my time’.

فَقَالَ اقْنَعْ مِنْ دُنْيَاكَ بِالْعِفَافِ وَ الْكَفَافِ وَ اسْتَعِنْ عَلَى الْآخِرَةِ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ بُغْضِ أَعْدَائِهِ فَإِنِّي عَبْدُ اللَّهِ فِي سَبْعِ سَمَاوَاتِهِ وَ عَصِيَّتُهُ فِي سَبْعِ أَرْضِيهِ فَلَا وَجَدْتُ مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا إِلَّا وَ هُوَ يَتَقَرَّبُ بِحُبِّهِ قَالَ

He^{-la} said: ‘Be content with your world with the chastity and the sufficiency and be assisted upon the Hereafter by the love of Ali^{-asws} Bin Abu Talib^{-asws} and hating his^{-asws} enemies, for I^{-la} have worshipped Allah^{-azwj} in His^{-azwj} seven skies and disobeyed Him^{-azwj} in His^{-azwj} seven earths. I^{-la} have not found any Angel of Proximity nor a Messenger^{-as} Prophet^{-saww}, except and he draws closer (to Allah^{-azwj}) by having his^{-asws} love’.

ثُمَّ غَابَ عَنْ بَصَرِي فَأَتَيْتُ أَبَا جَعْفَرٍ ع فَأَخْبَرْتُهُ بِخَبْرِهِ فَقَالَ ع آمَنَ الْمَلْعُونُ بِلسَانِهِ وَ كَفَرَ بِقَلْبِهِ.

Then he^{-la} disappeared from my sight, so I went to Abu Ja’far^{-asws} and informed him^{-asws} with his^{-la} news. He^{-asws} said: ‘The accursed belied by his^{-la} tongue and disbelieved by his^{-la} heart’²⁷⁴.

الْمُعْجَزَاتُ وَ الرُّؤُصَةُ وَ دَلَائِلُ ابْنِ عُقْدَةَ أَبُو إِسْحَاقَ السَّبْعِيُّ وَ الْحَارِثُ الْأَعْوَرُ رَأَيْنَا سَنَحًا بَاكِيًا وَ هُوَ يَقُولُ أَشْرَفْتُ عَلَى الْمَائَةِ وَ مَا رَأَيْتُ الْعَدْلَ إِلَّا سَاعَةً فَسُئِلَ عَنْ ذَلِكَ فَقَالَ أَنَا هَجَرَ الْحِمَيْرِيَّ وَ كُنْتُ يَهُودِيًّا أَبْتَاغَ الطَّعَامَ قَدِمْتُ يَوْمًا نَحْوَ الْكُوفَةِ فَلَمَّا صِرْتُ بِالْقُبَّةِ بِالْمَسْجِدِ فَقَدْتُ حِمِيرِي فَدَخَلْتُ الْكُوفَةَ عَلَى الْأَشْتَرِ فَوَجَّهَنِي إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

(The books) ‘Al Mojizaat’, and ‘Al Rowza’, and ‘Dalail’ of Ibn Uqdah – Abu Is’haq Al Sabie, and Al Haris Al Awr,

‘We saw an old man crying and he was saying, ‘I was overlooking upon one hundred and I did not see the justice except for a moment’. He was asked about that. He said, ‘I am Hajar Al-Himeyri and I used to be a Jew selling the food. One day I arrived around Al-Kufa. When I came to be by the dome of the Masjid, I lost my donkey. I entered Al-Kufa to Al-Ashtar and he diverted me to Amir Al-Momineen^{-asws}’.

²⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 23 a

فَلَمَّا رَأَى قَالَ يَا أَخَا الْيَهُودِ إِنَّ عِنْدَنَا عِلْمَ الْبَلَاءِ وَالْمَنَافَا مَا كَانَ أَوْ يَكُونُ أَخْبِرَكَ أَمْ تُخْبِرُنِي بِمَا دَا جِئْتَ فَقُلْتُ بَلْ تُخْبِرُنِي فَقَالَ اخْتَلَسَتْ الْجِئْتُ مَالِكَ بِي الْقُبَّةِ فَمَا تَشَاءُ قُلْتُ إِنْ تَفَضَّلْتَ عَلَيَّ آمَنْتُ بِكَ

When he^{-asws} saw me he^{-asws} said: 'O brother Jew! With us^{-asws} there is knowledge of the afflictions and deaths, what has happened or will be happening. Shall I^{-asws} inform you or will you inform me^{-asws} with what you have come for?' I said, 'But, you^{-asws} inform me'. He^{-asws} said: 'You were stolen from by the Jinn. Your wealth is in the dome, so what is your desire'. I said, 'If you^{-asws} could assist me, I shall believe in you^{-asws}'.

فَانْطَلَقَ مَعِيَ حَتَّى إِذَا أَتَى الْقُبَّةَ صَلَّى رَكَعَتَيْنِ وَ دَعَا بِدُعَاءٍ وَ قَرَأَ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَ نَحَاسٌ فَلَا تَنْتَصِرَانِ الْآيَةُ ثُمَّ قَالَ يَا عُبيدَ اللَّهِ مَا هَذَا الْعَبَثُ وَ اللَّهُ مَا عَلَى هَذَا بَايَعْتُمُونِي وَ عَاهَدْتُمُونِي يَا مَعْشَرَ الْجِئْنَ

He^{-asws} went with me until when he^{-asws} came to the dome, he^{-asws} prayed two Cycles Salat and supplicated with a supplication, and recited: **Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35]** – the Verse. Then he^{-asws} said: 'O Ubeydullah! What is this tampering? By Allah^{-azwj}! It was not upon this that you had pledged allegiance to me^{-asws} and covenanted with me^{-asws}, O community of Jinn!'

فَرَأَيْتُ مَالِي يُخْرِجُ مِنَ الْقُبَّةِ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ ثُمَّ إِنِّي لَمَّا قَدِمْتُ الْآنَ وَجَدْتُهُ مَقْتُولًا.

I saw my wealth (donkey) come from the dome. I said, 'I testify there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}, and I testify that Ali^{-asws} is Guardian of Allah^{-azwj}'. Then, when I have arrived here, I found him^{-asws} to have been killed".²⁷⁵

كِتَابُ هَوَاتِفِ الْجِئْنَ مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِيهِ قَالَ حَدَّثَنِي سَلْمَانُ الْفَارِسِيُّ فِي حَبْرٍ حُكْمًا مَعَ رَسُولِ اللَّهِ ص فِي يَوْمٍ مَطِيرٍ وَ نَحْنُ مُلْتَقِفُونَ نُحُوهُ فَهَتَفَ هَاتِفٌ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ مَنْ أَنْتَ قَالَ عُرْفُطَةُ بْنُ شِمْرَاخٍ أَحَدُ بَنِي نَجَاحٍ قَالَ أَظْهَرَ لَنَا رَحِمَكَ اللَّهُ فِي صُورَتِكَ

The book 'Hawatif Al Jinn' – Muhammad Bin Is'haq, from Yahya Bin Abdullah Bin Al haris, from his father who said,

'It is narrated to me by Salman Al-Farsi^{-ra} in a Hadeeth, 'We were with Rasool-Allah^{-saww} during a rainy day and we were attentive around him^{-saww}. A caller called out, 'The greeting be to you^{-saww}, O Rasool-Allah^{-saww}!' He^{-saww} responded the greeting to him and said: 'Who are you?' He said, 'Urfutat Bin Shamrakh, one of the clans of Najah'. He^{-saww} said: 'Reveal to us in your image'.

قَالَ سَلْمَانُ فَظَهَرَ لَنَا شَيْخٌ أَدَبٌ أَشْعَرُ قَدْ لَبَسَ وَجْهَهُ شَعْرٌ غَلِيظٌ مُتَكَاثِفٌ قَدْ وَاوَاهُ وَ عَيْنَاهُ مَشْفُوقَتَانِ طَوْلًا وَ قُمُهُ فِي صَدْرِهِ فِيهِ أَثْنَابٌ بِأَدِيَّةٍ طَوْلًا وَ أَظْفَارُهُ كَمَخَالِبِ السِّبْيَاعِ

Salman^{-ra} said, 'There appeared to us an old man, hairy, thick hair upon his face, bushy (beard). He had covered it up and his eyes were two long slits, and his mouth in his chest

²⁷⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 23 b

wherein were fangs appearing tall, and his nails were like the claws of the predatory wild animals.

فَقَالَ الشَّيْخُ يَا نَبِيَّ اللَّهِ ابْعَثْ مَعِيَ مَنْ يَدْعُو قَوْمِي إِلَى الْإِسْلَامِ وَأَنَا أُرُدُّهُ إِلَيْكَ سَالِمًا فَقَالَ النَّبِيُّ ص أَتَيْكُمْ يَقُومُ مَعَهُ فَيُبْلَغُ الْجِنَّ عَنِّي وَ لَهُ الْجَنَّةُ فَلَمْ يَقُمْ أَحَدٌ فَقَالَ ثَانِيَةً وَ ثَالِثَةً

The old man said, 'O Prophet^{-saww} of Allah^{-azwj}! Send someone with me who can call my people to Al-Islam, and I shall return him to you safely'. The Prophet^{-saww} said: 'Which one of you will stand with him and deliver to the Jinn on my^{-saww} behalf, and the Paradise would be for him?' But no one stood up. He^{-saww} said it secondly and thirdly.

فَقَالَ عَلِيُّ ع أَنَا يَا رَسُولَ اللَّهِ فَالتَفَتَ النَّبِيُّ ص إِلَى الشَّيْخِ فَقَالَ وَافِنِي إِلَى الْحَرَّةِ فِي هَذِهِ اللَّيْلَةِ أَبْعَثْ مَعَكَ رَجُلًا يَفْصِلُ حُكْمِي وَ يَنْطِقُ بِلِسَانِي وَ يُبْلَغُ الْجِنَّ عَنِّي

Ali^{-asws} said: 'I^{-asws}, O Rasool-Allah^{-saww}! The Prophet^{-saww} turned to the old man and said, 'Meet me to Al-Harrah during this night, I^{-saww} shall send a man with you who will determine my^{-saww} judgment and speak with my^{-saww} tongue and deliver to the Jinn on my^{-saww} behalf'.

قَالَ فَعَابَ الشَّيْخُ ثُمَّ أَتَى فِي اللَّيْلِ وَ هُوَ عَلَى بَعِيرٍ كَالشَّاةِ وَ مَعَهُ بَعِيرٌ آخَرُ كَارْتِقَاعِ الْفَرَسِ فَحَمَلَ النَّبِيُّ ص عَلِيًّا ع وَ حَمَلَنِي خَلْفَهُ وَ عَصَبَ عَيْنِي وَ قَالَ لَا تَفْتَحْ عَيْنَيْكَ حَتَّى تَسْمَعَ عَلِيًّا يُؤَدِّنُ وَ لَا يَرُوعَكَ مَا تَسْمَعُ وَ إِنَّكَ آمِنٌ

He (Salman^{-ra}) said, 'The old man disappeared. Then he came during the night and he was upon a camel like the sheep, and with him was another camel like the raised horse. The Prophet^{-saww} carried Ali^{-asws} upon it and carried me^{-ra} behind him^{-asws} and blindfolded my^{-ra} eyes and said: 'Do not open your^{-ra} eyes until you^{-ra} hear Ali^{-asws} calling out, and do not let what you hear scare you and you^{-ra} will be safe'.

فَتَارَ الْبَعِيرُ فَدَفَعَ سَائِرًا يَدْفُ كَدْفِيفِ النَّعَامِ وَ عَلِيٌّ يَتْلُو الْقُرْآنَ فَسِرْنَا لَيْلَتَنَا حَتَّى إِذَا طَلَعَ الْفَجْرُ أَذَّنَ عَلِيُّ ع وَ أَنَاخَ الْبَعِيرَ وَ قَالَ انْزِلْ يَا سَلْمَانُ فَحَلَلْتُ عَيْنِي وَ نَزَلْتُ فَإِذَا أَرْضٌ قَوْرَاءُ فَأَقَامَ الصَّلَاةَ وَ صَلَّى بِنَا وَ لَمْ أَزَلْ أَسْمَعُ الْحِسَّ حَتَّى إِذَا سَلَّمَ عَلِيُّ ع

The camel travelled, pushing in its travel like the pushing of the ostrich, and Ali^{-asws} was reciting the Quran. We travelled our night until when the dawn emerged, Ali^{-asws} proclaimed Azaan and knelt the camel and said: 'Descend, O Salman^{-ra}!' I^{-ra} untied my^{-ra} eyes and descended, and there was a vast land. He^{-asws} established the Salat and prayed leading us and I^{-ra} did not cease to hear the hiss until Ali^{-asws} performed Salam.

الْتَفَتَ فَإِذَا خَلْقٌ عَظِيمٌ وَ أَقَامَ عَلِيُّ يَسْبِيحُ رَبَّهُ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ قَامَ خَطِيبًا فَخَطَبَهُمْ فَأَعْتَرَضَتْهُ مَرَدَّةٌ مِنْهُمْ فَأَقْبَلَ عَلِيُّ ع فَقَالَ أ بِالْحَقِّ نَكْذِبُونَ وَ عَنِ الْقُرْآنِ تَصْدِفُونَ وَ بآيَاتِ اللَّهِ تُجْحَدُونَ

I^{-ra} turned and there was a large creature, and Ali^{-asws} stood up glorifying his^{-asws} Lord^{-azwj} until the sun emerged. Then he^{-asws} stood to address and preached to them. The renegades from them objected to him^{-asws}. Ali^{-asws} came back and said: 'Is it with the truth you are belying, and hindering from the Quran, and rejecting the Verses of Allah^{-azwj}?'

ثُمَّ رَفَعَ طَرَفَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ بِالْكَلِمَةِ الْعُظْمَى وَ الْأَسْمَاءِ الْحُسْنَى وَ الْعَزَائِمِ الْكُبْرَى وَ الْحَيِّ الْقَيُّومِ وَ مُجِيبِ الْمُوتَى وَ مُمِيتِ الْأَحْيَاءِ وَ رَبِّ الْأَرْضِ وَ السَّمَاءِ يَا حَرَسَةَ الْجِنِّ وَ رَصَدَةَ الشَّيَاطِينِ وَ خُدَّامَ اللَّهِ الشَّرْهَالِيِّينَ وَ دَوِي الْأَرْوَاحِ الطَّاهِرَةِ

Then he^{-asws} raised his^{-asws} eyes towards the sky and said: 'O Allah^{-azwj}! By the mighty Phrase, and the beautiful Name, and the great determinations, and the Living, the Eternal, and Reviver of the dead, and Causer of death to the living, and Lord^{-azwj} of the earth and the sky! O guards of the Jinn and observers of Satans^{-la}, and servants of Allah^{-azwj}, the 'Sharhaleen', and the ones with clean souls!

اهْبِطُوا بِالْجُمُرَةِ الَّتِي لَا تُطْفَأُ وَ الشَّهَابِ الثَّاقِبِ وَ الشُّوَاطِئِ الْمُحْرِقِ وَ النَّحَاسِ الْقَاتِلِ بِ كَهَيْعِصِ وَ الطَّوَاسِينِ وَ الْحَوَامِيمِ وَ يَسَ وَ نَ وَ الْقَلَمِ وَ مَا يَسْطُرُونَ وَ الدَّارِيَاتِ وَ النُّجُومِ إِذَا هَوَى وَ الطُّورِ وَ كِتَابِ مَسْطُورٍ فِي رَقٍّ مَنَشُورٍ وَ الْبَيْتِ الْمَعْمُورِ وَ الْأَقْسَامِ الْعِظَامِ وَ مَوَاقِعِ النُّجُومِ لَمَّا أَسْرَعْتُمْ الْإِنْخِدَارَ إِلَى الْمَرَدَةِ الْمُتَوَلِّعِينَ الْمُتَكَبِّرِينَ الْجَا حِدِينَ آثَارَ رَبِّ الْعَالَمِينَ

Come down with the ember which does not extinguish, and the piercing meteorites, and the incinerating flames, and the killer brass! By **Kaf Ha Ya Ayn Suad [19:1]**, and the 'Al Tawaseen' (Chapters 26, 27 & 28), and 'Al Hawameem' (Chapters 40, 41, 42, 43, 44, 45 & 46), and 'Yaseen' (Surah 36), and **Noon and the Pen, and what they will be writing! [68:1]**, and **By the (winds) scattering [51:1]**, and **(I Swear) by the star when it swoops down [53:1]**, and **(I Swear) by the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3] And the Oft-frequented House [52:4]**, and the swearing of oaths, and places of the stars, when you hastened to roll down to the renegades, the despondent, the arrogant, the rejecters of the traces of Lord^{-azwj} of the world!'

قَالَ سَلْمَانٌ فَأَحْسَسْتُ بِالْأَرْضِ مِنْ تَحْتِي تَرْتَعِدُ وَ سَمِعْتُ فِي الْهَوَاءِ دَوِيًّا شَدِيدًا ثُمَّ نَزَلَتْ نَارٌ مِنَ السَّمَاءِ صَعِقَ كُلُّ مَنْ رَأَاهَا مِنَ الْجِنِّ وَ حَرَّتْ عَلَى وَجُوهِهَا مَغْشِيًّا عَلَيْهَا وَ سَقَطَتْ أَنَا عَلَى وَجْهِهِ فَلَمَّا أَقْبَضْتُ إِذَا دُخَانٌ يَفُورُ مِنَ الْأَرْضِ فَصَاحَ بِيهِمْ عَلِيٌّ عِزَّافَعُوا رُؤُوسَكُمْ فَقَدْ أَهْلَكَ اللَّهُ الظَّالِمِينَ

Salman^{-ra} said, 'I^{-ra} felt the ground under me^{-ra} trembling and I^{-ra} heard a loud roar in the air. Then a fire descended from the sky stunning everyone from the Jinn who saw it and fell upon their faces with unconsciousness upon them, and I^{-ra} fell upon my^{-ra} face. When I^{-ra} awoke there was smoke gushing out from the ground. Ali^{-asws} shouted at them: 'Raise your heads, for Allah^{-azwj} has Destroyed the unjust ones!'

ثُمَّ عَادَ إِلَى خُطْبَتِهِ فَقَالَ يَا مَعْشَرَ الْجِنِّ وَ الشَّيَاطِينِ وَ الْغِيَلَانِ وَ بَنِي شَمْرَاخٍ وَ آلَ نَجَاحٍ وَ سُكَّانَ الْأَجَامِ وَ الرِّمَالِ وَ الْفَقَارِ وَ جَمِيعِ شَيَاطِينِ الْبُلْدَانِ اعْلَمُوا أَنَّ الْأَرْضَ قَدْ مَلِئَتْ عَدْلًا كَمَا كَانَتْ مَمْلُوءَةً جَوْرًا هَذَا هُوَ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ

Then he^{-asws} returned to his^{-asws} sermon. He^{-asws} said: 'O community of Jinn and the Satans^{-la} and the demons, and clan of Shamrakh, and people of Najah, and inhabitants of the jungle, and the desert and the wastelands, and entirety of Satans^{-la} of the cities! Know that the earth has been filled with justice like what it had been filled with tyranny. This, it is the truth: **And what is there after the Truth except for the straying? So how come you are turning away? [10:32]**'.

فَقَالُوا آمَنَّا بِاللَّهِ وَ بِرَسُولِهِ وَ بِرَسُولِ رَسُولِهِ

They said, 'We believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and the messenger of His^{-azwj} Rasool^{as}!'

فَلَمَّا دَخَلْنَا الْمَدِينَةَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع مَاذَا صَنَعْتَ قَالَ أَجَابُوا وَادْعُوا وَفَصَّ عَلَيْهِ خَبْرَهُمْ فَقَالَ ص لَا يَزَالُونَ كَذَلِكَ هَائِلِينَ إِلَى يَوْمِ الْقِيَامَةِ

When we entered Al-Medina, the Prophet^{-saww} said to Ali^{-asws}: 'What is what which you^{-asws} did?' He^{-asws} said: 'They answered and complied', and he^{-asws} narrated the news to him^{-saww}. He^{-saww} said: 'They will not cease to be awed like that up to the Day of Qiyamah'.

وَ أَخَذَ الْبَيْعَةَ عَلَى الْجَنِّ بِوَادِي الْعَقِيقِ بِأَنْ لَا يَظْهَرُوا فِي رِحَالِنَا وَ جَوَادِ الْمُسْلِمِينَ وَ قَضَى مِنْهُ وَ مِنْ رَسُولِ اللَّهِ ص

And he^{-asws} took the allegiance upon the Jinn at the valley of Al-Aqeeq that they will not appear among our belongings and the roads of the Muslims, and he^{-asws} judged from him^{-asws} and from Rasool-Allah^{-saww}.

فَشَكَتِ الْجِنُّ مَا كُلَّهُمْ فَقَالَ أَوْ لَيْسَ قَدْ أُبْحِثَ لَكُمْ النَّبِيلُ وَ الْعِظَامُ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى أَنْ لَا يَسْتَجْمِرَ بِهَا فَقَالَ لَكُمْ ذَلِكَ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّ الشَّمْسَ تَضُرُّ بِأَطْفَالِنَا فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع الشَّمْسَ أَنْ تَرْجِعَ فَرَجَعَتْ وَ أَخَذَ عَلَيْهَا الْعَهْدَ أَنْ لَا تَضُرَّ بِأَوْلَادِ الْمُؤْمِنِينَ مِنَ الْجِنِّ وَ الْإِنْسِ.

The Jinn complained of their consumption. He^{-asws} said: 'Or hasn't the fat (marrow) and the bones been made lawful for you all?' They said, 'O Amir Al-Momineen^{-asws}! Upon a condition that it has not been used as toilet paper'. He^{-asws} said: 'That is for you'. They said, 'O Amir Al-Momineen^{-asws}! The sun tends to harm our children'. So, Amir Al-Momineen^{-asws} ordered the sun to return, so it returned, and he^{-asws} took the pact that it will not harm the children of the Momineen from the Jinn and the human beings".²⁷⁶

24- فض، كتاب الروضة يل، الفضائل لابن شاذان عن علي ع قال: دعاني رسول الله ذات ليلة من الليالي و هي ليلة مذلهم سوداء فقال لي خذ سيفك و مر في جبل أبي قبيس فكل من رأيته على رأسه فاضربه بهذا السيف

The books 'Al Rowza', (and) 'Al Fazaail' of Ibn Shazan,

'From Ali^{-asws} having said: 'One night from the nights Rasool-Allah^{-saww} called me^{-asws}, and it was a pitch-dark night. He^{-saww} said to me^{-asws}: 'Take your^{-asws} sword and go into the mountain of Abu Qubeys, and everyone you^{-asws} see upon its peak, strike him with the sword'.

فَقَصَدْتُ الْجَبَلَ فَلَمَّا عَلَوْتُهُ وَجَدْتُ عَلَيْهِ رَجُلًا أَسْوَدَ هَائِلٍ الْمَنْظَرِ كَأَنَّ عَيْنَيْهِ جَمْرَتَانِ فَهَالَنِي مَنَظَرُهُ فَقَالَ لِي يَا عَلِيُّ قَدْ نَوْتُ إِلَيْهِ وَ ضَرَبْتُهُ بِالسَّيْفِ فَقَطَعْتُهُ نِصْفَيْنِ فَسَمِعْتُ الضَّجِيجَ مِنْ بُيُوتِ مَكَّةَ بِأَجْمَعِهَا

I^{-asws} aimed for the mountain. When I^{-asws} was high upon it I^{-asws} found a black man of formidable appearance upon it, as if his eye were two embers. His appearance terrified me^{-asws}. He said to me^{-asws}, 'O Ali^{-asws}!' So, I^{-asws} went near him and struck him with the sword and cut him into two halves. I^{-asws} heard the clamour from houses of Makkah in their entirety.

²⁷⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 23 c

ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ص وَهُوَ يَنْزِلُ حَدِيثَهُ رَضِيَ اللَّهُ عَنْهَا فَأَخْبَرْتُهُ بِالْخَبْرِ فَقَالَ أَ تَدْرِي مَنْ قَتَلْتَ يَا عَلِيُّ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ قَتَلْتَ اللَّاتَ وَالْعُزَّى وَاللَّهُ لَا عَادَتَ عِدَّتِ بَعْدَهَا أَبَدًا.

Then I^{-asws} came to Rasool-Allah^{-saww} and he^{-saww} was in the house of Khadeeja^{-asws}, may Allah^{-azwj} be Pleased with her^{as}. I^{-asws} informed him^{-saww} the news. He^{-saww} said: 'Do you^{-asws} know whom you^{-asws} have killed?' I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'. He^{-saww} said: 'You^{-asws} killed Al-Laat and Al-Uzza. By Allah^{-azwj}! They will not return to be worshipped after it, ever!'"²⁷⁷

25- فض، كتاب الروضة بل، الفضائل لابن شاذان بالإسناد يرفعه إلى ابن عباس رضي الله عنه قال: صلى بنا رسول الله ص العداة واستند إلى محرابه و الناس حوله منهم المقيدا و حديثه و أبو ذر و سلمان و إذا بأصوات عالية قد ملأت المسامع فعند ذلك قال ص يا حديثه انظر ما الخبر

The books 'Al Rowza', (and) 'Al Fazaail' of Ibn Shazan, by the chain raising it to Ibn Abbas having said,

'Rasool-Allah^{-saww} prayed the morning Salat with us and reclined to his^{-saww} prayer niche, and the people were around him^{-saww}, among them being Al-Miqdad^{-ra}, and Abu Zarr^{-ra}, and Salman^{-ra}, and there was a high voice which had filled the ears. At that, he^{-saww} said: 'O Huzeefa! Look and what the news is'.

قَالَ فَخَرَجْتُ وَإِذَا هُمْ أَرْبَعُونَ رَجُلًا عَلَى رَوَاجِلِهِمْ بِأَيْدِيهِمُ الرِّمَاحَ الْحَظِيَّةَ عَلَى رُءُوسِ الرِّمَاحِ أَسِنَّةٌ مِنَ الْعَقِيقِ الْأَحْمَرِ وَ عَلَى كُلِّ وَاحِدٍ صَرِيَّةٌ مِنَ اللُّؤْلُؤِ وَ عَلَى رُءُوسِهِمْ قَلَانِسٌ مَرْصُوعَةٌ بِالذَّرِّ وَ الْجَوَاهِرِ يَفْقَهُهُمْ عَلَامٌ لَا تَبَاتُ بِعَارِضِيهِ كَأَنَّهُ فَلَقَةُ قَمَرٍ وَ هُمْ يُنَادُونَ الْحِذَارَ الْحِذَارَ الْبِدَارَ الْبِدَارَ إِلَى مُحَمَّدٍ الْمُخْتَارِ الْمُبْعُوثِ فِي الْأَرْضِ

He said, 'I went out and there, they were forty men upon their rides having the spears in their hands dragging on the ground, and the blades of the spears were by their heard, being of red ruby, and upon each one was a variety of pearls, and upon their heads were helmets studded with gems and jewels. A boy was preceding them having no growth (of hair) on his face, as if he were a segment of the full moon, and he was calling out, 'The caution! The caution! The haste! The haste to Muhammad^{-saww}, the Chosen, the Sent in the earth!'

قَالَ حَدِيثُهُ فَأَخْبَرْتُ النَّبِيَّ ص بِذَلِكَ قَالَ يَا حَدِيثُهُ انْطَلِقْ إِلَى حُجْرَةِ كَاشِفِ الْكُرُوبِ وَ عَبْدِ عَلَامِ الْغُيُوبِ وَ اللَّيْثِ الْهَضُورِ وَ اللَّسَانِ الشَّكُورِ وَ الْهَزْبِ الْغُيُورِ وَ الْبَطَلِ الْجَسُورِ وَ الْعَالِمِ الصَّبُورِ الَّذِي حَوَى اسْمُهُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ انْطَلِقْ إِلَى حُجْرَةِ ابْنَتِي فَاطِمَةَ وَ ابْنَتِي بَغْلَهَا عَلِيَّ بْنَ أَبِي طَالِبٍ

Huzeefa said, 'I informed the Prophet^{-saww} with that. He^{-saww} said: 'O Huzeefa! Go to the chamber of the remover of worries, knower of the unseen, and the crushing lion, and the grateful tongue, and the pride-worthy lion, and the daring hero, and the patient scholar, the one whose name is in the Torah, and the Evangel, and the Psalms. Go to my^{-saww} daughter^{-asws} Fatima^{-asws} and come to me^{-saww} with her^{-asws} husband Ali^{-asws} Bin Abu Talib^{-asws}'.

قَالَ فَمَضَيْتُ وَإِذَا بِهِ قَدْ تَلَقَّانِي قَالَ لِي يَا حَدِيثُهُ جِئْتَ لَتَحْبِرَنِي عَنْ قَوْمٍ أَنَا عَلَمٌ بِهِمْ مِنْذُ خُلِقُوا وَ مِنْذُ وُلِدُوا وَ فِي أَيِّ شَيْءٍ جَاءُوا فَقَالَ حَدِيثُهُ فَقُلْتُ زَادَكَ اللَّهُ عِلْمًا وَ فَهَمًا يَا مَوْلَايَ

²⁷⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 24

He said, 'I went and there I was with him having met me (on the way). He^{-asws} said to me: 'O Huzeyfa! You are coming to inform me^{-asws} about a people I^{-asws} am more knowing with them since they were born, and regarding which thing have they come?' Huzeyfa said, 'I said, 'May Allah^{-azwj} Increase you^{-asws} in knowledge and understanding, O my Master!'

ثُمَّ أَقْبَلَ عَ إِلَى الْمَسْجِدِ وَالْقَوْمُ خَائِفُونَ بِالنَّبِيِّ ص فَلَمَّا رَأَوْهُ تَحْضُوا قِيَامًا عَلَى أُقْدَامِهِمْ فَقَالَ لَهُمُ النَّبِيُّ ص كُونُوا عَلَى مَجَالِسِكُمْ فَفَعَلُوا

Then he^{-asws} came to the Masjid and the people had surrounded the Prophet^{-saww}. When they saw him^{-asws}, they got up standing upon their feet. The Prophet^{-saww} said to them: 'Be upon your seats!' So, they sat down.

فَلَمَّا اسْتَقَرَّ بِهِمُ الْمَجْلِسُ قَامَ الْغُلَامُ الْأَمْرَدُ قَائِمًا دُونَ أَصْحَابِهِ وَ قَالَ أَيُّهَا النَّاسُ أَيُّكُمْ الرَّاهِبُ إِذَا انْسَدَلَ اللَّيْلُ الظَّلَامُ أَيُّكُمْ مُكْسِرُ الْأَصْنَامِ أَيُّكُمْ سَائِرُ عَوَازِلِ النَّسَوَانِ أَيُّكُمْ الشَّاكِرُ لِمَا أَوْلَاهُ الْمَنَانُ أَيُّكُمْ الضَّارِبُ يَوْمَ الضَّرْبِ وَ الطَّعَانِ أَيُّكُمْ مُكْسِرُ رُءُوسِ الْفُرْسَانِ أَيُّكُمْ مُحَمَّدٌ مَعْدِنُ الْإِيمَانِ أَيُّكُمْ وَصِيُّهُ الَّذِي يَنْصُرُ بِهِ دِينَهُ عَلَى سَائِرِ الْأَدْيَانِ أَيُّكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ

When the gathering had settled with them, the adolescent boy stood up besides his companions and said, 'O you people! Which one of you is the monk when the dark night falls? Which one of you is breaker of the idols? Which one of you is veiler of the bareness of the women? Which one of you is the grateful to what the Benefactor has Placed him first? Which one of you is the striker on the day of striking and stabbing? Which one of you is breaker of the heads of knights? Which one of you is Muhammad^{-saww}, mine of the Eman? Which one of you is his^{-saww} successor^{-asws} who he^{-saww} is helped with in his^{-saww} religion over rest of the religions? Which one of you is Ali^{-asws} Bin Abu Talib^{-asws}?'

فَعِنْدَ ذَلِكَ قَالَ النَّبِيُّ ص يَا عَلِيُّ أَجِبِ الْغُلَامَ الَّذِي هُوَ فِي وَصْفِهِ غُلَامٌ وَ تُمْ لِحَاجَتِهِ فَعِنْدَ ذَلِكَ قَالَ عَلِيُّ ع اذْنِ مِنِّي يَا غُلَامُ إِنِّي أُعْطِيكَ سُؤْلَكَ وَ الْمَرَامَ وَ أَشْفِي عَليَّكَ الْأَسْقَامَ بِعَوْنِ رَبِّ الْأَنَامِ فَانْطَلِقْ بِحَاجَتِكَ فَأَنَا أَبْلَغُكَ أَمْرِيَّتَكَ لِتَعْلَمَ الْمُسْلِمُونَ أَنِّي سَفِينَةُ النَّجَاةِ وَ عَصَا مُوسَى وَ الْكَلِمَةُ الْكُبْرَى وَ النَّبَأُ الْعَظِيمُ وَ صِرَاطُهُ الْمُسْتَقِيمُ

The Prophet^{-saww} said at that: 'O Ali^{-asws}! Answer the boy who in his description is a boy and stand for his need!' Ali^{-asws} said at that: 'Come near me^{-asws}, O boy! I^{-asws} shall give you what you ask for, and your purpose, and I^{-asws} shall heal the illness for you by the Assistance of Lord^{-azwj} of the people! So, go with your need, for I^{-asws} shall make you reach your wishes for the Muslims to know that I^{-asws} am the ship of salvation, and staff of Musa^{-as}, and the great Phrase, and the mighty News, and the Straight Path'.

فَقَالَ الْغُلَامُ إِنَّ مَعِيَ أَخِي وَ كَانَ مُوَلَّعًا بِالصَّيْدِ فَخَرَجَ فِي بَعْضِ أَيَّامِهِ مُتَّصِدًا فَعَارَضَتْهُ بَقَرَاتٌ وَ خَشِ عَثْرَ فَرَمَى إِحْدَاهُنَّ فَفَتَلَهَا فَفَلَجَ نَصْفَهُ فِي الْوَقْتِ وَ الْحَالِ وَ قَلَّ كَلَامُهُ حَتَّى لَا يُكَلِّمَنَا إِلَّا لِإِيمَاءٍ وَ قَدْ بَلَّغْنَا أَنَّ صَاحِبَكُمْ يَدْفَعُ عَنْهُ مَا يَجِدُهُ فَإِنْ شَفَى صَاحِبَكُمْ عَلَيْنَا أَمْنًا بِهِ

The boy said, 'With me is my brother, and he was fond of hunting. He went out in one of his days to hunt. Ten wild cows presented to him. He shot at one of them and killed it. Half of him got paralysed during the time and the situation, and his speech is little to the extent that he does not speak to us except by gestures, and it has reached us that your^{-asws} companion^{-saww} can repel away from him what he is finding. So, if your companion^{-saww} were to heal his illness, we shall believe in him^{-saww}.

فَنَحْنُ بَنِي النَّجْدَةِ وَ النَّبَاسِ وَ الْقُوَّةِ وَ الْمِرَاسِ وَ لَنَا الذَّهَبُ وَ الْفِضَّةُ وَ الْخَيْلُ وَ الْإِبِلُ وَ الْمَضَارِبُ الْعَالِيَةُ وَ نَحْنُ سَبْعُونَ أَلْفًا بِحُيُولٍ جِيَادٍ وَ سَوَاعِدَ شِدَادٍ وَ نَحْنُ بَقَايَا قَوْمٍ عَادٍ

We are the sons of support, and the prowess, and the strength, and the might, and there is gold for us and silver, and the horses and the camels, and high quality stuff, and we are seventy thousand with cavalry horses, and helping forearms, and we are remainder of the people of Aad’.

فَعِنْدَ ذَلِكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَيُّنَ أَخْوَكَ عَجَّاجُ بْنُ الْحَلَّاحِلِ بْنِ أَبِي الْغَضَبِ بْنِ سَعْدِ بْنِ الْمُقْنِعِ بْنِ عِمْلَاقِ بْنِ ذَهَبِ بْنِ سَعْدِ الْعَادِيِّ فَلَمَّا سَمِعَ الْعُلَامُ نَسَبَهُ قَالَ هَا هُوَ فِي هَوْدَجٍ سَيَّائِي مَعَ جَمَاعَةٍ مِنَّا يَا مَوْلَايَ فَإِنْ شَقِيتَ عَلَيْنَا رَجَعْنَا عَنْ عِبَادَةِ الْأَوْثَانِ وَ اتَّبَعْنَا ابْنَ عَمِّكَ صَاحِبَ الْبُرْدَةِ وَ الْقَضِيبِ وَ الْعَمَامِ

At that, Amir Al-Momineen^{asws} said: ‘Where is your brother Ajaj Bin Al-Halahil Bin Abu Al-Gazab Bin Sa’ad Bin Al-Muqnie Bin Imlaq Bin Zahab Bin Sa’ad Al-Ady?’ When the boy heard his lineage he said, ‘Here he is in the carriage. He shall be coming with a group from us, O my Master^{asws}! If you^{asws} were to cure his illness, we shall return from worshipping the idols and follow the son^{saww} of your^{asws} uncle^{as}, one with the cloak and the staff and the cloud’.

قَالَ فَبَيْنَمَا هُمُ فِي الْكَلَامِ إِذَا قَدْ أَقْبَلَتْ عَجُوزٌ فَوْقَ جَمَلٍ عَلَيْهِ حَمِيلٌ قَدْ أَبْرَكْتُهُ بِنَابِ الْمُصْطَفَى قَالَ الْعُلَامُ جَاءَ أَخِي يَا فَتَى فَتَنَهَضَ أَمِيرُ الْمُؤْمِنِينَ عَ وَ دَنَا مِنَ الْمَحْمِلِ وَ إِذَا فِيهِ غُلَامٌ لَهُ وَجْهٌ صَبِيحٌ فَفَتَحَ عَيْنَيْهِ فَتَنَظَّرَ إِلَى وَجْهِ عَلِيٍّ عَ فَبَكَى وَ قَالَ بِلِسَانٍ ضَعِيفٍ وَ قَلْبٍ حَزِينٍ إِلَيْكُمْ الْمُشْتَكَى وَ الْمُتَلَجَّى يَا أَهْلَ بَيْتِ النَّبُوَّةِ

He (the narrator) said, ‘While they were talking when a disabled man came sitting above a camel. Upon it was a carriage. He had knelt it at the door of Al-Mustafa^{saww}. The boy said, ‘My brother has come, O youth!’ Amir Al-Momineen^{asws} got up and went near the carriage, and therein was a boy having a radiant face for him. He opened his eyes and looked at the face of Ali^{asws} and cried, and said in a weak voice and grief-stricken heart, ‘To you^{asws} I bring my complain and my recourse, O People^{asws} of the Household of the Prophet-hood’.

فَقَالَ لَهُ عَلِيٌّ عَ لَا بَأْسَ عَلَيْكَ بَعْدَ الْيَوْمِ ثُمَّ نَادَى أَتُهَا النَّاسُ اخْرُجُوا هَذِهِ اللَّيْلَةَ إِلَى الْبَقِيعِ سَتَرَوْنَ مِنْ عَلِيٍّ عَجَبًا

Ali^{asws} said to him: ‘There will be no problems upon you after today’. Then he^{asws} called out: ‘O you people! Come out this night to Al-Baqie, you shall be seeing a wonder from Ali^{asws}!’

قَالَ حَدِيثُهُ بُنِ الْيَمَانِ فَاجْتَمَعَ النَّاسُ مِنَ الْعَصْرِ بِالْبَقِيعِ إِلَى أَنْ هَذَا اللَّيْلُ ثُمَّ خَرَجَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ عَ وَ مَعَهُ ذُو الْقَفَّارِ فَقَالَ اتَّبِعُونِي حَتَّى أُرِيَكُمْ عَجَبًا فَتَبِعُوهُ فَإِذَا هُوَ بِنَارَيْنِ مُتَفَرِّقَةٍ نَارٌ كَثِيرَةٌ وَ نَارٌ قَلِيلَةٌ فَدَخَلَ فِي النَّارِ الْقَلِيلَةِ فَأَقْبَلَهَا عَلَى النَّارِ الْكَثِيرَةِ

Huzeyfa Bin Al-Yamani said, ‘The people gathered from Al-Asr (late afternoon) at Al-Baqie up to calmness of the night. Then Amir Al-Momineen^{asws} came out to them and with him was Zulfiqar (sword). He^{asws} said: ‘Follow me^{asws} until I^{asws} show you a wonder!’ They followed him and there he^{asws} was with two separate fires, a large fire, and a small fire. He^{asws} entered the small fire and faced it towards the large fire.

قَالَ حَدِيثُهُ فَسَمِعْتُ زُهَيْرَةَ كَرْجَمَةَ الرُّغْدِ وَ قَدْ قَلَبَ النَّارَ بَعْضَهَا فِي بَعْضٍ ثُمَّ دَخَلَ فِيهَا وَ نَحْنُ بِالْبُعْدِ مِنْهُ وَ قَدْ تَدَاخَلْنَا الرُّغْبُ مِنْ كَثَرَةِ الرُّجْمَةِ وَ نَحْنُ نَنْتَظِرُ مَا يُصْنَعُ بِالنَّارِ فَلَمْ يَزَلْ كَذَلِكَ إِلَى أَنْ أَسْفَرَ الصَّبَاحُ ثُمَّ حَمَدَتِ النَّارُ فَطَلَعَ مِنْهَا وَ قَدْ كُنَّا آيِسْنَا مِنْهُ

Huzeyfa said, 'I heard rumble like the rumbling of thunder, and the fire had transferred into each other. Then he^{-asws} entered it and we were at a distance from him^{-asws}, and the dread had entered us from the frequency of the rumbling, and we were waiting (to see) what he^{-asws} would be doing with the fire. He^{-asws} did not cease to be like that until the morning light. Then the fire froze and he^{-asws} emerged from it, and we had despaired from him^{-asws}.

فَوَصَلَ إِلَيْنَا وَبِيَدِهِ رَأْسٌ فِيهِ ذُرْوَةٌ لَهُ أَحَدَ عَشَرَ إصْبَعاً وَ لَهُ عَيْنٌ وَاحِدَةٌ فِي جَبْهَتِهِ وَ هُوَ مَاسِكٌ بِشَعْرِهِ وَ لَهُ شَعْرٌ كَالدُّبِّ فَقُلْنَا لَهُ أَعَانَ اللَّهُ عَلَيْكَ ثُمَّ أَتَى بِهِ إِلَى الْمَحْفَلِ الَّذِي فِيهِ الْعَلَامُ وَ قَالَ قُمْ يَا غُلَامُ اللَّهُ يَأْذَنُ اللَّهُ فَمَا بَقِيَ عَلَيْكَ بَأْسٌ

He^{-asws} arrived to us and in his^{-asws} hand was a head and in its peak were eleven fingers, and it had one eye for it in his forehead, and he^{-asws} was holding it by its hair, and for it there was hair like the bear. We said to him^{-asws}, 'May the Assistance of Allah^{-azwj} be for you^{-asws}!' Then he^{-asws} came with it to the gathering in which was the (paralysed) boy and said: 'Arise, by the Permission of Allah^{-azwj}, O boy, for there does not remain any problem upon you!'

فَنَهَضَ الْعُلَامُ وَ يَدَاهُ صَحِيحَتَانِ وَ رِجْلَاهُ سَلِيمَتَانِ فَانْكَبَّ عَلَى رِجْلِ الْإِمَامِ يُقَبِّلُهَا وَ هُوَ يَقُولُ مُدَّ يَدَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ عَلِيُّ وَلِيُّ اللَّهِ وَ نَاصِرُ دِينِهِ ثُمَّ أَسْلَمَ الْقَوْمُ الَّذِينَ كَانُوا مَعَهُ

The boy got up and his hands and his feet were healthy, sound. He devoted to the leg of the Imam^{-asws}, kissing it, and he was saying, 'Extend your hand, for I testify there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and you^{-asws} Ali^{-asws}, are guardian^{-asws} of Allah^{-azwj} and helper of His^{-azwj} religion'. Then the people became Muslims, those who were with him.

قَالَ وَ بَقِيَ النَّاسُ مُتَحَيْرِينَ قَدْ بُهِتُوا لَمَّا رَأَوْا الرَّأْسَ وَ خِلْقَتَهُ فَالْتَفَتَ إِلَيْهِمْ عَلِيٌّ ع وَ قَالَ أَيُّهَا النَّاسُ هَذَا رَأْسُ عَمْرٍو بْنِ الْأَخِيلِ بْنِ لَاقِسِ بْنِ إِبْلِيسَ اللَّعِينِ كَانَ فِي اثْنَيْ عَشَرَ أَلْفَ قَبِيلٍ مِنَ الْجِنِّ وَ هُوَ الَّذِي فَعَلَ بِالْعُلَامِ مَا شَاهَدْتُمُوهُ

He (the narrator) said, 'And the people remained mystified having had paled, when they saw the head and its appearance. Ali^{-asws} turned towards them and said: 'O you people! This is the head of Amro Bin Al-Akhey Bin Laqis son of Iblees^{-la}, the accursed. He was among legion of twelve thousand from the Jinn, and he is the one did with the boy what you have witnessed.

فَصَرَّيْتُهُمْ بِسَيْفِي هَذَا وَ قَاتَلْتُهُمْ بِقَلْبِي هَذَا فَمَاتُوا كُلُّهُمْ بِالْأَسْمِ الْأَعْظَمِ الَّذِي كَانَ عَلَى عَصَا مُوسَى الَّذِي ضَرَبَ بِهَا الْبَحْرَ فَانْقَلَقَ اثْنَا عَشَرَ فَرَقاً فَاعْتَصَمُوا بِطَاعَةِ اللَّهِ وَ طَاعَةِ رَسُولِهِ تَرْتُدُّوهُ.

I^{-asws} struck them with this sword of mine and fought them by this heart of mine^{-asws}, and they did, all of them, by the Magnificent Name which was upon the staff of Musa^{-as} by which he^{-as} struck at the sea and they split into twelve sects. So, hold fast with the obedience of Allah^{-azwj} and obedience of His^{-azwj} Rasool^{-saww}, you will be guided!"²⁷⁸

26- إِرْشَادُ الْقُلُوبِ، بِالْإِسْنَادِ إِلَى أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ قَالَ دَخَلْتُ الْمَسْجِدَ الْأَعْظَمَ بِالْكُوفَةِ فَإِذَا أَنَا بِشَيْخٍ أَبْيَضَ الرَّأْسَ وَ اللَّحْيَةَ لَا أَعْرِفُهُ مُسْتَبِيداً إِلَى أَسْطُوَانَةٍ وَ هُوَ يَبْكِي وَ دُمُوعُهُ تَسِيلُ عَلَى خَدَّيْهِ فَقُلْتُ يَا شَيْخُ مَا يُبْكِيكَ

²⁷⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 83 H 25

(The book) 'Irshad Al Quloob', by the chain to Abu Hamza Al Sumali, from Abu Is'haq Al Sabie who said,

'I entered the great Masjid at Al-Kufa and there I was with an old man of white hair and beard. I did not recognise him. He was leaning to its pillar and he was weeping, and his tears were flowing upon his cheeks. I said, 'O sheykh! What makes you cry?'

فَقَالَ لِي أَتَى عَلَيَّ نَيْفٌ وَ مِائَةُ سَنَةٍ لَمْ أَرْ فِيهَا عَدْلًا وَ لَا حَقًّا وَ لَا عِلْمًا ظَاهِرًا إِلَّا سَاعَتَيْنِ مِنْ لَيْلٍ وَ سَاعَتَيْنِ مِنْ نَهَارٍ وَ أَنَا أَبْكِي لِذَلِكَ فَقُلْتُ وَ مَا تِلْكَ السَّاعَةُ وَ اللَّيْلَةُ وَ الْيَوْمُ الَّذِي رَأَيْتَ فِيهِ الْعَدْلَ

He said to me, 'More than one hundred years have come upon me, I have not seen any justice during these, nor any right, nor apparent knowledge except for two hours from a night, and two hours from a day, and I am weeping to that'. I said, 'And what is that time, and the night and the day in which you saw the justice?'

قَالَ لِي رَجُلٌ مِنَ الْيَهُودِ وَ كَانَ لِي صَنِيعَةٌ بِنَاحِيَةِ سُورَاءَ وَ كَانَ لَنَا جَارٌ فِي الضَّبْعَةِ مِنْ أَهْلِ الْكُوفَةِ يُقَالُ لَهُ الْحَارِثُ الْأَعْوَرُ الْهُمْدَانِيُّ وَ كَانَ رَجُلًا مُصَابَ الْعَيْنِ وَ كَانَ لِي صَدِيقًا وَ خَلِيطًا وَ إِنِّي دَخَلْتُ الْكُوفَةَ يَوْمًا مِنَ الْأَيَّامِ وَ مَعِيَ طَعَامٌ عَلَى أَحْمِرَةٍ لِي أُرِيدُ بَيْعَهَا بِالْكُوفَةِ

He said, 'I am a man from the Jews and there was an estate for me in the area of Sowra'a, and there was a neighbour for us in the estate from the people of Al-Kufa called Al-Haris Al-Awr Al-Hamdani, and he was a man of afflicted eyes, and there was a friend for me, a mingler. And one day from the days I entered Al-Kufa and there was some food with me upon a donkey of mine, I wanted to sell it at Al-Kufa.

فَبَيْنَمَا أَنَا أُسَوِّقُ الْأَحْمِرَةَ وَ قَدْ صِرْتُ فِي مَسْبِخَةِ الْكُوفَةِ وَ ذَلِكَ بَعْدَ عِشَاءِ الْآخِرَةِ فَانْتَفَدْتُ حَمِيرِي فَكَأَنَّ الْأَرْضَ ابْتَلَعَتْهَا أَوْ السَّمَاءُ تَنَاوَلَتْهَا وَ كَأَنَّ الْجِنَّ اخْتَطَفَتْهَا وَ طَلَبْتُهَا يَمِينًا وَ شِمَالًا فَلَمْ أَجِدْهَا فَاتَيْتُ مَنْزِلَ الْحَارِثِ الْهُمْدَانِيِّ مِنْ سَاعَتِي أَشْكُو إِلَيْهِ مَا أَصَابَنِي وَ أَخْبَرْتُهُ بِالْحَبْرِ

While I was ushering the donkey, and had come into salty land of Al-Kufa, and that was after the last Isha, I lost my donkey, and it was as if the ground had swallowed it or the sky had grabbed it, and as if the Jinn had kidnapped it, and I searched right and left but could not find it. I came to the house of Al-Haris Al-Hamdani at that time to complain to him of what had afflicted me, and I informed him with the news.

فَقَالَ انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع حَتَّى نُخْبِرَهُ فَانْطَلَقْنَا إِلَيْهِ فَأَخْبَرْتُهُ الْخَبَرَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَارِثِ انْصَرِفْ إِلَى مَنْزِلِكَ وَ خَلِّنِي وَ الْيَهُودِيَّ فَإِنَّا ضَامِنٌ لِحَمِيرِهِ وَ طَعَامِهِ حَتَّى أُرَدَّهَا لَهُ

He said, 'Come with us to Amir Al-Momineen^{-asws} until we inform him'. We went to him^{-asws} and informed him^{-asws} the news. Amir Al-Momineen^{-asws} said to Al-Haris: 'Go to your house and leave me^{-asws} and the Jew alone, for I^{-asws} am responsible for his donkey and his foodstuff, until I return it to him'.

فَمَضَى الْحَارِثُ إِلَى مَنْزِلِهِ وَ أَخَذَ أَمِيرُ الْمُؤْمِنِينَ ع بِيَدِي حَتَّى أَتَيْنَا الْمَوْضِعَ الَّذِي افْتَقَدْتُ حَمِيرِي وَ طَعَامِي فَحَوَّلَ وَجْهَهُ عَنِّي وَ حَرَّكَ شَفَتَيْهِ وَ لِسَانَهُ بِكَلَامٍ لَمْ أَفْهَمْهُ ثُمَّ رَفَعَ رَأْسَهُ فَسَمِعْتُهُ يَقُولُ وَ اللَّهُ مَا عَلَى هَذَا بَايَعْتُمُونِي يَا مَعْشَرَ الْجِنِّ وَ الْإِنَّمِ اللَّهُ لَعَنَ لَمْ تَرُدُّوْا عَلَيَّ الْيَهُودِيَّ حَمِيرَهُ وَ طَعَامَهُ لِأَنْقَضَ عَهْدَكُمْ وَ لَأُجَاهِدَنَّكُمْ فِي اللَّهِ حَقَّ جِهَادِهِ

Al-Haris went to his house, and Amir Al-Momineen^{-asws} held my hand until we came to the place at which I had lost my donkey and my foodstuff. He^{-asws} turned his^{-asws} face away from me and moved his^{-asws} lips and his^{-asws} tongue with a speech I could not understand it. Then he^{-asws} raised his^{-asws} head and I heard him^{-asws} saying: 'By Allah^{-azwj}! It was not upon this that you had pledged allegiance to me^{-asws}, O community of Jinn! And I^{-asws} swear by Allah^{-azwj}, if you do not return to the Jew his donkey and his foodstuff, I^{-asws} shall break your pact and fight against you all for the Sake of Allah^{-azwj} as is the right of Jihad!'

قَالَ فَوَ اللَّهِ مَا فَرَعَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ كَلَامِهِ حَتَّى رَأَيْتُ حَمِيرِي وَ طَعَامِي بَيْنَ يَدَيَّ ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اخْتَرْتُ يَا يَهُودِي إِخَذَى خَصَلَتَيْنِ إِيَّاهُ أَنْ تَسْوَاقَ حَمِيرِكَ وَ احْتُثَّهَا عَلَيْكَ أَوْ أُسَوِّفُهَا أَنَا وَ تَحْتُثُّهَا عَلَيَّ أَنْتَ

He (the narrator) said, 'By Allah^{-azwj}! Amir Al-Momineen^{-asws} had not finished from his^{-asws} speech until I saw my donkey and my foodstuff in front of me. Then Amir Al-Momineen^{-asws} said: 'Choose, O Jews, one of the two characteristics. Either you usher your donkey I urge it to you, or I^{-asws} usher it and you urge it to me^{-asws}'.

قَالَ قُلْتُ بَلْ أُسَوِّفُهَا وَ أَنَا أَقْوَى عَلَى حَتِّهَا وَ تَقْدَمُ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ ع أَمَامَهَا إِلَى الرَّحْبَةِ فَقَالَ يَا يَهُودِي إِنَّ عَلَيْكَ بَقِيَّةً مِنَ اللَّيْلِ فَاحْفَظْ حَمِيرَكَ حَتَّى تُصْبِحَ وَ خُطَّ أَنْتَ عَنْهَا أَوْ أَحُطُّ أَنَا عَنْهَا وَ تَحْفَظُ أَنْتَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ ع أَنَا قَوِيٌّ عَلَى حَطِّهَا وَ أَنْتَ عَلَى حِفْظِهَا حَتَّى يَطْلُعَ الْفَجْرُ

He (the narrator) said, 'I said, 'But, I shall usher it and I am strong enough upon urging it, and you^{-asws} go ahead in front of it, O Amir Al-Momineen^{-asws}, to Al-Rahba'. He^{-asws} said: 'O Jew! Upon you is a remainder of the night, so protect your donkey until morning, and you sit with it or I^{-asws} sit with it and you protect'. I said, 'O Amir Al-Momineen^{-asws}! I am strong enough upon sitting with it, and you^{-asws} upon protecting it until the dawn emerges'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع خَلِّني وَ إِيَّاهَا وَ تَمَّ أَنْتَ حَتَّى يَطْلُعَ الْفَجْرُ فَلَمَّا طَلَعَ الْفَجْرُ انْتَبَهْتُ فَقَالَ قُمْ قَدْ طَلَعَ الْفَجْرُ فَاحْفَظْ حَمِيرَكَ وَ لَيْسَ عَلَيْكَ بَأْسٌ وَ لَا تَعْمَلْ عَنْهَا حَتَّى أَعُودَ إِلَيْكَ إِنْ شَاءَ اللَّهُ تَعَالَى

Amir Al-Momineen^{-asws} said: 'Leave me^{-asws} and it, and you sleep until the dawn emerges'. So, when the dawn emerged, I woke up. He^{-asws} said: 'Arise, the dawn has emerged, and protect your donkey and there should be no problem upon you, and do not be heedless from it until I^{-asws} come back to you, if Allah^{-azwj} Exalted so Desires'.

ثُمَّ انْطَلَقَ أَمِيرُ الْمُؤْمِنِينَ ع فَصَلَّى بِالنَّاسِ الصُّبْحَ فَلَمَّا طَلَعَتِ الشَّمْسُ أَتَانِي وَ قَالَ افْتَحْ بِرُكَّ عَلَى بَرَكََةِ اللَّهِ تَعَالَى وَ سَعِّرْ طَعَامَكَ فَفَعَلْتُ ثُمَّ قَالَ اخْتَرْ مِنِّي خَصْلَةً مِنْ خَصَلَتَيْنِ إِيَّاهُ أَنْ أُبِيعَ أَنَا وَ تَسْتَوِي أَنْتَ الثَّمَنُ أَوْ تُبِيعَ أَنْتَ وَ أُسْتَوِي أَنَا لَكَ الثَّمَنُ فَقُلْتُ بَلْ أُبِيعُ أَنَا وَ تَسْتَوِي أَنْتَ الثَّمَنُ فَقَالَ أَفْعَلْ

Then Amir Al-Momineen^{-asws} went and prayed Salat with the morning Salat with the people. When the sun emerged, he^{-asws} came to me and said: 'Open your wheat upon the Blessings of Allah^{-azwj} the Exalted and price your foodstuff'. I did not. Then he^{-asws} said: 'Choose from me^{-asws}, a characteristic from two characteristics. Either I^{-asws} sell and you be sufficed of the price, or you sell and I^{-asws} shall suffice the price for you'. I said, 'But, I shall sell and you^{-asws} suffice the price'. He^{-asws} said: 'Do so!'

فَلَمَّا فَرَغْتُ مِنْ بَيْعِي سَلَّمَ إِلَيَّ الثَّمَنُ وَ قَالَ لِي لَكَ حَاجَةٌ فَقُلْتُ نَعَمْ أُرِيدُ أَذْخُلُ السُّوقَ فِي شِرَاءِ خَوَائِجٍ قَالَ فَانْطَلِقْ حَتَّى أُعِينَكَ فَإِنَّكَ ذِمِّي فَلَمْ يَزَلْ مَعِيَ حَتَّى فَرَغْتُ مِنْ خَوَائِجِي ثُمَّ وَدَّعَنِي

When I was free from my sale, he^{-asws} submitted the price to me and said to me: 'Is there a need for you?' I said, 'Yes, I want to enter the market in buying needed things'. He^{-asws} said: 'Let us go until I^{-asws} assist you, for you are in my^{-asws} responsibility'. He^{-asws} did not cease to be with me until I was free from my (buying) needs, then he^{-asws} bade me farewell.

فَقُلْتُ عِنْدَ الْفَرَاغِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ عَلِيمٌ هَذِهِ الْأُمَّةِ وَخَلِيفَةُ رَسُولِ اللَّهِ ص عَلَى الْجِنِّ وَالْإِنْسِ فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ خَيْرَ الْجَزَاءِ

I said at that, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for him, and that Muhammad is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and I testify that you^{-asws} are the most learned of this community and caliph of Rasool-Allah^{-azwj} upon the Jinn and the humans. So, may Allah^{-azwj} Recompense you^{-asws} a goodly Recompense on behalf of Al-Islam'.

ثُمَّ انْطَلَقْتُ إِلَى ضَمْعَتِي فَأَقَمْتُ بِهَا شَهْرًا وَنَحْوَ ذَلِكَ فَاشْتَقْتُ إِلَى رُؤْيَيْهِ فَقَدِمْتُ وَسَأَلْتُ عَنْهُ فَقِيلَ قَدْ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع فَاسْتَرْجَعْتُ وَصَلَّيْتُ عَلَيْهِ صَلَاةً كَثِيرَةً وَكُلْتُ عِنْدَ فِرَاقِي ذَهَبَ الْعِلْمُ

Then I went to my estate and stayed at it for months, and approximate to that. Then, I yearned to see him^{-asws}, so I arrived (at Al-Kufa) and asked about him^{-asws}. It was said, 'Amir Al-Momineen^{-asws} has been killed'. I said, 'We are from Allah^{-azwj} and are returning to Him^{-azwj}', and I prayed a lot of Salat upon him^{-asws}, and I said during my separation: 'The knowledge has gone'.

وَكَانَ أَوَّلَ عَذَلٍ رَأَيْتُهُ مِنْهُ تِلْكَ اللَّيْلَةَ وَآخِرَ عَذَلٍ رَأَيْتُهُ مِنْهُ فِي ذَلِكَ الْيَوْمِ فَمَا لِي لَا أَبْكِي وَكَانَ هَذَا مِنْ دَلَالِيهِ ع.

And it was the first justice I had seen from him^{-asws} in that night and the last justice I had seen from him^{-asws} in that day. So, why should I not cry, and this was from his^{-asws} evidence?"²⁷⁹

27- ختص، الإختصاص القاسم بن محمد الهمداني عن إبراهيم بن محمد بن أحمد بن إبراهيم الكوفي عن أبي الحسين يحيى بن محمد الفارسي عن أبيه عن أبي عبد الله عن أبيه عن أمير المؤمنين ع قال: خرجت ذات يوم إلى ظهر الكوفة وبيدي قنبر فقلت له يا قنبر ترى ما أرى فقال قد ضوأ الله لك يا أمير المؤمنين ع ما عمي عنه بصري

(The book) 'Al Ikhtisas' – Al Qasim Bin Muhammad Al Hamdani, from Ibrahim Bin Muhammad Bin Ahmad Bin Ibrahim Al Kufy, from Abu Al-Husayn Yahya Bin Muhammad Al Farsi, from his father,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws} having said: 'One day I^{-asws} went out to the outback of Al-Kufa and Qanbar was in front of me^{-asws}. I^{-asws} said to him: 'O Qanbar! Do you see what I^{-asws} see?' He said, 'Allah^{-azwj} has Illuminated for you^{-asws}, O Amir Al-Momineen^{-asws}, what He^{-azwj} had Blinded my sight from it'.

فَقُلْتُ يَا أَصْحَابَنَا تَرَوْنَ مَا أَرَى فَقَالُوا لَا قَدْ ضَوَّأَ اللَّهُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَمَا عَمِيَ عَنْهُ أَبْصَارُنَا فَقُلْتُ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ السَّمَةَ لَتَرَوْنَهُ كَمَا أَرَاهُ وَ لَتَسْمَعُنَّ كَلَامَهُ كَمَا أَسْمَعُ

I^{-asws} said: 'O our companions! Are you seeing what I^{-asws} see?' They said, 'No, O Amir Al-Momineen^{-asws}! Allah^{-azwj} has Illuminated for you what He^{-azwj} has Blinded our sights from it'.

²⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 26

I-asws said: 'By the One-azwj Who Split the seed and Formed the person! You will see it like what I-asws shall see, and you will hear its speech like what I-asws shall hear!'

فَمَا لَبِثْنَا أَنْ طَلَعَ شَيْخٌ عَظِيمُ الْهَامَةِ مَدِيدُ الْقَامَةِ لَهُ عَيْنَانِ بِالطُّوْلِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقُلْتُ مِنْ أَيْنَ أَقْبَلْتَ يَا لَعِينُ
قَالَ مِنَ الْأَثَامِ فَقُلْتُ وَ أَيْنَ تُرِيدُ قَالَ الْأَثَامَ

We did not wait long until an old man of large body and tall stature, having long eyes for it, emerged. He said, 'The greeting be unto you-asws, O Amir Al-Momineen-asws, and Mercy of Allah-azwj and His-azwj Blessings'. I-asws said: 'Where are you coming from, O accursed?' He-la said, 'From the sins'. I-asws said: 'And where are you-la intending?' He-la said: 'The sins'.

فَقُلْتُ بِئْسَ الشَّيْخُ أَنْتَ فَقَالَ لِمَ تَقُولُ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ قَوْلَ اللَّهِ لِأَحَدٍ ثَلَاثَ بَحْدِيثٍ عَنِّي عَنِ اللَّهِ عَزَّ وَ جَلَّ مَا بَيْنَنَا ثَالِثٌ فَقُلْتُ يَا لَعِينُ عَنْكَ عَنِ اللَّهِ
مَا بَيْنَكُمَا ثَالِثٌ

I-asws said: 'You are an evil old man!' He-la said, 'And why are you-asws saying this, O Amir Al-Momineen-asws? By Allah-azwj! I-la shall narrate to you-asws a Hadeeth from me-la, from Allah-azwj Mighty and Majestic, there not being anything between us'. I-asws said, 'O accursed! From you-la, from Allah-azwj, there not being a third between you two?'

قَالَ نَعَمْ إِنَّهُ لَمَّا هَبَطْتُ بِخَطِيئَتِي إِلَى السَّمَاءِ الرَّابِعَةِ نَادَيْتُ إِلَهِي وَ سَيِّدِي مَا أَحْسَبُكَ خَلَقْتَ خَلْقًا هُوَ أَشَقُّ مِنِّي فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيَّ بَلَى قَدْ
خَلَقْتَ مَنْ هُوَ أَشَقُّ مِنْكَ فَأَنْطَلِقُ إِلَى مَالِكٍ يُرِيكُهُ

He-la said, 'Yes. When I-la had to come down to the fourth sky due to my-la mistake, my-la God-azwj and my-la Master-azwj Called out to me-la when I-la did not reckon that any creature had been Created being more wretched than me-la, so Allah-azwj Blessed and Exalted Revealed to me-la: 'Yes, I-azwj have Created one who is more wretched than you-la! Go to Maalik (keeper of Hell), he will show him to you-la!'

فَأَنْطَلَقْتُ إِلَى مَالِكٍ وَ قُلْتُ السَّلَامُ يُغْفَرُ عَلَيْكَ السَّلَامُ وَ يَقُولُ أَرِنِي مَنْ هُوَ أَشَقُّ مِنِّي فَأَنْطَلِقُ بِِي مَالِكُ إِلَى النَّارِ فَرَفَعَ الطَّبَقَ الْأَعْلَى فَخَرَجَتْ نَارٌ سَوْدَاءُ
ظَنَنْتُ أَنَّهَا قَدْ أَكَلَتْنِي وَ أَكَلْتُ مَالِكًا فَقَالَ لَهَا اهْدِيْنِي فَهَدَانَتْ

I-la went to Maalik and said, 'The Salaam (Allah-azwj) Conveys the Greetings to you and Says to show me-la one who is more wretched than me-la!' Maalik went with me to the Fire and raised the top covering. A dark fire came out, I-la thought it would consume me-la and consume Maalik. He said to it, 'Calm down!' So, it calmed down.

ثُمَّ انْطَلَقَ مِنْهُ إِلَى الطَّبَقِ الثَّانِي فَخَرَجَتْ نَارٌ هِيَ أَشَدُّ مِنْ تِلْكَ سَوْدَاءُ وَ أَشَدُّ حَرًّا فَقَالَ لَهَا اخْمَدِي فَخَمَدَتْ إِلَى أَنْ انْطَلَقَ بِِي إِلَى السَّابِعِ وَ كُلُّ نَارٍ تَخْرُجُ
مِنْ طَبَقٍ فِيهَا أَشَدُّ مِنَ الْأُولَى فَخَرَجَتْ نَارٌ ظَنَنْتُ أَنَّهَا قَدْ أَكَلَتْنِي وَ أَكَلْتُ مَالِكًا وَ جَمِيعَ مَا خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ

Then he went from it to the second covering. A flame came out which was more intense than that black one, and more intensely hotter. He said to it, 'Subside!' It subsided, until he went with me-la to the seventh, and each flame coming out from a covering was severer than the former. A fire came out, I-la thought it would consume me-la and consume Maalik and entirety of whatever Allah-azwj Mighty and Majestic had Created.

فَوَضَعْتُ يَدَيَّ عَلَى عَيْنَيَّ وَ قُلْتُ مَرْهَا يَا مَالِكُ تَخْمُدُ وَ إِلَّا خَدْتُ فَقَالَ إِنَّكَ لَنْ تَخْمُدَ إِلَى الْوَقْتِ الْمَعْلُومِ فَأَمَرَهَا فَخَمَدَتْ

I^{-la} placed my^{-la} hands upon my^{-la} eyes and said, 'Order it, O Maalik, to subside, otherwise I^{-la} will die!' He said, 'You^{-la} will never die up to the known time'. He ordered it and it subsided.

فَرَأَيْتُ رَجُلَيْنِ فِي أَعْنَاقِهِمَا سَلْسِلُ الْبَيْرَانِ مُعْلَقَيْنِ بِهَا إِلَى فَوْقُ وَ عَلَى رُءُوسِهِمَا قَوْمٌ مَعَهُمْ مَقَامِعُ الْبَيْرَانِ يَمْتَعُونَ بِهَا فَقُلْتُ يَا مَالِكُ مَنْ هَذَانِ

I^{-la} saw two men having chains of fire in their necks, hanging by it to above, and upon their heads was a group having rods of fire with them, whipping them both with these. I^{-la} said, 'O Maalik! Who are these two?'

فَقَالَ وَ مَا قَرَأْتَ عَلَى سَاقِ الْعَرْشِ وَ كُنْتُ قَبْلَ قَرَأْتُهُ قَبْلَ أَنْ يَخْلُقَ اللَّهُ الدُّنْيَا بِالْقِيَامِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَتَيْدُهُ وَ نَصَرْتُهُ بِعَلِيٍّ فَقَالَ هَذَانِ عَدُوًّا أَوْلِيكَ وَ ظَالِمَاهُمْ.

He said, 'And what did you read upon the Base of the Throne, and before you^{-la} were reading it before Allah^{-azwj} had Created the world by two thousand years: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. I^{-azwj} Aided him^{-asws} and Helped him^{-saww} with Ali^{-asws}!" He said, 'These two are enemies of them^{-asws} and their^{-asws} oppressors".²⁸⁰

²⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 83 H 27

CHAPTER 84 – HE^{-asws} IS DISTRIBUTOR OF THE PARADISE AND THE FIRE AND PERMIT OF THE BRIDGE

1- لي، الأماالي للصدوق المَكْتَبِ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنِ أَبِيهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتَى بِكَ يَا عَلِيُّ عَلَى عَجَلَةٍ مِنْ نُورٍ وَ عَلَى رَأْسِكَ تَاجٌ لَهُ أَرْبَعَةُ أَزْكَانٍ عَلَى كُلِّ رُكْنٍ ثَلَاثَةُ أَسْطُرٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ

(The book) 'Al Amaali' of Al Sadouq – Al Mukattib, from Al Asady, from Al Nakhaie, from al Nowfaly, from Ali Bin Abu Hamza, from his father,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, they shall come with you^{-asws}, O Ali^{-asws}, upon a carriage of light, and there shall be a crown upon your^{-asws} head having four corners for it. Upon each corner would be three lines: "There is no god except Allah^{-azwj}. Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. Ali^{-asws} is Guardian^{-asws} of Allah^{-azwj}"

و تُعْطَى مَفَاتِيحُ الْجَنَّةِ ثُمَّ يُوضَعُ لَكَ كُرْسِيٌّ يُعْرَفُ بِكُرْسِيِّ الْكَرَامَةِ فَتَقْعُدُ عَلَيْهِ ثُمَّ يُجْمَعُ لَكَ الْأَوَّلُونَ وَ الْآخِرُونَ فِي صَعِيدٍ وَاحِدٍ فَتَأْمُرُ بِشِيعَتِكَ إِلَى الْجَنَّةِ وَ بِأَعْدَائِكَ إِلَى النَّارِ

And you^{-asws} will be given the keys of Paradise. Then a chair would be placed for you^{-asws}, the prestige would be recognised by the chair. You^{-asws} shall sit on it. Then the former ones and the latter ones will be gathered for you^{-asws} in one plain. You^{-asws} will order with your^{-asws} Shias to go to the Paradise and your^{-asws} enemies to the Fire.

فَأَنْتَ قَسِيمُ الْجَنَّةِ وَ أَنْتَ قَسِيمُ النَّارِ وَ لَقَدْ فَازَ مَنْ تَوَلَّاكَ وَ خَسِرَ مَنْ عَادَاكَ فَأَنْتَ فِي ذَلِكَ الْيَوْمِ أَمِيرُ اللَّهِ وَ حُجَّةُ اللَّهِ الْوَاضِحَةُ.

Thus, you^{-asws} are distributor of the Paradise and you^{-asws} are distributor of the Fire, and he has succeeded – the one who befriends you^{-asws}, and he has lost - one who is inimical to you^{-asws}. During that Day, you will be a trustee of Allah^{-azwj} and a clear Divine Authority of Allah^{-azwj}.²⁸¹

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّكَ قَسِيمُ النَّارِ وَ إِنَّكَ لَتَفْرَعُ بَابَ الْجَنَّةِ وَ تَدْخُلُهَا بِلا حِسَابٍ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! You^{-asws} are a distributor of the Fire, and you^{-asws} shall knock the door of Paradise and enter it without any Reckoning".²⁸²

²⁸¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 1

²⁸² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 2

3- ن، عيون أخبار الرضا عليه السلام تميم الفرشي عن أبيه عن أحمد بن علي الأنصاري عن الهروي قال: قال المأمون يوماً للرضا ع يا أبا الحسن أخبرني عن جدك أمير المؤمنين علي بن أبي طالب ع بأي وجه هو قسيم الجنة والنار و بأي معنى فقد كثر فكري في ذلك

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Tameem Al Qarshi, from his father, from Ahmad Bin Ali Al Ansari, from Al Harwy who said,

'One day Al-Mamoun said to Al-Reza^{-asws}, 'O Abu Al-Hassan^{-asws}! Inform me about your^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}, by which perspective is he^{-asws} distributor of the Paradise and the Fire, and by which meaning, so my thoughts have become a lot regarding that'.

فَقَالَ لَهُ الرِّضَا ع يَا أَمِيرَ الْمُؤْمِنِينَ أَلَمْ تُرَوِّ عَنْ أَبِيكَ عَنْ آبَائِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ حُبُّ عَلِيٍّ إِيْمَانٌ وَ بُغْضُهُ كُفْرٌ فَقَالَ بَلَى

Al-Reza^{-asws} said to him: 'O commander of the faithful! Are you not reporting from your father, from his forefathers, from Abdullah Bin Abbas having said, 'I heard Rasool-Allah^{-saww} saying: 'Love of Ali^{-asws} is Eman and hating him^{-asws} is Kufr'? He said, 'Yes'.

فَقَالَ الرِّضَا ع فَكَيْفَ تُنْقِصُ الْجَنَّةَ وَ النَّارَ إِذَا كَانَتْ عَلَى حُبِّهِ وَ بُغْضِهِ فَهُوَ قَسِيمُ الْجَنَّةِ وَ النَّارِ

Al-Reza^{-asws} said: 'Thus the Paradise and the Fire are being distributed when it was upon his^{-asws} love and his^{-asws} hatred, so he^{-asws} is distributor of the Paradise and the Fire'.

فَقَالَ الْمَأْمُونُ لَا أَبْقَايَ اللَّهَ بَعْدَكَ يَا أبا الْحَسَنِ أَشْهَدُ أَنَّكَ وَارِثٌ عِلْمِ رَسُولِ اللَّهِ ص

Al-Mamoun said, 'May Allah^{-azwj} not Let me live after you^{-asws}, O Abu Al-Hassan^{-asws}! I testify that you are an inheritor of the knowledge of Rasool-Allah^{-saww}'.

قَالَ أَبُو الصَّلْتِ الْهَرَوِيُّ فَلَمَّا انْصَرَفَ الرِّضَا إِلَى مَنْزِلِهِ أَتَيْتُهُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَحْسَنَ مَا أَجَبْتَ بِهِ أَمِيرَ الْمُؤْمِنِينَ

Abu Al-Salt Al-Harwy (the narrator) said, 'When Al-Reza^{-asws} left to go to his^{-asws} house, I went to him^{-asws}. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! How excellent was what you^{-asws} answered the commander of the faithful with!'

فَقَالَ لِي الرِّضَا ع إِنَّمَا كَلَّمْتُهُ مِنْ حَيْثُ هُوَ وَ لَقَدْ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ يَوْمَ الْقِيَامَةِ تَقُولُ لِلنَّارِ هَذَا لِي وَ هَذَا لَكَ.

Al-Reza^{-asws} said to me: 'But rather I^{-asws} spoke to him from where he, and he had heard my^{-asws} father^{-asws} narrating from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} will be the distributor of the Paradise and the Fire on the Day of Qiyamah. You^{-asws} shall be saying: 'This one is for me, and this one is for you!''²⁸³

²⁸³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 3

4- ما، الأمايلي للشيخ الطوسي الفحام عن عمه عمرو بن يحيى عن إسحاق بن عبدوس عن محمد بن بهار عن زكريا بن يحيى عن جابر عن إسحاق بن عبد الله بن الحارث عن أبيه عن أمير المؤمنين صلوات الله عليه قال: أتيت النبي ص وعنده أبو بكر وعمر فجلست بينه وبين عائشة فقالت لي عائشة ما وجدت إلا فخذي أو فخذ رسول الله ص

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from his uncle Amro Bin Yahya, from Is'haq Bin Abdous, from Muhammad Bin Bihar, from Zakariya Bin Yahya, from Jabir, from Is'haq Bin Abdullah Bin Al Haris, from his father,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} came to the Prophet^{-saww} and in his^{-asws} presence were Abu Bakr and Umar. I^{-asws} between him^{-saww} and Ayesha. Ayesha said to me^{-asws}, 'Could you^{-asws} not find except my thigh or the thigh of Rasool-Allah^{-saww}?'

فقال ص ما يا عائشة لا تؤذيني في عليّ فإنه أخي في الدنيا وأخي في الآخرة وهو أمير المؤمنين يجلسه الله يوم القيامة على الصراط فيدخل أوليائه الجنة وأعداءه النار.

He^{-saww} said: 'Shh, O Ayesha! Do not hurt me^{-saww} regarding Ali^{-asws} for he^{-asws} is my^{-saww} brother^{-asws} in the world and my^{-saww} brother^{-asws} in the Hereafter, and he^{-asws} is Emir of the Momineen. Allah^{-azwj} will have him^{-asws} to be seated upon the Bridge on the Day of Qiyamah, and he^{-asws} will enter his^{-asws} friend into the Paradise and his^{-asws} enemies into the Fire'.²⁸⁴

5- ع، علل الشرائع القطان عن ابن زكريا القطان عن البرمكي عن عبد الله بن داهر عن محمد بن سينان عن الفضل بن عمر قال: قلت لأبي عبد الله جعفر بن محمد الصادق ع لم صار أمير المؤمنين علي بن أبي طالب ع قسيم الجنة والنار

(The book) 'Illal Al Sharaie' – Al Qattan, from Ibn Zakariyya Al Qattan, from Al Barmakky, from Abdullah Bin Dahir, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, 'Why did Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} become distributor of the Paradise and the Fire?'

قال لأن حبه إيمان وبغضه كفر وإنما خلقت الجنة لأهل الإيمان وخلق النار لأهل الكفر فهو قسيم الجنة والنار هذه العلة فالجنة لا يدخلها إلا أهل حبه والنار لا يدخلها إلا أهل بغضه

He^{-asws} said: 'Because having his^{-asws} love is Eman and hating him^{-asws} is Kufr, and rather the Paradise has been Created for the people of Eman and the Fire Created for the people of Kufr. Thus he^{-asws} is distributor of the Paradise and the Fire, for this reason. The Paradise no one can enter it except people having his^{-asws} love, and the Fire cannot be entered into except by people hating him^{-asws}'.

قال الفضل فقلت يا ابن رسول الله فالأنبياء والأوصياء ع وأولياؤهم كانوا يحبونه وأعداؤهم كانوا يبغضونه قال نعم قلت فكيف ذلك

Al-Mufazzal (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! The Prophets^{-as} and the successors^{-as} and their^{-as} friends were loving him^{-asws}, and their^{-as} enemies were hating him^{-asws}? He^{-asws} said: 'Yes'. I said, 'How can that be so?'

قَالَ أَمَا عَلِمْتُمْ أَنَّ النَّبِيَّ ص قَالَ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ عِدًّا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ فَدَفَعَ الرَّايَةَ إِلَى عَلِيٍّ ع فَفَتَحَ اللَّهُ عَزَّ وَ جَلَّ عَلَى يَدَيْهِ قُلْتُ بَلَى

He^{-asws} said: 'Do you not know that the Prophet^{-saww} said on the day of Khyber: 'I^{-saww} shall be giving the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}. He^{-asws} will not return until Allah^{-azwj} Grants victory upon his^{-asws} hands', and so he^{-saww} handed the flag to Ali^{-asws}, and Allah^{-azwj} Mighty and Majestic Granted victory upon his^{-asws} hands?' I said, 'Yes'.

قَالَ أَمَا عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَتَى بِالطَّائِرِ الْمَشْوِيِّ قَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ إِلَيَّ يَا كُلُّ مَعِيَ مِنْ هَذَا الطَّائِرِ وَ عَنِّي بِهِ عَلِيًّا ع قُلْتُ بَلَى

He^{-asws} said: 'And do you not know that when Rasool-Allah^{-saww} was brought a (cooked) bird, he^{-saww} said: 'O Allah^{-azwj}! Bring to me^{-saww} the most beloved of Your^{-azwj} people to You^{-azwj} and to me^{-saww} to eat with me^{-saww} from this bird', and he^{-saww} meant Ali^{-asws} by it?' I said, 'Yes'.

قَالَ فَهَلْ يَجُوزُ أَنْ لَا يُحِبُّ أَنْبِيَاءُ اللَّهِ وَ رَسُولُهُ وَ أُوصِيَاءُهُمْ رَجُلًا يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهُ وَ رَسُولُهُ فَقُلْتُ لَهُ لَا

He^{-asws} said: 'So, is it allowed that the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Rasools^{-as} and their^{-as} successor^{-as} would not love a man whom Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love, and he^{-asws} loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}? I said to him^{-asws}, 'No'.

قَالَ فَهَلْ يَجُوزُ أَنْ يَكُونَ الْمُؤْمِنُونَ مِنْ أُمَّهِمْ لَا يُحِبُّونَ حَبِيبَ اللَّهِ وَ حَبِيبَ رَسُولِهِ وَ أَنْبِيَائِهِ ع قُلْتُ لَا

He^{-asws} said: 'So, it is allowed that the Momineen who happened to be from their^{-as} communities would not be loving a Beloved of Allah^{-azwj} and beloved of His^{-azwj} Rasools^{-as} and His^{-azwj} Prophets^{-as}? I said, 'No'.

قَالَ فَقَدْ ثَبَتَ أَنَّ جَمِيعَ أَنْبِيَاءِ اللَّهِ وَ رَسُولِهِ وَ جَمِيعَ الْمَلَائِكَةِ وَ جَمِيعَ الْمُؤْمِنِينَ كَانُوا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع مُحِبِّينَ وَ ثَبَتَ أَنَّ أَعْدَاءَهُمْ وَ الْمُخَالِفِينَ لَهُمْ كَانُوا لَهُمْ وَ لَجَمِيعِ أَهْلِ مَحَبَّتِهِمْ مُبْغِضِينَ قُلْتُ نَعَمْ

He^{-asws} said: 'It has been proven that entirety of the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Rasools^{-as}, and entirety of the Angels, and entirety of the Momineen were loving Ali^{-asws} Bin Abu Talib^{-asws}, and it is proven that their^{-as} enemies and that their^{-as} opponents were hateful to the people loving them^{-as}. I said, 'Yes'.

قَالَ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ أَحَبَّهُ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَبْغَضَهُ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ فَهُوَ إِذَنْ قَسِيمُ الْجَنَّةِ وَ النَّارِ

He^{-asws} said: 'So no one will enter the Paradise except the one loving him^{-asws}, from the former ones and the latter ones, nor enter the Fire except one hating him^{-asws}, from the former ones and the latter ones. Thus, then, he^{-asws} is distributor of the Paradise and the Fire'.

قَالَ الْمُفَضَّلُ بْنُ عُمَرَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَرَجَتْ عَنِّي فَجَّحَ اللَّهُ عَنْكَ فَرِدْنِي بِمَا عَلَّمَكَ اللَّهُ قَالَ سَلْ يَا مُفَضَّلُ

Mufazzal Bin Umar (the narrator) said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} have relieved from me, may Allah^{-azwj} Relieve from you^{-asws}! Increase for me from what Allah^{-azwj} has Taught you^{-asws}'. He^{-asws} said: 'Ask, O Mufazzal!'

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَعَلَيْكَ مِنْ أَبِي طَالِبٍ عِ يُدْخِلُ الْجَنَّةَ وَ مُبْغِضُهُ النَّارَ أَوْ رِضْوَانُ وَ مَالِكُ

I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! So, Ali Bin Abu Talib^{-asws} will be entering his^{-asws} friends into the Paradise and his^{-asws} haters into the Fire, or would it be Rizwaan (Keeper of Paradise) and Maalik (keeper of Hell)?'

فَقَالَ يَا مُفَضَّلُ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ رَسُولَ اللَّهِ ص وَ هُوَ رُوحٌ إِلَى الْأَنْبِيَاءِ وَ هُمْ أَزْوَاجٌ قَبْلَ خَلْقِ الْخَلْقِ بِالْقِيَامِ قُلْتُ بَلَى

He^{-asws} said: 'O Mufazzal! Don't you know that Allah^{-azwj} Blessed and Exalted Sent Rasool-Allah^{-saww} and he^{-saww} was a soul, to the Prophet^{as}, and they^{as} were souls, before the creation of the creatures by two thousand years?' I said, 'Yes'.

قَالَ أَمَا عَلِمْتَ أَنَّهُ دَعَاهُمْ إِلَى تَوْحِيدِ اللَّهِ وَ طَاعَتِهِ وَ اتِّبَاعِ أَمْرِهِ وَ وَعَدَهُمُ الْجَنَّةَ عَلَى ذَلِكَ وَ أَوْعَدَ مَنْ خَالَفَ مَا أَجَابُوا إِلَيْهِ وَ أَنْكَرَهُ النَّارَ قُلْتُ بَلَى

He^{-asws} said: 'Don't you know that he^{-saww} called them to Tawheed of Allah^{-azwj} and obeying him^{-saww} and following his^{-saww} matter and promised the Paradise upon that, and promised the one opposing what they^{as} had answered to, and denied it, the Fire?' I said, 'Yes'.

قَالَ أَوْ لَيْسَ النَّبِيُّ ص ضَامِنًا لِمَا وَعَدَ وَ أَوْعَدَ عَنْ رَبِّهِ عَزَّ وَ جَلَّ قُلْتُ بَلَى

He^{-asws} said: 'Or isn't the Prophet^{-saww} responsible for what he^{-saww} has promised and promised on behalf of his^{-saww} Lord^{-azwj} Mighty and Majestic?' I said, 'Yes'.

قَالَ أَوْ لَيْسَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع خَلِيفَتُهُ وَ إِمَامُ أُمَمِهِ قُلْتُ بَلَى

He^{-asws} said: 'Or isn't Ali^{-asws} Bin Abu Talib^{-asws} his^{-saww} caliph and Imam^{-asws} of his^{-saww} community?' I said, 'Yes'.

قَالَ أَوْ لَيْسَ رِضْوَانُ وَ مَالِكُ مِنْ جُمْلَةِ الْمَلَائِكَةِ وَ الْمُسْتَغْفِرِينَ لِشَيْعَتِهِ النَّاجِينَ بِمَحَبَّتِهِ قُلْتُ بَلَى

He^{-asws} said: 'Or aren't Rizwaan and Maalik from the totality of the Angels and the seekers of Forgiveness for his^{-asws} Shias, the ones attaining salvation due to having his^{-asws} love?' I said, 'Yes'.

قَالَ فَعَلَيْكَ مِنْ أَبِي طَالِبٍ ع إِذَا قَسِمَ الْجَنَّةَ وَ النَّارَ عَنْ رَسُولِ اللَّهِ ص وَ رِضْوَانُ وَ مَالِكُ صَادِرَانِ عَنْ أَمْرِهِ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مُفَضَّلُ خُذْ هَذَا فَإِنَّهُ مِنْ مَخْزُونِ الْعِلْمِ وَ مَكْتُوبِهِ لَا تُخْرِجُهُ إِلَّا إِلَى أَهْلِهِ.

He^{-asws} said: 'So, Ali^{-asws} Bin Abu Talib^{-asws} then is distributor of the Paradise and the Fire on behalf of Rasool-Allah^{-saww}, and Rizwaan and Maalik are two implementers of his^{-asws} orders,

by the Command of Allah^{-azwj} Blessed and Exalted. O Mufazzal! Take this, for it is from the treasured knowledge and it's hidden. Do not bring it out except to its rightful ones".²⁸⁵

6- ما، الأماالي للشيخ الطوسي الفحّام عن مُحَمَّد بن هاشم الهاشمي عن أبيه عن مُحَمَّد بن زكريّا الجوهري البصري عن عَبْدِ اللَّهِ بن الْمُثَنَّى عن تَمَامَةَ بن عَبْدِ اللَّهِ بن أَنَس بن مَالِك عن أبيه عن جَدِّهِ عن النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ لَمْ يَجْزْ عَلَيْهِ إِلَّا مَنْ مَعَهُ جَوَازٌ فِيهِ وَلَايَةُ عَلِيٍّ بنِ أَبِي طَالِبٍ ع وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ فُتُوهُمُ إِنَّهُمْ مَسْئُولُونَ يَعْنِي عَنْ وَلَايَةِ عَلِيٍّ بنِ أَبِي طَالِبٍ ع.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al fahham, from Muhammad Bin hashim Al Hashimy, from his father, from Muhammad Bin Zakariya Al Jowhari Al Basry, from Abdullah Bin Al Musanna, from Tamama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

'The Prophet^{-saww} said: 'When it will be the Day of Qiyamah and the Bridge would be set up over Hell, no one will (be able to) cross over it except one having with him a permit wherein is Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and that is the Word of the Exalted: **And stop them! They must be Questioned [37:24]** – meaning about Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'.²⁸⁶

قَالَ قَالَ الْفَحَّامُ وَ فِي هَذَا الْمَعْنَى حَدَّثَنِي أَبُو الطَّيِّبِ مُحَمَّدُ بنُ الْفَرَحَانِ الدُّورِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بنُ عَلِيٍّ بنِ فُرَاتٍ الدَّهَّانُ قَالَ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ عَنْ أَبِيهِ عَنْ الْأَعْمَشِ عَنْ ابْنِ الْمُثَوَّكِلِ النَّجَّيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ لِي وَ لِعَلِيِّ بنِ أَبِي طَالِبٍ أَدْخِلَا الْجَنَّةَ مَنْ أَحَبَّكُمَا وَ أَدْخِلَا النَّارَ مَنْ أَبْغَضَكُمَا وَ ذَلِكَ قَوْلُهُ تَعَالَى أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ.

He said, 'Al Fahham said, 'And regarding this meaning, it is narrated to me by Abu Al Tayyib Muhammad Bin Al Farhan Al Dowry who said, 'It is narrate to us by Muhammad Bin Ali Bin Furat Al Dahhan who said, 'It is narrated to us by Sufyan Bin Wakie, from his father, from Al Amsh, from Ibn Al Mutawakkal Al Najy, from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'On the Day of Qiyamah Allah^{-azwj} the Exalted will be Saying to me^{-saww} and to Ali^{-asws} Bin Abu Talib^{-asws}: "Enter into the Paradise the one who love you^{-asws} both, and enter into the Fire one who hates you^{-asws} both!" And that is the Word of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.²⁸⁷

7- ما، الأماالي للشيخ الطوسي جماعة عن أبي المُفَضَّل عن إِبْرَاهِيمَ بنِ حَفْصٍ عن عُبيدِ بنِ أَهْبَنٍ الْأَنْمَاطِيِّ عن الْحُسَيْنِ بنِ سَعِيدٍ النَّحْعِيِّ عن شَرِيكِ بنِ عَبْدِ اللَّهِ الْقَاضِي قَالَ: حَضَرْتُ الْأَعْمَشَ فِي عِلَّتِهِ الَّتِي قُبِضَ فِيهَا فَبَيْنَا أَنَا عِنْدَهُ إِذْ دَخَلَ عَلَيْهِ ابْنُ شُبْرُمَةَ وَ ابْنُ أَبِي لَيْلَى وَ أَبُو حَنِيفَةَ فَسَأَلُوهُ عَنْ خَالِهِ فَذَكَرَ ضَعْفًا شَدِيدًا وَ ذَكَرَ مَا يَتَحَوَّفُ مِنْ خَطِيئَاتِهِ وَ أَدْرَكَتْهُ رَنَّةٌ فَبَكَى

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ibrahim Bin Hafs, from Ubeyd Bin Al Haysam Al Anmaty, from Al-Hassan Bin Saeed Al Nakhaie, from Shareek Bin Abdullah the judge who said,

'I was present with Al-Amsh in his illness in which he died. While I was with him when Ibn Shubrumah and Ibn Abu Layli (two judges), and Abu Haneefa entered. They asked him about his state. He mentioned it was very weak, and mentioned what he was fearing from his sins, and a resonance had come to him, and he cried.

²⁸⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 5

²⁸⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 6 a

²⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 6 b

فَأَقْبَلَ عَلَيْهِ أَبُو حَنِيفَةَ فَقَالَ يَا أَبَا مُحَمَّدٍ اتَّقِ اللَّهَ وَانْظُرْ لِنَفْسِكَ فَإِنَّكَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ قَدْ كُنْتَ تُحَدِّثُ فِي عَلَيِّ بْنِ أَبِي طَالِبٍ عَ بِأَحَادِيثَ لَوْ رَجَعْتَ عَنْهَا كَانَ خَيْرًا لَكَ

Abu Haneefa faced towards him and said, 'O Abu Muhammad! Fear Allah^{-azwj} and look after yourself, for you are in the last day from the days of the world and the first day from days of the Hereafter, and you used to narrate Ahadeeth regarding Ali^{-asws} Bin Abu Talib^{-asws}, if only you could retract from it, it would be better for you'.

قَالَ الْأَعْمَشُ مِمَّنْ مَاذَا يَا نُعْمَانُ قَالَ مِثْلَ حَدِيثِ عَبَّادَةَ أَنَا قَسِيمُ النَّارِ قَالَ أَوَ لِمِثْلِي تَقُولُ يَا يَهُودِي أَفَعِدُونِي سَيِّدُونِي أَفَعِدُونِي حَدَّثَنِي وَ الَّذِي إِلَيْهِ مَصِيرِي مُوسَى بْنُ طَرِيفٍ وَ لَمْ أَرَأْسَدِيًّا كَانَ خَيْرًا مِنْهُ قَالَ سَمِعْتُ عَبَّادَةَ بْنَ رَبِيعٍ إِمَامَ الْحَيِّ قَالَ سَمِعْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أَنَا قَسِيمُ النَّارِ أَقُولُ هَذَا وَلَيْبِي دَعِيهِ وَ هَذَا عَدُوِّي لِحُذِيهِ

Al-Amsh said, 'Like what, O Nu'man?' He said, 'Like the Hadeeth of Abayah. 'I^{-asws} am distributor of the Fire'. He said, 'And to the like of me you are saying, O Jew? Sit me up and back me with a pillow! Sit me up! By the One^{-azwj} to Whom is my destination! It is narrated to me by Musa Bin Tareyf, and I have not seen anyone from the clan of Asad better than him. He said, 'I heard Abayah Bin Rabie, imam of the living saying, 'I heard Ali^{-asws} Amir Al-Momineen^{-asws} saying: 'I^{-asws} am distributor of the Fire! I^{-asws} shall be saying: 'This is my^{-asws} friend, leave him, and this is my^{-asws} enemy, seize him!''

وَ حَدَّثَنِي أَبُو الْمُتَوَكِّلِ النَّاجِي فِي إِمْرَةِ الْحَجَّاجِ وَ كَانَ يَشْتُمُ عَلِيًّا شَتْمًا مُفْلِدَعًا يَعْنِي الْحَجَّاجَ لَعَنَهُ اللَّهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ فَأَقْعُدُ أَنَا وَ عَلِيٌّ عَلَى الصِّرَاطِ وَ يُقَالُ لَنَا أَذْجَلَا الْجَنَّةِ مَنْ آمَنَ بِي وَ أَحْبَبُّنَا وَ أَذْجَلَا النَّارِ مَنْ كَفَرَ بِي وَ أَبْغَضُّنَا

And it is narrated to me by Abu Al-Mutawakkil Al-Najy during the emirate of Al-Hajjaj, and he used to revile Ali^{-asws} with obscene reviling, meaning Al-Hajjaj, may Allah^{-azwj} Curse him^{la}, from Abu Saeed Al-Khudri, may Allah^{-azwj} be Pleased with him. He said, 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic will Command, so I^{-saww} and Ali^{-asws} will sit upon the Bridge. He^{-azwj} will Say to us: "Both of you^{-asws}! Enter into the Paradise the one believing in Me^{-azwj}, and loves you^{-asws} two, and enter into the Fire the one disbelieving in Me^{-azwj} and hates you^{-asws} two!'"

قَالَ أَبُو سَعِيدٍ قَالَ رَسُولُ اللَّهِ ص مَا آمَنَ بِاللَّهِ مَنْ لَمْ يُؤْمِنْ بِي وَ لَمْ يُؤْمِنْ بِي مَنْ لَمْ يَقُولْ أَوْ قَالَ لَمْ يُحِبَّ عَلِيًّا وَ تَلَا الْقِيَامَةَ فِي جَهَنَّمَ كُلِّ كَفَّارٍ عَنِيدٍ

Abu Saeed said, 'Rasool-Allah^{-saww} said: 'He has not believed in Allah^{-azwj}, one who does not believe in me^{-saww}, and he does not believe in me^{-saww} on who does not befriend' – or said: 'Does not love Ali^{-asws}'. And he^{-saww} recited: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.

قَالَ فَجَعَلَ أَبُو حَنِيفَةَ إِزَارَهُ عَلَى رَأْسِهِ وَ قَالَ قُومُوا بِنَا لَا يُجِيبُنَا أَبُو مُحَمَّدٍ بِأُطْمٍ مِنْ هَذَا قَالَ الْحَسَنُ بْنُ سَعِيدٍ قَالَ لِي شَرِيكُ بْنُ عَبْدِ اللَّهِ فَمَا أَمْسَى يَعْنِي الْأَعْمَشَ حَتَّى فَارَقَ الدُّنْيَا.

He (the narrator) said, 'Abu Haneefa went on to wrap around his head and said: 'Arise with us! Abu Muhammad will not answer us with any more dung than this'. Al-Hassan Bin Saeed

said, 'Shareek Bin Abdullah said to me, 'He did not get to the evening, meaning Al-Amsh, until he separated from the world".²⁸⁸

8- ماء، الأماالي للشيخ الطوسي المُنْفِيدُ عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدٍ الْوَرَّاقِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَسَنِ بْنِ زَكْرِيَّا الْبَصْرِيِّ عَنْ عُمَرَ بْنِ الْمُخْتَارِ عَنْ أَبِي مُحَمَّدٍ الْبُرْسِيِّ عَنِ النَّضْرِ عَنْ ابْنِ مُشْكَانَ عَنِ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَيْفَ بِكَ يَا عَلِيُّ إِذَا وَقَفْتَ عَلَى شَفِيرِ جَهَنَّمَ وَ قَدِمْتَ الصِّرَاطَ وَ قِيلَ لِلنَّاسِ جُوزُوا وَ قُلْتُ لِحَبَّتُمْ هَذَا لِي وَ هَذَا لَكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Muzaffar Bin Muhammad Al Warraq, from Muhammad Bin Hammam, from Al-Hassan Bin Zakariya Al Basri, from Umar Bin Al Mukhtar, from Abu Muhammad Al Bursy, from Al Nazr, from Ibn Muskan,

'From Al-Baqir^{-asws} having said: 'Rasool-Allah^{-saww} said: 'How would it be with you^{-asws}, O Ali^{-asws}, when you^{-asws} stand at the edge of Hell and advance to the Bridge and it is said to the people: 'Cross over!' And you^{-asws} say to Hell: 'This one is for me^{-asws} and this one is for you?'

فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ وَ مَنْ أُولَئِكَ فَقَالَ أُولَئِكَ شِيعَتُكَ مَعَكَ حَيْثُ كُنْتَ.

Ali^{-asws} said: 'O Rasool-Allah^{-saww}! And who are those?' He^{-saww} said: 'Those are your^{-asws} Shias. They will be with you wherever you^{-asws} will be".²⁸⁹

9- ماء، الأماالي للشيخ الطوسي بِإِسْنَادِ أَخِي دَعْبَلٍ عَنِ الرِّضَا عَنِ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ فَرَعَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ دَفَعَ الْخَالِقَ عَزَّ وَ جَلَّ مَقَاتِيحَ الْجَنَّةِ وَ النَّارِ إِلَيَّ فَأَذْفَعُهَا إِلَيْكَ فَأَقُولُ لَكَ اخْكُم

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah and Allah^{-azwj} is Free from Reckoning the people, the Creator Mighty and Majestic will get the keys of Paradise and Fire to be handed over to me^{-saww}. I^{-saww} shall hand these over to you^{-asws} and say to you^{-asws}: 'Judge!'

قَالَ عَلِيُّ وَ اللَّهُ إِنَّ لِلْجَنَّةِ إِخْدَى وَ سَبْعِينَ بَاباً يَدْخُلُ مِنْ سَبْعِينَ مِنْهَا شِيعَتِي وَ أَهْلُ بَيْتِي وَ مِنْ بَابٍ وَاحِدٍ سَائِرُ النَّاسِ.

Ali^{-asws} said: 'By Allah^{-azwj}! There are seventy-one doors for the Paradise. My^{-asws} Shias and People^{-asws} of my^{-asws} Household shall enter from seventy, and the rest of the people from one door".²⁹⁰

10- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْحَضْرَمِيِّ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَضِعَ مِنْبَرٌ يَرَاهُ جَمِيعُ الْخَلَائِقِ يَقِفُ عَلَيْهِ رَجُلٌ يَقُومُ مَلَكٌ عَنْ يَمِينِهِ وَ مَلَكٌ عَنْ يَسَارِهِ فَيُنَادِي الَّذِي عَنْ يَمِينِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ يَدْخُلُ الْجَنَّةَ مَنْ شَاءَ وَ يُنَادِي الَّذِي عَنْ يَسَارِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع صَاحِبُ النَّارِ يَدْخُلُهَا مَنْ شَاءَ.

²⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 7

²⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 8

²⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 9

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khatab, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim Al Hazramy, from Sama'at Bin Mihran who said,

'Abu Abdullah^{asws} said: 'When it will be the Day of Qiyamah, a pulpit would be installed the entirety of the people would see it. A man would stand upon it, and Angel being of his right and an Angel on his left. The one on his right will call out: 'O community of people! This is Ali^{asws} Bin Abu Talib^{asws}! He^{asws} will enter into the Paradise one he^{asws} so desires to!' And the one of his^{asws} left will call out: 'O community of people! This is Ali^{asws} Bin Abu Talib^{asws}, in charge of the Fire. He^{asws} will enter it the one he^{asws} so desires to'.²⁹¹

11- ع، علل الشرائع أبي عن سعد بن ابن عيسى و عبد الله بن عامر عن محمد بن سنان عن المفضل بن عمر عن أبي عبد الله ع قال قال أمير المؤمنين ع أنا قسيم الجنة والنار وأنا الفاروق الأكبر وأنا صاحب العصا والميسم.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws}: 'I^{asws} am the distributor of Allah^{azwj} between the Paradise and the Fire, and I^{asws} am the greatest distinguisher, and I^{asws} am owner of the staff and the branding'.²⁹²

12- لي، الأماالي للصدوق أبي عن المؤدب عن أحمد الأصفهازي عن الثقف عن فتية بن سعيد عن حماد بن زيد عن عبد الرحمن السراج عن نافع عن عبد الله بن عمر قال: قال رسول الله ص لعلني بن أبي طالب ع إذا كان يوم القيامة يؤتى بك يا علي ع على نجيب من نور و على رأسك تاج قد أضاء نوره و كاد يخطف أبصار أهل الموقف فيأتي البداء من عند الله جل جلاله أين خليفته محمد رسول الله فتقول ها أنا ذا

(The book) 'Al Amaali' of the Al Sadouq – My father, from Al Muwaddab, from Ahmad Al Asfahany, from Al Saqafy, from Quteyba Bin Saeed, from Hammad Bin Zayd, from Abdul Rahman Al Sarraj, from Nafie, from Abdullah Bin Umar who said,

'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'When it will be the Day of Qiyamah, they will come with you^{asws}, O Ali^{asws}, upon a platform of light, and there would be a crown upon your^{asws} head. Its radiance would illuminate and almost stun the sights of the people of the pausing. The call would come from the Presence of Allah^{azwj}, Majestic is His^{azwj} Majesty: "Where is the caliph of Muhammad^{saww}, Rasool-Allah^{saww}?" You^{asws} shall say: 'Here I^{asws} am that one!'

قال فينادي يا علي اذخل من أحبك الجنة و من عاداك النار فأنت قسيم الجنة و أنت قسيم النار.

He^{saww} said: 'He^{azwj} will Call out: "O Ali^{asws}! Enter the one who loves you^{asws} into the Paradise, and the one being inimical to you^{asws} into the Fire!" So, you^{asws} are distributor of the Paradise and you^{asws} are distributor of the Fire".²⁹³

13- فس، تفسير القمي أبو القاسم الحسيني عن فزات بن إبراهيم عن محمد بن أحمد بن حسان عن محمد بن مرقان عن عبيد بن يحيى عن محمد بن الحسين بن علي بن الحسين عن أبيه عن جدّه علي بن أبي طالب صلوات الله عليهم في قوله ألقيا في جهنم كل كفار عبيد

²⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 10

²⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 11

²⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 12

Tafseer Al Qummi – Abu Al Qasim Al-Husayni, from Furat Bin Ibrahim, from Muhammad Bin Ahmad Bin Hassan, from Muhammad Bin Marwan, from Ubeyd Bin Yahya,

‘From Muhammad Bin Al-Husayn Bin Ali Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws} regarding His^{-azwj} Words: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**’.

قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا جَمَعَ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ كُنْتُ أَنَا وَ أَنْتَ يَوْمَئِذٍ عَنْ يَمِينِ الْعَرْشِ ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِي وَ لَكَ قَوْمًا فَأَلْقِيَا مِنْ أُنْعَضُكُمَا وَ كَذَّبُكُمَا فِي النَّارِ.

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Gathers the people on the Day of Al-Qiyamah in one plain, on that day I^{-saww} and you^{-asws} would be on the right of the Throne. Then Allah^{-azwj} Blessed and Exalted would Say to me^{-saww} and to you^{-asws}: “Arise you^{-asws} both and throw the ones who hate you^{-asws} and belied you^{-asws}, into the Fire!”’²⁹⁴

14- ير، بصائر الدرجات موسى بْنُ عُمَرَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُرْوَةَ بْنِ مُوسَى عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيٌّ أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ أُدْخِلُ أَوْلِيَائِي الْجَنَّةَ وَ أُدْخِلُ أَعْدَائِي النَّارَ.

(The book) ‘Basaair Al Darajaat’ - Musa Bin Umar, from Usman Bin Isa, from Urwah Bin Musa, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} said: ‘I^{-asws} am the distributor of the Paradise and the Fire. I^{-asws} shall enter my^{-asws} friends into the Paradise and enter my^{-asws} enemies into the Fire”’.²⁹⁵

15- ير، بصائر الدرجات عَلِيُّ بْنُ حَسَنَانَ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الرَّيَّاحِيُّ عَنْ أَبِي الصَّامِتِ الْخُلَوَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهُمَا دَاخِلٌ إِلَّا عَلَى أَحَدٍ قِسْمِي وَ أَنَا الْفَارُوقُ الْأَكْبَرُ.

(The book) ‘Basaair Al Darajaat’ - Ali Bin Hassan, ‘It is narrated to be my Abu Abdullah Al Rayahi, from Abu Al Samit Al Halwani,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘I^{-asws} am the distributor, on behalf of Allah^{-azwj}, between the Paradise and the Fire. No entering one can enter except upon the two distributions, and I^{-asws} are the greatest differentiator”’.²⁹⁶

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ لَدَيَّانُ النَّاسِ يَوْمَ الْقِيَامَةِ وَ قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهُمَا دَاخِلٌ إِلَّا عَلَى أَحَدٍ قِسْمَيْنِ وَ إِنَّهُ الْفَارُوقُ الْأَكْبَرُ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Al Mufazzal Bin Umar Al Jufy,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} is the judge of the people on the Day of Qiyamah, and the distributor,

²⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 13

²⁹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 14

²⁹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 15

on behalf of Allah^{-azwj}, between the Paradise and the Fire. No entering one would enter these two except upon one of the two distributions, and he^{-asws} is the greatest differentiator”^{.297}

17- ير، بصائر الدرجات أحمد بن الحسين عن أحمد بن إبراهيم عن محمد بن جهمور عن عبد الله بن عبد الرحمن عن سماعة بن مهران قال قال أبو عبد الله ع إذا كان يوم القيامة وضع منبر يراه الخلائق يصعدوه رجل يقوم ملك عن يمينه و ملك عن شماله

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Sama’at Bin Mihran who said,

‘Abu Abdullah^{-asws} said: ‘When it will be the Day of Qiyamah, a pulpit would be place, the creatures would see it. A man would ascend it. An Angel would stand on his right and an Angel on his left.

يُنَادِي الَّذِي عَنْ يَمِينِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ صَاحِبُ الْجَنَّةِ يُدْخِلُهَا مَنْ يَشَاءُ وَ يُنَادِي الَّذِي عَنْ يَسَارِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ صَاحِبُ النَّارِ يُدْخِلُهَا مَنْ يَشَاءُ.

The one on his right would call out, ‘O community of creatures! This is Ali^{-asws} Bin Abu Talib^{-asws}, Master of the Paradise. He^{-asws} will enter into it the ones he^{-asws} so desires to!’ And the one on his left would call out: ‘O community of the creatures! This is Ali^{-asws} Bin Abu Talib^{-asws}, Master of the Fire. He^{-asws} will enter it, ones he^{-asws} so desires to”^{.298}

18- ير، بصائر الدرجات أبو محمد عن عمران بن موسى عن موسى بن جعفر عن علي بن أسباط عن محمد بن الفضل عن أبي حمزة عن الأعمش عن موسى بن طريف عن عباية الأسدي قال سمعت علياً ع يقول أنا قسيم النار.

(The book) ‘Basaair Al Darajaat’ – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbat, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, from Al-Amsh, from Musa Bin Tareyf, from Abayah Al-Asady who said,

‘I heard Ali^{-asws} saying: ‘I^{-asws} am distributor of the Fire”^{.299}

19- ير، بصائر الدرجات أحمد بن الحسين عن علي بن الحکم عن عروة بن موسى عن جابر عن أبي جعفر ع قال قال علي ع أنا قسيم النار أدخل أوليائي الجنة وأعدائي النار.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Urwah Bin Musa, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} said: ‘I^{-asws} am distributor of the Fire. I^{-asws} shall enter my^{-asws} friends into the Paradise and my^{-asws} enemies into the Fire”^{.300}

20- ير، بصائر الدرجات أحمد بن محمد و عبد الله بن عامر عن محمد بن سنان عن الفضل بن عمر عن أبي عبد الله ع قال قال أمير المؤمنين ع أنا قسيم بين الجنة و النار و أنا الفاروق الأكبر و أنا صاحب العصا و الميسم.

²⁹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 16

²⁹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 17

²⁹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 18

³⁰⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 19

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} am the distributor between the Paradise and the Fire, and I^{-asws} am the greatest distinguisher, and I^{-asws} am owner of the staff and the branding iron".³⁰¹

21- شف، كشف اليقين من كتاب إبراهيم بن محمد الثَّقَفِيّ عَنْ مُحَمَّدٍ بْنِ إِسْرَاهِيمَ عَنْ عُمَرَ بْنِ شَيْبَةَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ أَخْبَرَنِي وَصِيُّ الْأَوْصِيَاءِ قَالَ: دَخَلَ عَلَيَّ عَ عَلَى النَّبِيِّ ص وَ عِنْدَهُ عَائِشَةُ فَجَلَسَ قَرِيباً مِنْهَا فَقَالَتْ مَا وَجَدْتُ يَا ابْنَ أَبِي طَالِبٍ مَقْعِداً إِلَّا فَخِذِي

(The book) 'Kashf Al Yaqeen, from the book of Ibrahim Bin Muhammad Al Saqafi, from Mukhawwal Bin Ibrahim, from Umar Bin Shayba, from Jabir Al Jufy who said,

'The successor^{-asws} of the successors^{-asws} informed me saying: 'Ali^{-asws} entered to see the Prophet^{-saww} and in his^{-saww} presence was Ayesha. He^{-asws} sat near to her. She said, 'O son^{-asws} of Abu Talib^{-asws}! Couldn't you^{-asws} find any seat except my thigh?'

فَضْرَبَ رَسُولُ اللَّهِ ص عَلَى ظَهْرِهَا فَقَالَ يَا عَائِشَةُ لَا تُؤْذِينِي فِي أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْمُسْلِمِينَ وَ أَمِيرِ الْعُرَى الْمُحَجَّلِينَ يُعْطِيهِ اللَّهُ عِداً يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيَدْخُلُ أَوْلِيَاءُهُ الْجَنَّةَ وَ أَعْدَاؤُهُ النَّارَ.

Rasool-Allah^{-saww} struck upon her back and said: 'O Ayesha! Do not hurt me^{-saww} regarding Emir of the Momineen, and chief of the Muslims, and Emir of the resplendent. Allah^{-azwj} will Make him^{-asws} to be seated tomorrow on the Day of Qiyamah, upon the Bridge, and he^{-asws} will enter his^{-asws} friends into the Paradise and his^{-asws} enemies into the Fire".³⁰²

22- شف، كشف اليقين مُحَمَّدٌ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ شاذَانَ عَنْ مُحَمَّدٍ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِسْرَاهِيمَ الثَّقَفِيِّ عَنْ جَحْجَحِ بْنِ عَبْدِ الْقُدُّوسِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الطَّبَالِسِيِّ عَنْ وَكِيعِ بْنِ الْجَرَّاحِ عَنْ فَضْلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَمَرَ اللَّهُ مَلَكَئِنَّ يُقْعِدَانِ عَلَى الصِّرَاطِ فَلَا يَجُوزُ أَحَدٌ إِلَّا بِرِزَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِلَّا أَكْبَهُ اللَّهُ عَلَى مَنْخَرِهِ فِي النَّارِ ذَلِكَ قَوْلُهُ تَعَالَى وَ فَيُفَوِّهُمُ إِنَّهُمْ مَسْئُولُونَ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim Al Saqafi, from Yahya Bin Abdul Qudoos, from Ali Bin Muhammad Al Tayalisiy, from Wakie Bin Al Jarrah, from Fuzeyl Bin Marzouq, from Ayiyya Al Awfy, from Abu Saeed Al Khudri who said,

'I heard Rasool-Allah^{-saww} saying: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Command two Angels to sit upon the Bridge, so they will not allow anyone to cross except with a freedom pass of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, or else Allah^{-azwj} would Fling him upon his nostrils into the Fire. That is the Word of the Exalted: **And stop them! They must be Questioned [37:24].**

قُلْتُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ ص مَا تَعْنِي بِرِزَاءِ أَمِيرِ الْمُؤْمِنِينَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَصِيُّ رَسُولِ اللَّهِ.

I said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! What do you mean by a 'freedom pass' of Amir Al-Momineen^{-asws}?' He^{-saww} said: 'There is no god except

³⁰¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 20

³⁰² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 21

Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Ali^{-asws} Emir of the Momineen is successor^{-asws} of Rasool-Allah^{-saww}.³⁰³

23- قب، المناقب لابن شهر آشوب تفسير مقاتل عن عطاء عن ابن عباس يوم لا تجزي الله النبي لا يعذب الله محمدًا و الذين آمنوا معه لا يعذب علي بن أبي طالب و فاطمة و الحسن و الحسين و حمزة و جعفر نورهم يسعى يضيء على الصراط لعللي و فاطمة مثل الدنيا سبعين مرة فيسعى نورهم بين أيديهم و يسعى عن إيمانهم و هم يتبعونها

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Tafseer of Muqatil, from Ata'a, from Ibn Abbas,

'on a Day Allah will not Disgrace the Prophet - Allah^{-azwj} will not Punish Muhammad^{-saww}: **and those who believed in him** – not Punish Ali^{-asws} Bin Abu Talib^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Hamza^{-asws}, and Ja'far^{-asws} - **Their Light shall run [66:8]** – illuminating upon the Bridge for Ali^{-asws} and (Syeda) Fatima like the world seventy times over. Their^{-asws} Noor shall run in front of them and run on their right, and they^{-asws} would be following it.

فيمضي أهل بيت محمد و آله زمرة على الصراط مثل البرق الخاطف ثم قوم مثل الريح ثم قوم مثل العدو الفرس ثم يمضي قوم مثل المشي ثم قوم مثل الحبو ثم قوم مثل الرحف و يجعله الله على المؤمنين عريضا و على المذنبين دقيقا

The People^{-asws} of the Household of Muhammad^{-saww} and his^{-saww} Progeny will continue upon the Bride like the flash of lightning. Then a group, (will cross) like with wind, then a group like the galloping of the horse, then a group will pass like the walking, then a group like the creeping, then a group like the crawling, and Allah^{-azwj} would Make to be wide upon the Momineen and thing upon the sinners.

قَالَ اللَّهُ تَعَالَى يَقُولُونَ رَبَّنَا أَتْمَمَ لَنَا نُورَنَا حَتَّى نَجْتَازَ بِهِ عَلَى الصِّرَاطِ

Allah^{-azwj} the Exalted Said: **They would be saying, 'Our Lord! Complete our Light for us [66:8]** – until they pass with it upon the Bridge'.

قَالَ فَيَجُوزُ أَمِيرُ الْمُؤْمِنِينَ ع فِي هَوْدَجٍ مِنَ الزُّمَرِ الْأَخْضَرِ وَ مَعَهُ فَاطِمَةُ ع عَلَى نَحِيْبٍ مِنَ الْيَافُوتِ الْأَحْمَرِ حَوْلَهَا سَبْعُونَ أَلْفَ حُورَاءَ كَالْبَرْقِ اللَّامِعِ.

He (the narrator) said, 'Amir Al-Momineen^{-asws} will cross over in a carriage of green emeralds and with him^{-asws} would be Fatima upon a carriage of red ruby. Around her^{-asws} would be seventy thousand Houries like a brilliant flash".³⁰⁴

ابن عباس و أنس عن النبي ص قال: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ لَمْ يَجْزِ عَلَيْهِ إِلَّا مَنْ مَعَهُ جَوَازٌ فِيهِ وَ لَا يَهُدِي بَنِي أَبِي طَالِبٍ ع وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ فُتُوهُمْ إِيَّاهُمْ مَسْنُونُونَ.

Ibn Abbas and Anas (well-known fabricator),

'From the Prophet^{-saww} having said: 'When it will be the Day of Qiyamah and the Bridge upon Hell would be installed, no one will (be able to) cross over it except the one having a permit

³⁰³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 22

³⁰⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 23 a

with him wherein is Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and that is Word of the Exalted: **And stop them! They must be Questioned [37:24]**”³⁰⁵

و حَدَّثَنِي أَبِي شَهْرَاشُوبُ بِإِسْنَادٍ لَهُ إِلَى النَّبِيِّ صَلَّى عَلَى جَوَّازٍ وَ جَوَّازِ الصِّرَاطِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

And it is narrated to me by my father Shehr Ashub, by a chain of his to,

‘The Prophet^{-saww} said: ‘For everything there is a permit, and permit for the Bridge is love of Ali^{-asws} Bin Abu Talib^{-asws}’³⁰⁶

تَارِيخُ الْحُطَيْبِ لَيْثٍ عَنْ مُجَاهِدٍ عَنْ طَاوُوسٍ عَنِ ابْنِ عَبَّاسٍ قُلْتُ لِلنَّبِيِّ صَلَّى يَا رَسُولَ اللَّهِ لِلنَّاسِ جَوَّازٌ قَالَ نَعَمْ قُلْتُ وَ مَا هُوَ قَالَ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

History by Al Khateeb – Lays, from Mujahid, from Tawoos, from Ibn Abbas who said,

‘I said to the Prophet^{-saww}, ‘O Rasool-Allah^{-saww}! Is there a permit for the people?’ He^{-saww} said: ‘Yes’. I said, ‘And what is it?’ He^{-saww} said: ‘Love of Ali^{-asws} Bin Abu Talib^{-asws}’³⁰⁷

وَ فِي حَدِيثٍ وَكَيْعٍ قَالَ أَبُو سَعِيدٍ يَا رَسُولَ اللَّهِ مَا مَعْنَى بَرَاءَةِ عَلِيٍّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ

And in a Hadeeth of Wakie –

‘Abu Saeed said, ‘O Rasool-Allah^{-saww}! What is the meaning of ‘Freedom pass of Ali^{-asws}’?’ He^{-saww} said: ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww} and Ali^{-asws} is a Guardian^{-asws} of Allah^{-azwj}’.

وَ سَأَلَ النَّبِيُّ صَلَّى جِبْرِائِيلُ كَيْفَ يَجُوزُ أَهْلِي الصِّرَاطَ فَمَضَى وَ عَادَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ إِنَّكَ تَجُوزُ الصِّرَاطَ بِنُورِي وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع يَجُوزُ الصِّرَاطَ بِنُورِكَ وَ أَهْلُكَ تَجُوزُ الصِّرَاطَ بِنُورِ عَلِيٍّ فَتُورُ أَهْلُكَ مِنْ نُورِ عَلِيٍّ وَ نُورُ عَلِيٍّ مِنْ نُورِكَ وَ نُورُكَ مِنْ نُورِ اللَّهِ.

And the Prophet^{-saww} asked Jibraeel^{as}: ‘How will my^{-saww} community cross the Bridge’. So, he^{as} went and came back and said: ‘Allah^{-azwj} the Exalted Conveys the Greetings to you^{-saww} and Says: “You^{-saww} will cross the Bridge through My^{-azwj} Noor, and Ali^{-asws} Bin Abu Talib^{-asws} will cross the Bridge by your^{-saww} Noor, and your^{-saww} community will cross the Bridge by the Noor of Ali^{-asws}!” So, your^{-saww} community will be radiated by the Noor of Ali^{-asws}, and Noor of Ali^{-asws} from your^{-saww} Noor, and your^{-saww} Noor from Noor of Allah^{-azwj}’³⁰⁸

وَ فِي حَبَرٍ وَ هُوَ الصِّرَاطُ الَّذِي يَقِفُ عَلَى يَمِينِهِ رَسُولُ اللَّهِ صَلَّى وَ عَلَى شِمَالِهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ يَأْتِيهِمَا النَّدَاءُ مِنَ اللَّهِ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ.

And in a Hadeeth – ‘And it is the Bridge which Rasool-Allah^{-saww} would be standing on its right and upon its left would be Amir Al-Momineen^{-asws}, and a Call from Allah^{-azwj} would come to them^{-asws} both: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**’³⁰⁹

³⁰⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 b

³⁰⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 c

³⁰⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 d

³⁰⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 e

³⁰⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 f

الْحُسْنُ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص فِي خَيْرٍ وَهُوَ جَالِسٌ عَلَى كُرْسِيِّ مِنْ نُورٍ يَعْنِي عَلِيّاً يَجْرِي بَيْنَ يَدَيْهِ التَّسْنِيمُ لَا يَجُوزُ أَحَدُ الصِّرَاطِ إِلَّا وَ لَهُ بَرَاةٌ بِوَلَايَتِهِ وَ وَلَايَةِ أَهْلِ بَيْتِهِ يُشْرِفُ عَلَى الْجَنَّةِ وَ يُدْخِلُ مُحِبِّيه الْجَنَّةَ وَ مُبْغِضِيهِ النَّارَ.

Al-Hassan Al Basry, from Abdullah,

‘From the Prophet^{-saww} in a Hadeeth: ‘And he^{-asws} would be seated upon a chair of light, meaning Ali^{-asws}, the (spring) Al-Tasneem would be flowing in front of him^{-asws}. No one will cross the Bridge except and for him is a freedom pass with his^{-asws} Wilayah, and the Wilayah of People^{-asws} of his^{-asws} Household. He^{-asws} will overlook upon the Paradise and enter ones loving him^{-asws} into the Paradise and ones hating him^{-asws} into the Fire’.³¹⁰

الْبَاقِرُ ع سَمِعَ النَّبِيَّ ص عَنْ قَوْلِهِ تَعَالَى أَلْفِيَا فِي جَهَنَّمَ الْآيَةَ فَقَالَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى إِذَا جَمَعَ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ كُنْتُ أَنَا وَ أَنْتَ عَنْ يَمِينِ الْعَرْشِ وَ يَقُولُ اللَّهُ يَا مُحَمَّدُ وَ يَا عَلِيُّ قُومَا وَ أَلْفِيَا مَنْ أَبْغَضَكُمَا وَ خَالَفَكُمَا وَ كَذَّبَكُمَا فِي النَّارِ.

Al-Baqir^{-asws}: ‘The Prophet^{-saww} was asked about Words of the Exalted: **Both (of you), throw into Hell [50:24]** – Verse. He^{-saww} said: ‘O Ali^{-asws}! When Allah^{-azwj} the Exalted Gathers the people on the Day of Qiyamah in one plain, I^{-saww} and you^{-asws} would be on the right of the Throne, and Allah^{-azwj} would Say: “O Muhammad^{-saww}, and O Ali^{-asws}! Arise and throw the ones hating you^{-asws} and opposing you and belying you^{-asws}, into the Fire!”³¹¹

الرِّضَا ع عَنِ النَّبِيِّ ص نَزَلَتْ فِيَّ وَ فِي عَلِيٍّ هَذِهِ الْآيَةُ.

Al-Reza^{-asws}, from the Prophet^{-saww}: ‘This Verse (50:24) was Revealed regarding me^{-saww} and Ali^{-asws}’.³¹²

شَرِيكَ الْقَاضِي وَ عَبْدُ اللَّهِ بْنُ حَمَّادٍ الْأَنْصَارِيُّ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا حَضَرْتُ الْأَعْمَشَ فِي عِلَّتِهِ الَّتِي تُبْضَ فِيهَا وَ عِنْدَهُ ابْنُ شُبْرُمَةَ وَ ابْنُ أَبِي لَيْلَى وَ أَبُو حَنِيفَةَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا مُحَمَّدٍ أَتَى اللَّهَ وَ انْظُرْ لِنَفْسِكَ فَإِنَّكَ فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ قَدْ كُنْتُ تُحَدِّثُ فِي عَلِيٍّ بِأَحَادِيثَ لَوْ ثُبِتَ عَنْهَا كَانَ خَيْرًا لَكَ

Shareek the judge, and Abdullah Bin Hammad Al Ansari, each one of them said,

‘I attended Al-Amsh during his illness in which he dies, and in his presence was Ibn Shubrumah and Ibn Abu Layli (the judges), and Abu Haneefa. Abu Haneefa said, ‘O Abu Muhammad! Fear Allah^{-azwj} and look out for yourself, for you are in the last day from the days of the world, and first day from the days of the Hereafter, and you had been narrating Ahadeeth regarding Ali^{-asws}, if only you could repent from these, it would be better for you’.

قَالَ الْأَعْمَشُ مِثْلَ مَا ذَا قَالَ مِثْلَ حَدِيثِ عَبَّائَةَ الْأَسَدِيِّ أَنَّ عَلِيّاً قَسِيمُ النَّارِ قَالَ أَفَعُدُونِي سَنِدُونِي حَدَّثَنِي وَ الَّذِي إِلَيْهِ مَصِيرِي مُوسَى بْنُ طَرِيفٍ إِمَامٌ بَنِي أَسَدٍ عَنْ عَبَّائَةَ بْنِ رَبِيعٍ إِمَامٍ الْحَمِّيَّ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ أَنَا قَسِيمُ النَّارِ أَقُولُ هَذَا وَلَيْتَ دَعِيهِ وَ هَذَا عُدُوِّي لِحُذِيهِ

Al Amsh said, ‘Like what?’ He said, ‘Like the Hadeeth of Abayah Al-Asadi that Ali^{-asws} is distributor of the Fire’. He said, ‘Sit me up! Support me with a pillow! By the One^{-azwj} to Whom

³¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 g

³¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 h

³¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 i

is my destination! It is narrated to me by Musa Bin Tareyf, imam of the clan of Asad, from Abayah Bin Rabie, imam of Al-Hayy who said, 'I heard Ali^{-asws} saying: 'I^{-asws} am distributor of the Fire. I^{-asws} shall say: 'This is my^{-asws} friend, leave him, and this is my^{-asws} enemy, seize him!'

و حَدَّثَنِي أَبُو الْمُتَوَكِّلِ النَّاجِي فِي إِمْرَةِ الْحَجَّاجِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ النَّبِيُّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ فَأَقْعُدُ أَنَا وَ عَلِيٌّ عَلَى الصِّرَاطِ وَ يُقَالُ لَنَا أَدْخِلَا الْجَنَّةَ مَنْ آمَنَ بِي وَ أَحَبَّكُمَا وَ أَدْخِلَا النَّارَ مَنْ كَفَرَ بِي وَ أَبْغَضَكُمَا.

And it is narrated to me by Abu Al-Mutawakkal Al-Najy during the emirate of Al-Hajjaj, from Abu Saeed Al-Khudri, 'The Prophet^{-saww} said: 'When it will be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic will Command, so I^{-saww} and Ali^{-asws} would sit upon the Bridge and He^{-azwj} will Say to us^{-asws}: 'Both of you^{-asws}! Enter into the Paradise the one who believes in Me^{-azwj} and loves you^{-asws}! And enter into the Fire the one who disbelieves in Me^{-azwj} and hates you^{-asws}!''³¹³

وَ فِي رَوَايَةٍ أُخْرَى فِي النَّارِ مَنْ أَبْغَضَكُمَا وَ أَدْخِلَا الْجَنَّةَ مَنْ أَحَبَّكُمَا.

And in a report: 'Both of you^{-asws}! Throw into the Fire the one who hates you^{-asws} and enter into the Paradise one who loves you^{-asws}!''³¹⁴

وَ فِي رَوَايَةٍ أُخْرَى وَ حَدَّثَنِي أَبُو وَائِلٍ قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَأْمُرُ اللَّهُ عَلِيًّا أَنْ يَنْقَسِمَ بَيْنَ الْجَنَّةِ وَ النَّارِ فَيَقُولُ لِلنَّارِ لَحْذِي ذَا عَدُوِّي وَ ذُرِّي ذَا وَلِيِّي

And in a report of someone else, 'And it is narrated to me by Abu Wail who said, 'It is narrated to me by Ibn Abbas,

'When it will be the Day of Qiyamah, Allah^{-azwj} will Command Ali^{-asws} to distribute between the Paradise and the Fire. He^{-asws} shall say to the Fire: 'Seize that enemy of mine^{-asws} and leave that friend of mine^{-asws}!'

قَالَ فَجَعَلَ أَبُو حَنِيفَةَ إِزَارَهُ عَلَى رَأْسِهِ وَ قَالَ قُومُوا بِنَا لَا يَجِيءُ أَبُو مُحَمَّدٍ بِأَعْظَمَ مِنْ هَذَا قَالَ فَمَا أَمْسَى الْأَعْمَشُ حَتَّى تُؤْفَى.

He, 'Abu Haneefa went on to make his shirt to be upon his head and said, 'Arise with us! Abu Muhammad (Al-Amsh) will not be coming with anything more grievous than this!' He said, 'Al-Amsh did not get to the evening until he died''³¹⁵

شِيرَوَيْهِ فِي الْفَرْدَوْسِ قَالَ حَدَّثَنِي قَالَ النَّبِيُّ ص عَلِيٌّ فَسَيَمُ النَّارَ.

Sheyrawiya in (the book) 'Al-Firdows – 'Huzeyfa said, 'The Prophet^{-saww} said: 'Ali^{-asws} is distributor of the Fire''³¹⁶

³¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 23 j

³¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 23 k

³¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 23 l

³¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 23 m

الصَّفْوَانِي فِي الْإِخْنِ وَالْمِخْنِ فِي خَيْرِ طَوِيلٍ عَنْ إِسْحَاقَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص وَ يَنْزِلُ الْمَلَكَانِ يَغْنِي رِضْوَانُ وَ مَالِكٌ فَيَقُولُ مَالِكٌ إِنَّ اللَّهَ أَمَرَنِي بِلُطْفِهِ وَ مِنِّي أَنْ أَسْعَرَ النَّارَ فَسَعَرْتُهَا وَ أَنْ أَعْلَقَ أَبْوَابَهَا فَعَلَقْتُهَا وَ أَنْ آتِيكَ بِمَفَاتِيحِهَا فَخُذْهَا يَا مُحَمَّدُ

Al Safwany in (the book) 'Al Ihan Wa Al Mihan', in a lengthy Hadeeth,

'From Is'haq son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'The two Angels, meaning Rizwaan and Maalik, will descend. Maalik will say, 'Allah^{-azwj} has Commanded me by His^{-azwj} Kindness and His^{-azwj} Conferment to inflame the fires, so I shall inflame these, and to close their doors, so I shall close them, and to come to you^{-saww} with their keys. So, take these, O Muhammad^{-saww}!'

فَأَقُولُ قَدْ قَبِلْتُ ذَلِكَ مِنْ رَبِّي فَلَهُ الْحَمْدُ عَلَى مَا مَنَّ بِهِ عَلَيَّ ثُمَّ أَدْفَعُهَا إِلَى عَلِيِّ

I^{-saww} shall say: 'I^{-saww} have accepted that from my^{-saww} Lord^{-azwj}, for Him^{-azwj} is the Praise upon what He^{-azwj} has Conferred with upon me^{-saww}'. Then I^{-saww} will hand it to Ali^{-asws}.

ثُمَّ يَقُولُ رِضْوَانُ إِنَّ اللَّهَ أَمَرَنِي بِمَنِّهِ وَ لُطْفِهِ أَنْ أُزْخِرَ الْجَنَانَ فَزَخَرْتُهَا وَ أَنْ أَعْلَقَ أَبْوَابَهَا فَعَلَقْتُهَا وَ أَنْ آتِيكَ بِمَفَاتِيحِهَا فَخُذْهَا يَا مُحَمَّدُ

Then Rizwan would be saying, 'Allah^{-azwj} has Commanded me by His^{-azwj} Conferment and His^{-azwj} Kindness to decorate the Gardens, so I decorated them, and that I should lock their doors, so I locked them, and to come to you^{-saww} with their keys. So, take these, O Muhammad^{-saww}!'

فَأَقُولُ قَدْ قَبِلْتُ ذَلِكَ مِنْ رَبِّي فَلَهُ الْحَمْدُ عَلَى مَا مَنَّ بِهِ عَلَيَّ ثُمَّ أَدْفَعُهَا إِلَى عَلِيِّ ع

I^{-saww} shall say: 'I^{-saww} have accepted that from my^{-saww} Lord^{-azwj}. For Him^{-azwj} is the Praise upon what He^{-azwj} has Conferred with upon me^{-saww}'. Then I^{-saww} will hand these to Ali^{-asws}.

فَيَنْزِلُ عَلَيَّ وَ فِي يَدِهِ مَفَاتِيحُ الْجَنَّةِ وَ مَقَالِيدُ النَّارِ فَيَقِفُ عَلَيَّ بِحُجْرَتِهَا وَ يَأْخُذُ بِرِمَامِهَا وَ قَدْ تَطَايَرَ شَرَرُهَا وَ عَلَا زَفِيرُهَا وَ تَلَاطَمَتْ أَمْوَاجُهَا فَتُنَادِيهِ النَّارُ جُرْنِي يَا عَلِيُّ فَقَدْ أَطْفَأَ نُورُكَ هَبِي

Ali^{-asws} will descend and in his^{-asws} hand would be keys of the Paradise and chains of the Fire. Ali^{-asws} would stand by its side and grab hold of its rein, and its sparks would be flying and high would be its exhalation and thunderous would be its waves. The Fire will call out to him^{-asws}: 'Cross past me, O Ali^{-asws}, for your^{-asws} Noor is extinguishing my flames!'

فَيَقُولُ لَهَا عَلِيُّ اتْرَكِي هَذَا وَلِيِّي وَ خُذِي هَذَا عَدُوِّي وَ إِنَّ جَهَنَّمَ يَوْمَئِذٍ لَأَطُوعٌ لِعَلِيِّ مِنْ غَلَامٍ أَحَدِكُمْ لِصَاحِبِهِ.

Ali^{-asws} will be saying to it: 'Leave this friend of mine^{-asws} and seize this enemy of mine^{-asws}!'
And on that day Hell would be more obedient to Ali^{-asws} than one of your slaves is to his master".³¹⁷

³¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 n

وَقَالَ الرَّخْشَرِيُّ فِي الْفَائِقِ مَعْنَى قَوْلِ عَلِيٍّ أَنَا قَسِيمُ النَّارِ أَيُّ مَقَاسِمِهَا وَ مَسَاهِمِهَا يَعْنِي أَنَّ الْقَوْمَ عَلَى شَطْرَيْنِ مُهْتَدُونَ وَ ضَالُّونَ فَكَأَنَّهُ قَاسِمُ النَّارِ إِيَّاهُمْ فَشَطْرُهَا وَ شَطْرُ مَعَهُ فِي الْجَنَّةِ.

And Al-Zamakhshari said in (the book) ‘Al-Fa’aiq’, ‘The meaning of the words of Ali^{-asws}: ‘I^{-asws} am distributor of the Fire’ – i.e. Its divider and its apportioner – meaning that the people would be upon two halves, the guided and the strayed. It is as if he^{-asws} is distributing the Fire to them, so half is for it and half would be with him^{-asws} in the Paradise’.³¹⁸

وَلَقَدْ صَنَّفَ مُحَمَّدُ بْنُ سَعْدٍ كِتَابَ مَنْ رَوَى فِي عَلِيٍّ ع أَنَّهُ قَسِيمُ النَّارِ.

And Muhammad Bin Sa’ad has compiled a book from the ones who reported regarding Ali^{-asws} that he^{-asws} is distributor of the Fire’.³¹⁹

قَالَ عَمْرُو بْنُ شَمْرٍ اجْتَمَعَ الْكَلْبِيُّ وَ الْأَعْمَشُ فَقَالَ الْكَلْبِيُّ أَيُّ شَيْءٍ أَشَدُّ مَا سَمِعْتَ فِي مَنَاقِبِ عَلِيٍّ ع فَحَدَّثَ بِحَدِيثِ عَبَّاسٍ أَنَّهُ قَسِيمُ النَّارِ

Amro Bin Shimr said,

‘Al-Kalby and Al-Amsh gathered. Al-Kalby said, ‘Which thing is the severest of what you have heard regarding the virtues of Ali^{-asws}?’ He narrated a Hadeeth of Abayah that he^{-asws} is distributor of the Fire.

فَقَالَ الْكَلْبِيُّ وَ عِنْدِي أَكْبَرُ بِمَا عِنْدَكَ أُعْطِيَ رَسُولُ اللَّهِ ص كِتَابًا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ أَهْلِ النَّارِ.

Al-Kalby said, ‘And with me there is something more grievous than what is with you. Rasool-Allah^{-saww} was Given a book wherein were names of the people of Paradise and names of the people of the Fire’.³²⁰

عَبْدُ الصَّمَدِ بْنُ بَشِيرٍ عَنِ الصَّادِقِ ع فِي خَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ حَدِيثَ الْإِسْرَاءِ ثُمَّ قَالَ: فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى قَالَ دَفَعَ إِلَيْهِ كِتَابًا يَعْنِي إِلَى النَّبِيِّ ص فِيهِ أَسْمَاءُ أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشِّمَالِ فَأَخَذَ كِتَابَ الْيَمِينِ يَمِينِهِ وَ نَظَرَ إِلَيْهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

Abdul Samad Bin Bashir,

‘From Al-Sadiq^{-asws} in a lengthy Hadeeth mentioning in it the Hadeeth of the Ascension (Mi’raj). Then he^{-asws} said: **‘And He Revealed unto His servant what He Revealed [53:10]:** ‘Two books was handed to him^{-saww}, meaning the Prophet^{-saww}, wherein were names of companions of the right and companions of the left. He^{-saww} took the book of the right in his^{-saww} right hand and looked into it. Therein were names of the inhabitants of the Paradise, and names of their fathers and their tribes.

فَقَالَ اللَّهُ تَعَالَى آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَ الْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ الْآيَةَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص رَبَّنَا لَا تُؤَاخِذْنَا إِنَّا نَسِينَا أَوْ أَخْطَأْنَا فَقَالَ تَعَالَى قَدْ فَعَلْتُ فَقَالَ النَّبِيُّ ص وَ لَا تُحْمِلُنَا مَا لَا طَاقَةَ لَنَا بِهِ إِلَى آخِرِ السُّورَةِ كُلُّ ذَلِكَ يَقُولُ اللَّهُ تَعَالَى قَدْ فَعَلْتُ

³¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 o

³¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 p

³²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 q

Allah^{-azwj} the Exalted Said: **“The Rasool believes in what is Revealed unto him from his Lord”. ‘And (so do) the Momineen. They all believe in Allah, [2:285] – the Verse. Then Rasool-Allah^{-saww} said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]. The Exalted Said: “I^{-azwj} have Done so!” The Prophet^{-saww} said: **And do not Load upon us what we have no strength for us with it; [2:286]** – up to the end of the Chapter. During all that Allah^{-azwj} the Exalted Said: “I^{-azwj} have Done so!”**

ثُمَّ طَوَى الصَّحِيفَةَ فَأَمْسَكَهَا بِيَمِينِهِ وَفَتَحَ صَحِيفَةَ أَصْحَابِ الشِّمَالِ فَإِذَا فِيهَا أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ

Then he^{-saww} folded the parchment and withheld it in his^{-saww} right hand and opened the parchment of the left. Therein were names of the inhabitants of the Fire and names of their fathers and their tribes’.

ثُمَّ سَاقَ جَعْفَرُ الصَّادِقُ عَ الْكَلَامَ إِلَى أَنْ قَالَ ثُمَّ نَزَلَ وَمَعَهُ الصَّحِيفَتَانِ فَدَفَعَهُمَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Then Ja’far Al-Sadiq^{-asws} continued the speech up to he^{-asws} said: ‘Then he^{-saww} descended and with him^{-saww} were the two parchments. He^{-saww} handed these over to Ali^{-asws} Bin Abu Talib^{-asws}’ 321

وَفِي رِوَايَةِ مُحَمَّدِ بْنِ زَكَرِيَّا الْعَلَلِيُّ وَ الْحَدِيثُ مُخْتَصَرٌ أَنَّ رِضْوَانَ يُنَادِي إِنَّ اللَّهَ أَمَرَنِي أَنْ أَدْفَعَ مَفَاتِيحَ الْجَنَّةِ إِلَى مُحَمَّدٍ ص وَ إِنَّ مُحَمَّدًا أَمَرَنِي أَنْ أَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَاشْهَدُوا لِي عَلَيْهِ

And in a report of Muhammad Bin Zakariya Al Gallaby, and the Hadeeth is brief,

‘Rizwan will call out, ‘Allah^{-azwj} has Commanded me to hand the keys of the Gardens to Muhammad^{-saww}, and Muhammad^{-saww} has ordered me to hand these to Ali^{-asws} Bin Abu Talib^{-asws}, so be witnesses for me upon it!’

ثُمَّ يَقُومُ حَازِنُ جَهَنَّمَ وَ يُنَادِي أَلَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أَدْفَعَ مَفَاتِيحَ جَهَنَّمَ إِلَى مُحَمَّدٍ وَ إِنَّ مُحَمَّدًا أَمَرَنِي أَنْ أَدْفَعَهَا إِلَى عَلِيٍّ فَقَالَ اشْهَدُوا لِي عَلَيْهِ

Then the keeper of Hell would stand and call out, ‘Indeed! Allah^{-azwj} Mighty and Majestic has Commanded me to hand the keys of Hell to Muhammad^{-saww}, and Muhammad^{-saww} has ordered me to hand these to Ali^{-asws}. Be witnesses for me upon it!’

فَيَأْخُذُ مَفَاتِيحَ الْجَنَّةِ وَ النَّارِ وَ تَأْخُذُ حُجْرَتِي وَ أَهْلُ بَيْتِكَ يَأْخُذُونَ حُجْرَتَكَ وَ شِيعَتُكَ يَأْخُذُونَ حُجْرَةَ أَهْلِ بَيْتِكَ

So, you^{-asws} will take the keys of the Paradise and the Fire, and you^{-asws} will grab hold of my^{-saww} side, and People^{-asws} of your^{-asws} Household will be grabbing hold of your^{-asws} side, and your^{-asws} Shias will be holding to the side of People^{-asws} of your^{-asws} Household’.

قَالَ فَصَفَّقْتُ بِكَفِّي [بِكُلْتَا] يَدَيَّ وَ قُلْتُ إِلَى الْجَنَّةِ يَا رَسُولَ اللَّهِ فَقَالَ إِي وَ رَبِّ الْكَعْبَةِ.

He^{-asws} said: 'So I^{-asws} shall strike with both my^{-asws} hands and said: 'To the Paradise, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes, by Lord^{-azwj} of the Kabah!'"³²²

مُحَمَّدُ الْفَتَالُ فِي رَوْضَةِ الْوَاعِظِينَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْقُهُ بَابُ الْجَنَّةِ ذَهَبٌ فَإِذَا دُقَّتِ الْخَلْقَةُ عَلَى الصَّفِيحَةِ طَنَّتْ وَ قَالَتْ يَا عَلِيُّ.

Muhammad Al Fattal in (the book) 'Rowzat Al Waizeen,

'The Prophet^{-saww} said: 'The knocker on the door of the Paradise is of gold. When the knocker is knocked upon the plate, it emits a sound and says: 'O Ali^{-asws}!'"³²³

خَصَائِصُ النَّطْنِيِّ قَيْسُ بْنُ أَبِي حَازِمٍ عَنْ ابْنِ مَسْعُودٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَلِيَّ بْنَ أَبِي طَالِبٍ خَلْقُهُ مُعَلَّقَةٌ بِبَابِ الْجَنَّةِ مَنْ تَعَلَّقَ بِهَا دَخَلَ الْجَنَّةَ.

(The book) 'Khasaais' of Al Natanzi – Qays Bin Abu Hazim, from Ibn Masoud,

'Rasool-Allah^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws} is a ring hanging by the door of the Paradise. One who adheres with it would enter the Paradise".³²⁴

24- جاء المجلس للمفيد الصدوق عن أبيه عن الصادق عن أبي عيسى عن علي بن النعمان عن غانم بن مفضل عن الثمالي عن أبي جعفر ع قال: يا أبا حمزة لا تضعوا علياً دون ما رفعه الله ولا ترفعوا علياً فوق ما جعل الله كفى علياً أن يُقَاتِلَ أَهْلَ الْكُفْرِ وَأَنْ يُزَوِّجَ أَهْلَ الْجَنَّةِ.

(The book) 'Al Majalis' of Al Mufeed – Al Sadouq, from his father, from Al Saffar, from Abu Isa, from Ali Bin Al Numan, from Ghanim Bin Mugaffal, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'O Abu Hamza! Do not place Ali^{-asws} below what Allah^{-azwj} has Raised him^{-asws}, and do not raise him^{-asws} above what Allah^{-azwj} has Made him^{-asws} to be. It suffices Ali^{-asws} that he^{-asws} will fight people of the return and that he^{-asws} will get people of the Paradise to be married".³²⁵

25- جاء المجلس للمفيد الصدوق عن أبيه عن محمد بن العطار عن ابن عيسى عن علي بن الحكم عن هشام بن سالم عن سليمان بن خالد عن الصادق ع قال: قال رسول الله ص لعلني ع يا علي أنت مبي وأنا منك وليك وليي وليي الله وعدوك عدوي وعدوي عدو الله

(The book) 'Al Majaalis' of Al Mufeed Al Sadouq, from his father, from Muhammad Al Attar, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim, from Suleyman Bin Khalid,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}. Your^{-asws} friend is my^{-saww} friend, and my^{-saww} friend is a friend of Allah^{-azwj}, and your^{-asws} enemy is my^{-saww} enemy and my^{-saww} enemy is an enemy of Allah^{-azwj}.

يَا عَلِيُّ أَنَا حَرْبٌ لِمَنْ حَارَبَكَ وَ سَلَامٌ لِمَنْ سَلَمَكَ

³²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 s

³²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 t

³²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 23 u

³²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 24

O Ali^{-asws}! I^{-saww} am at war to the one warring you^{-asws}, and at peace to the one being at peace with you^{-asws}.

يَا عَلِيُّ لَكَ كَنْزٌ فِي الْجَنَّةِ وَأَنْتَ ذُو قَرْيَتِهَا

O Ali^{-asws}! There is a treasure for you^{-asws} in the Paradise, and you^{-asws} are with its reins.

يَا عَلِيُّ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَكَ وَ عَرَفْتَهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَكَ وَ أَنْكَرْتَهُ

O Ali^{-asws}! You^{-asws} are distributor of the Paradise and the Fire. No one will enter the Paradise except the one recognising you^{-asws} and you^{-asws} recognise him, nor enter the Fire except one denying you^{-asws} and you^{-asws} deny him^{-asws}.

يَا عَلِيُّ أَنْتَ وَ الْأَيُّمَةُ مِنْ وَلَدِكَ عَلَى الْأَعْرَافِ يَوْمَ الْقِيَامَةِ تَعْرِفُ الْمَجْرِمِينَ بِسِيمَاهُمْ وَ الْمُؤْمِنِينَ بِعَلَامَاتِهِمْ

O Ali^{-asws}! You^{-asws} and the Imams^{-asws} from your^{-asws} sons^{-asws} would be upon the heights on the Day of Qiyamah. You^{-asws} will recognise the criminals by their marks, and the Momineen by their signs.

يَا عَلِيُّ لَوْلَاكَ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي.

O Ali^{-asws}! Had it not been for you^{-asws}, the Momineen would not be recognised after me^{-saww}. 326

26- بشاء، بشارة المصطفى والدي أبو القاسم الفقيه و عمّار بن ياسر و ولده سعد بن عمّار جميعاً عن إبراهيم بن نصر الجرجاني عن محمد بن حمزة العلوي عن كتابه بخطه عن محمد بن جعفر عن حمزة بن إسماعيل عن أحمد بن الحليل عن يحيى بن عبد الحميد عن شريك عن كيث بن أبي سليم عن مجاهد عن ابن عباس قال: لما فتح رسول الله ص مدينة خيبر قدم جعفر ع من الحبشة فقال النبي ص لا أدري أنا بأيهما أسر يفتح خيبر أم يقدوم جعفر

(The book) 'Basharat Al-Mustafa^{-saww} — My father Abu Al-Qasim the jurist, and Ammar Bin Yasser, and his son Sa'ad Bin Ammar, altogether from Ibrahim Bin Nasr Al-Jurjany, from Muhammad Bin Hamza Al-Alawy from his book in his handwriting from Muhammad Bin Ja'far, from Hamza Bin Ismail, from Ahmad Bin Al-Khaleel, from Yahya Bin Abdul-Hameed, from Shareek, from Lays Bin Abu-Suleym, from Mujahid, from Ibn Abbas who said,

'When Rasool-Allah^{-saww} conquered the city of Khyber, Ja'far^{-asws} arrived from Ethiopia. The Prophet^{-saww} said: 'I^{-saww} don't know with which of the two I^{-saww} happier, with the conquest of Khyber or arrival of Ja'far^{-asws}.'

وَكَانَتْ مَعَ جَعْفَرٍ ع بَجَارِيَةٌ فَأَهْدَاهَا إِلَى عَلِيٍّ ع فَدَخَلَتْ فَاحْتَمَتُ عَ بَيْنَ يَدَيْهَا فَاذًا رَأْسُ عَلِيٍّ فِي حَبْرِ الْجَارِيَةِ فَلَدَحَتْهَا مِنَ الْعِيَرَةِ مَا يَلْحَقُ الْمَرْءَةَ عَلَى رَوْحِهَا فَتَرْتَمَتْ بِرِجْلِهَا وَ وَضَعَتْ خِمَارَهَا عَلَى رَأْسِهَا تُرِيدُ النَّبِيَّ ص تَشْكُرُ إِلَيْهِ عَلَيْهِ

And there was a slave girl with Ja'far^{-as} and he^{-as} gifted it to Ali^{-asws}. (Syeda) Fatima^{-asws} entered her^{-asws} house and there the head of Ali^{-asws} was in a lap of the slave girl. There came upon her^{-asws} the sense of pride what tends to come upon the woman upon her husband. She^{-asws} wore

her^{-asws} outer garment and placed a scarf upon her^{-asws} head intending the Prophet^{-saww} to complain to him^{-saww} about Ali^{-asws}.

فَنَزَلَ جِبْرِائِيلُ عَلَى النَّبِيِّ ص فَقَالَ لَهُ يَا مُحَمَّدُ اللَّهُ يُقَرِّأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ هَذِهِ فَاطِمَةُ أَتَتْكَ تَشْكُو عَلَيًّا فَلَا تَقْبَلَنَّ مِنْهَا

Jibraeel^{as} descended unto the Prophet^{-saww} and said to him^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys the Greeting to you^{-asws} and Says to you^{-saww}: "This is Fatima^{-asws} coming to complain about Ali^{-asws}, so do not accept from her^{-asws}!"

فَلَمَّا دَخَلَتْ فَاطِمَةُ ع قَالَ لَهَا النَّبِيُّ ص ارْجِعِي إِلَى بَعْلِكَ وَ قُولِي لَهُ رَغِمَ أَنْفِي لِرِضَاكَ فَرَجَعَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَقَالَتْ يَا ابْنَ عَمٍّ رَغِمَ أَنْفِي لِرِضَاكَ رَغِمَ أَنْفِي لِرِضَاكَ

When Fatima^{-asws} entered, the Prophet^{-saww} said to her^{-asws}: 'Return to your^{-asws} husband and say to him^{-asws}: 'My^{-asws} nose is rubbed to your^{-asws} pleasure'. Fatima^{-asws} returned and said: 'O son^{-asws} of an uncle^{as}! My^{-asws} nose is rubbed to your^{-asws} pleasure! My^{-asws} nose is rubbed to your^{-asws} pleasure! My^{-asws} nose is rubbed to your^{-asws} pleasure!'

فَقَالَ عَلِيُّ ع يَا فَاطِمَةُ شَكَّوْنِي إِلَى النَّبِيِّ ص وَ أَحْبَاءَهُ مِنْ رَسُولِ اللَّهِ ص أَشْهَدُكَ يَا فَاطِمَةُ أَنَّ هَذِهِ الْجَارِيَةَ حُرَّةٌ لَوْجُهُ اللَّهُ فِي مَرْضَاتِكَ

Ali^{-asws} said: 'O Fatima^{-asws}! You^{-asws} complained of me^{-asws} to the Prophet^{-saww}? Oh, its shame from Rasool-Allah^{-saww}! I^{-asws} hereby testify, O Fatima^{-asws}, that this slave girl is hereby free for the Face of Allah^{-azwj} in your^{-asws} pleasure'.

وَ كَانَ مَعَ عَلِيٍّ خَمْسُمِائَةِ دِرْهَمٍ فَقَالَ وَ هَذِهِ الْخَمْسُمِائَةُ دِرْهَمٍ صَدَقَةٌ عَلَى فَقَرَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِي مَرْضَاتِكَ

And with Ali^{-asws} there were five hundred Dirhams. He^{-asws} said: 'And these five hundred Dirhams are a charity upon the poor Emigrants and Helpers in your^{-asws} pleasure'.

فَنَزَلَ جِبْرِائِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ اللَّهُ يُقَرِّأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ بِشَرِّ عَلِيٍّ بَنِ أَبِي طَالِبٍ ع بِأَنِّي قَدْ وَهَبْتُ لَهُ الْجَنَّةَ بِحَدَافِيرِهَا بِعَتَقِهِ الْجَارِيَةَ فِي مَرْضَاةِ فَاطِمَةَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقِفُ عَلَيَّ عَلَى بَابِ الْجَنَّةِ فَيُدْخِلُ مَنْ يَشَاءُ الْجَنَّةَ بِرَحْمَتِي وَ يَمْنَعُ مِنْهَا مَنْ يَشَاءُ بِغَضَبِي

Jibraeel^{as} descended unto the Prophet^{-saww}. He^{as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys the Greeting unto you^{-asws} and Says: "Give glad tidings to Ali bin Abu Talib^{-asws} that I^{-azwj} have Gifted the Paradise to him^{-asws} with all its contents due to his^{-asws} freeing the slave girl regarding the pleasure of Fatima^{-asws}! When it will be the Day of Qiyamah, Ali^{-asws} would stand at the door of Paradise by My^{-azwj} Mercy and prevent from it the one he^{-asws} so desires to by My^{-azwj} Wrath.

وَ قَدْ وَهَبْتُ لَهُ النَّارَ بِحَدَافِيرِهَا بِصَدَقَتِهِ الْخَمْسُمِائَةِ دِرْهَمٍ عَلَى الْفُقَرَاءِ فِي مَرْضَاةِ فَاطِمَةَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقِفُ عَلَى بَابِ النَّارِ فَيُدْخِلُ مَنْ يَشَاءُ النَّارَ بِغَضَبِي وَ يَمْنَعُ مِنْهَا مَنْ يَشَاءُ مِنْهَا بِرَحْمَتِي

And I^{-azwj} Gifted the Fire to him^{-asws} with its contents due to his^{-asws} charity of the five hundred Dirhams upon the poor regarding the pleasure of Fatima^{-asws}. So, when it will be the Day of Qiyamah, Ali^{-asws} would stand at the door of the Fire and enter the ones he^{-asws} so desires to, with My^{-azwj} Wrath, and prevent from it the one he^{-asws} so desires to from it, by My^{-azwj} Mercy!"

فَقَالَ النَّبِيُّ ص بَخْ بَخْ مَنْ مِثْلُكَ يَا عَلِيُّ وَ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ.

The Prophet^{-saww} said: 'Congratulations! Congratulations! Who is like you^{-asws}, O Ali^{-asws}, and you^{-asws} are the distributor of the Paradise and the Fire?'³²⁷

27- بشاء، بشارة المصطفى يَحْيَى بْنُ مُحَمَّدٍ الْجَوَائِي عَنْ جَامِعِ بْنِ أَحْمَدَ الدَّهْشْتَانِي عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ يَعْقُوبَ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ عَنْ عُثَيْدِ بْنِ كَثِيرٍ الْعَامِرِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْقُصَيْبِلِ عَنْ يَزِيدَ بْنِ أَبِي زَيْنَادٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْعَدَ اللَّهُ جَبْرِئِيلَ وَ مُحَمَّدًا ع وَ لَا يَجُوزُ أَحَدٌ إِلَّا كَانَ مَعَهُ بَرَاءَةٌ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Basharat Al Mustafa^{-saww}' – Yahya Bin Muhammad Al Jawwani, from Jamie Bin Ahmad Al Dihistany, from Ali Bin Al-Husayn Bin Al Abbas, from Ahmad Bin Muhammad Bin Ibrahim, from Yaqoub Bin Ahmad, from Muhammad Bin Abdullah Bin Muhammad, from Ubeyd Bin Kaseer Al Aasmiry, from ismail Bin Musa, from Muhammad Bin Al Fuzeyl, from Yazeed Bin Abu Ziyad, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'When it will be the 'Day of Qiyamah, Allah^{-azwj} Mighty and Majestic would Command me^{-saww} and Jibraeel^{as}, so we would pause upon the Bridge and no one would be permitted to cross except by a freedom pass from Ali^{-asws}'³²⁸.

28- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمُزَوَّرِيِّ عَنْ مُحَمَّدِ بْنِ عُمَيْرٍ عَنْ عُمَرَ بْنِ هَارُونَ عَنْ أَهْتَمِ بْنِ أَحْمَدَ الْمَصْرِيِّ عَنْ ذِي النُّونِ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ الصِّرَاطُ عَلَى شَفِيرِ جَهَنَّمَ فَلَا يُجَاوِزُ إِلَّا مَنْ كَانَ مَعَهُ بَرَاءَةٌ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Basharat Al-Mustafa^{-saww}' – Muhammad Bin Ali Bin Abdul Samad, from his father, from Muhammad Bin Al Qasim Al Farsi, from Abdullah Bin Ahmad Bin Muhammad, from Ibrahim Bin Muhammad Al Marouzy, from Muhammad Bin Umeyr, from Umar Bin Haroun, from Al Haysam Bin Ahmad Al Misry, from Zil Noon, from Malik Bin Anas,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, the Bridge would be installed upon the edge of Hell, so no one will cross except one who has with him a freedom pass with the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'³²⁹.

29- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي السَّمْدَعِ عَنْ عَلِيٍّ بْنِ سَلَمَةَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْقُرَشِيِّ عَنْ مُعَاذِ الْحِمَايِيِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ النَّوْفَلِيِّ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ عِنْدَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ عَائِشَةُ فَعَدْتُ بَيْنَهُمَا فَقَالَتْ عَائِشَةُ مَا وَجَدْتَ مَكَانًا غَيْرَ هَذَا

(The book) 'Basharat Al-Mustafa^{-saww}' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsi, from Ahmad Bin Muhammad Bin Abu Al Sameydi, from Ali Bin Salama, from Al-Husayn Bin Al-Hassan Al Qurshy, from Muaz Al Himmany, from Jabir Al Jufy, from Is'haq Bin Abdullah Bin Al Haris Bin Al Nowfal, from his father,

³²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 26

³²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 27

³²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 84 H 28

'From Ali^{asws} having said: 'I^{asws} entered to see Rasool-Allah^{saww} and with him^{saww} were Abu Bakr and Umar and Ayesha. I^{asws} sat down between the two. Ayesha said, 'You^{asws} could not find any place apart from this?'

فَضْرَبَ رَسُولُ اللَّهِ ص فَخَذَهَا وَ قَالَ لَا تُؤْذِينِي فِي أَخِي فَإِنَّهُ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ يُعْجِدُهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيَدْخُلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ.

Rasool-Allah^{saww} struck her thigh and said: 'Do not hurt me^{saww} regarding my^{saww} brother^{asws}, for he^{asws} is chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent. Allah^{azwj} Mighty and Majestic would Make him^{asws} to be seated upon the Bridge on the Day of Qiyamah, so he^{asws} will enter his^{asws} friends into the Paradise and his^{asws} enemies into the Fire".³³⁰

30- وَ عَنْهُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي الْحُسَيْنِ بْنِ أَبِي الطَّيِّبِ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ عَلِيِّ بْنِ عَاصِمٍ عَنِ الْمُغِيرَةِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص قَالَ: يَا عَلِيُّ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ أَنْتَ يَعْصُوبُ الْمُؤْمِنِينَ.

And from him, from his father, from his grandfather, from Abu Al-Husayn Bin Abu Al Tayyib, from Muhammad Bin Fuzeyl, from Ali Bin Aasim, from Al Mugheira, from Ibrahim, from Al Aswad, from Ibn Masoud,

'From the Prophet^{saww} having said: 'O Ali^{asws}! You^{asws} are distributor of the Paradises and the Fire, and you^{asws} are leader of the Momineen".³³¹

31- يَف، الطرائف ابن المغازلي بإسناده قال: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ إِنَّكَ تَقْرَعُ بَابَ الْجَنَّةِ وَ تُدْخِلُهَا بِغَيْرِ حِسَابٍ.

(The book) 'Al Taraaif' – Ibn Al Maghazili, by his chain, said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are distributor of the Paradise and the Fire, and you^{asws} will knock the door of Paradise and enter it without any Reckoning".³³²

32- أَقُولُ قَالَ الْبُزْجِيُّ فِي مَشَارِقِ الْأَنْوَارِ، رَوَى الرَّازِيُّ فِي كِتَابِهِ مَرْفُوعاً إِلَى ابْنِ عَبَّاسٍ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ مَالِكاً أَنْ يُسْعَرَ النَّارَ وَ أَمَرَ رِضْوَانَ أَنْ يُزَخَّرَفَ الْجَنَّةَ ثُمَّ يُمَدُّ الصِّرَاطُ وَ يُنْصَبُ مِيزَانُ الْعَدْلِ تَحْتَ الْعَرْشِ وَ يُنَادِي مُنَادٍ يَا مُحَمَّدُ قَرِّبْ أُمَّتَكَ إِلَى الْحِسَابِ

I (Majlisi) am saying, 'Al Bursy said in (the book) 'Mashariq Al Anwaar', 'It is reported by Al Razy in his book raising to Ibn Abbas who said,

'When it will be the Day of Qiyamah, Allah^{azwj} will Command Maalik to inflame the Fire and Command Rizwaan to decorate the Paradise. Then the Bridge would be extended, and the Scale of justice would be set up beneath the Throne, and a caller would call out: 'O Muhammad^{saww}! Bring your^{saww} community closer to the Reckoning!'

ثُمَّ يُمَدُّ عَلَى الصِّرَاطِ سَبْعُ فَنَاطِرٍ بَعْدَ كُلِّ فَنَاطِرَةٍ سَبْعَةُ آلَافِ سَنَةٍ وَ عَلَى كُلِّ فَنَاطِرَةٍ مَلَائِكَةٌ يَخْطِفُونَ النَّاسَ فَلَا يَمُرُّ عَلَى هَذِهِ الْفَنَاطِرِ إِلَّا مَنْ وَلى عَلَيْهِ وَ أَهْلُ بَيْتِهِ وَ عَرَفَتُهُمْ وَ عَرَفُوهُ وَ مَنْ لَمْ يَعْرِفْهُمْ سَقَطَ فِي النَّارِ عَلَى أُمِّ رَأْسِهِ وَ لَوْ كَانَ مَعَهُ عَمَلٌ سَبْعِينَ أَلْفَ عَابِدٍ.

³³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 29

³³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 30

³³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 31

Then, seven archways would be set up upon the Bridge, after each archway being seven thousand years (of travel distance), and upon each archway would be Angels watching the people. So, no one will pass upon these archways except one befriending Ali^{asws} and People^{asws} of his^{asws} Household and recognises them^{asws} and they^{asws} recognise him. And one who does not recognise them would fall into the Fire upon the top of his head, and even if there were with him deeds of seventy thousand worshippers”.³³³

و قال عبد الحميد بن أبي الحديد في شرح قَوْل أمير المؤمنين ع نَحْنُ الشَّعَارُ وَالْأَصْحَابُ وَالْحَزَنَةُ وَالْأَبْوَابُ.

And Abdul Hameed Abu Al-Hadeed said in the commentary, the words of Amir Al-Momineen^{asws}: ‘We^{asws} are the Monuments, and the companions, and the treasurers, and the gateways’”.³³⁴

³³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 32 a

³³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 84 H 32 b

باب 85 أنه ع ساقى الخوض و حامل اللواء و فيه أنه ع أول من يدخل الجنة

CHAPTER 85 – HE^{-asws} IS THE QUENCHER OF THE FOUNTAIN, AND BEARER OF THE FLAG, AND IN IT, HE^{-asws} WOULD BE THE FIRST ONE TO ENTER THE PARADISE

1- ن، عيون أخبار الرضا عليه السلام حمزة العلوي عن علي عن أبيه عن ابن مَعْبُدٍ عَنِ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَخِي وَ وَزِيرِي وَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنْتَ صَاحِبُ حَوْضِي مِنْ أَحَبِّكَ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ أَبْغَضَنِي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Hamza Al Alawy, from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws}, and my^{-saww} Vizier, and bearer of my^{-saww} flag in the world and the Hereafter, and you^{-asws} are master of my^{-saww} Fountain. One loving you^{-asws} loves me^{-saww}, and one hating you^{-asws} hates me^{-saww}'.³³⁵

2- ن، عيون أخبار الرضا عليه السلام أبي عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ الْمَظْلُومُ مِنْ بَعْدِي فَوَيْلٌ لِمَنْ ظَلَمَكَ وَ اعْتَدَى عَلَيْكَ وَ طُوبَى لِمَنْ تَبِعَكَ وَ لَمْ يَخْتَرْ عَلَيْكَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Al-Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahboud,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! You^{-asws} are the one to be oppressed from after me^{-saww}. So, woe be for the one oppressing you^{-asws} and transgressing upon you^{-asws}, and beatitude is for one following you^{-asws} and does not choose (anyone else) over you^{-asws}.

يَا عَلِيُّ أَنْتَ الْمُقَاتِلُ بَعْدِي فَوَيْلٌ لِمَنْ قَاتَلَكَ وَ طُوبَى لِمَنْ قَاتَلَ مَعَكَ

O Ali^{-asws}! You^{-asws} are the fighter after me^{-saww}, so woe be to the one fighting against you^{-asws} and beatitude would be for the one fighting alongside you^{-asws}.

يَا عَلِيُّ أَنْتَ الَّذِي تَنْطِقُ بِكَلامِي وَ تَتَكَلَّمُ بِلِسَانِي بَعْدِي فَوَيْلٌ لِمَنْ رَدَّ عَلَيْكَ وَ طُوبَى لِمَنْ قَبِلَ كَلَامَكَ

O Ali^{-asws}! You^{-asws} are the one to speak my^{-saww} speech, and speaking with my^{-saww} tongues after me^{-saww}, so woe be to the one rejecting upon you^{-asws} and beatitude be for the one accepting your^{-asws} speech.

يَا عَلِيُّ أَنْتَ سَيِّدُ هَذِهِ الْأُمَّةِ بَعْدِي وَ أَنْتَ إِمَامُهَا وَ خَلِيفَتِي عَلَيْهَا مَنْ فَارَقَكَ فَارَقَنِي يَوْمَ الْقِيَامَةِ وَ مَنْ كَانَ مَعَكَ كَانَ مَعِيَ يَوْمَ الْقِيَامَةِ

O Ali^{-asws}! You^{-asws} are the chief of the community after me^{-asws}, and you^{-asws} are its Imam^{-asws}, and my^{-saww} caliph upon it. One separating from you would be separate from me^{-saww} on the

³³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 85 H 1

Day of Qiyamah, and one who would be with you^{-asws} would be with me^{-saww} of the Day of Qiyamah.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ صَدَّقَنِي وَ أَنْتَ أَوَّلُ مَنْ أَعَانَنِي عَلَى أَفْرِي وَ جَاهَدَ مَعِيَ عَدُوِّي وَ أَنْتَ أَوَّلُ مَنْ صَلَّى مَعِيَ وَ النَّاسُ يُؤْمِنُونَ فِي غَفْلَةٍ الْجَهْلَةِ

O Ali^{-asws}! You^{-asws} are the first one to believe in me^{-saww} and ratify me^{-asws}, and you^{-asws} are the first one to assist me^{-asws} upon my^{-saww} affairs and fight against my^{-saww} enemies with me^{-saww}, and you^{-asws} are the first one to pray Salat with me^{-saww}, and one that day the people were in heedlessness of the ignorance.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ تَنَشَّقُ عَنْهُ الْأَرْضُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يُبْعَثُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يَجُوزُ الصِّرَاطَ مَعِيَ وَ إِنَّ رَبِّي عَزَّ وَ جَلَّ أَقْسَمَ بِعِزَّتِهِ أَنَّهُ لَا يَجُوزُ عَقَبَةَ الصِّرَاطِ إِلَّا مَنْ مَعَهُ بَرَاءَةٌ بِوَلَايَتِكَ وَ وَلَايَةِ الْأَئِمَّةِ مِنْ وَلَدِكَ

O Ali^{-asws}! You^{-asws} are the first one the ground would be cleft asunder along with me^{-saww}, and you^{-asws} are the first one to be Resurrected with me^{-saww}, and you are the first one to cross the Bridge with me^{-saww}, and my^{-saww} Lord^{-azwj} Mighty and Majestic has Sword by His^{-azwj} Might that no one will cross the obstacle of the Bridge except one having a freedom pass with him of your^{-asws} Wilayah and Wilayah of the Imams^{-asws} from your^{-asws} sons^{-asws}.

وَ أَنْتَ أَوَّلُ مَنْ يَرِدُ حَوْضِي تَسْقِي مِنْهُ أَوْلِيَاءَكَ وَ تَدْفُو عَنْهُ أَعْدَاءَكَ وَ أَنْتَ صَاحِبِي إِذَا قُمْتُ الْمَقَامَ الْمَحْمُودَ وَ نَشْفَعُ لِمُحِبِّينَا فَتُشَفَّعَ فِيهِمْ

And you^{-asws} will be the first one to return to my^{-saww} Fountain to quench your^{-asws} friends from it and impeded your^{-asws} enemies from it; and you^{-asws} will be my^{-saww} companions when I^{-saww} stand at the 'Maqam Al-Mahmoud' (The Praiseworthy Position), and we^{-asws} shall interceded for ones loving us^{-asws} and we^{-asws} would be Interceded (by Allah^{-azwj}) for them.

وَ أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ يَبْدِكَ لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شِقَّةً التَّقِيَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ وَ أَنْتَ صَاحِبُ شَجَرَةِ طُوبَى فِي الْجَنَّةِ أَصْلُهَا فِي دَارِكَ وَ أَغْصَانُهَا فِي دُورِ شِعَتِكَ وَ مُحِبِّكَ.

And you^{-asws} will be the first one to enter the Paradise and in your^{-asws} hand would be my^{-saww}, and it is the flag of Praise, and it is of seventy strips. The (one) strip from it is more expansive that the sun and the moon. And you^{-asws} are owner of the tree of Tooba in the Paradise. Its roots are in your^{-asws} house and its branches are in the houses of your^{-asws} Shias and ones loving you^{-asws}. 336

3- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجَعْفَرِيِّ عَنِ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ يَعْلَى عَنِ عَلِيِّ بْنِ سَنَيْفٍ بْنِ عَمِيْرَةَ عَنِ أَبِيهِ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ ابْنِ سَيَّابَةَ عَنِ حُمْرَانَ عَنِ أَبِي حَرْبٍ عَنِ أَبِي الْأَسْوَدِ الدَّوْلِيِّ عَنِ أَبِيهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ وَ اللَّهُ لَأُدُودَنَّ يَدَيْ هَاتَيْنِ الْقَصِيرَتَيْنِ عَنْ حَوْضِ رَسُولِ اللَّهِ ص أَعْدَاءَنَا وَ لَيَرِدَنَّهُ أَجْبَاؤُنَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Al Alhassan Bin Al Qasim, from Ali Bin Ibrahim Bin Ya'la, from Ali Bin Sayf Bin Ameyra, from his father, from Aban Bin Usman, from Ibn Sayaba, from Humran, from Abu harb Bin Abu Al Aswad Al Dowly, from his father who said,

'I heard Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} saying: 'By Allah^{-azwj}! I^{-asws} will be impeding by these two short hands of mine^{-asws}, our^{-asws} enemies away from the Fountain of Rasool-Allah^{-saww} and will be welcoming ones loving us^{-asws}'.³³⁷

4- قب، المناقب لابن شهر آشوب في أخبار أبي رافع من خمسة طرق قال النبي ص يا علي ترد علي الحوض أنت و شيعتك رواء مرويين و يرد عليك عدوك ظمأ مغمجين.

(The book) 'Al Manaqib' of Ibn Shehr Ashub in Ahadeeth of Abu Rafie, from five ways,

'The Prophet^{-saww} said: 'O Ali^{-asws}! You^{-asws} will return to my^{-saww} Fountain, you^{-asws} and your^{-asws} Shias, saturated, remaining saturated, and your^{-asws} enemies shall return to you^{-asws} thirsty, remaining thirsty'.³³⁸

و جاء في تفسير قوله تعالى و سقاهم ربهم يعني سيدهم علي بن أبي طالب و الدليل على أن الرب بمعنى السيد قوله تعالى ادكزني عند ربك.

And it has come in interpretation of Words of the Exalted: **and their Lord would Quench them [76:21]** – meaning their chief is Ali^{-asws} Bin Abu Talib^{-asws}, and the evidence upon that (the word) 'Lord' is in the meaning of chief are Words of the Exalted: **'Mention me to your master' [12:42]**.³³⁹

الفائض إن النبي ص قال لعلي ع أنت الدائد عن حوضي يوم القيامة تدود عنه الرجال كما يذاد الأصيد البعير الصادي أي الذي به الصيد و الصيد داء يلوي عنقه.

(The book) 'Al-Faiq' – 'The Prophet^{-saww} said to Ali^{-asws}: 'You^{-asws} will be the impeder from my^{-saww} Fountain on the Day of Qiyamah. You^{-asws} will be impeding the men like what the strange diseased camel is impeded by the grazer' – i.e. the one having 'Al-Seed' with it, and 'Al Seed' is a disease twisting its neck'.³⁴⁰

5- قب، المناقب لابن شهر آشوب مقاتل و الضحاك و عطاء و ابن عباس في قوله تعالى و منهم أي من المنافقين من يستمع إليك و أنت تحطب على منبرك و تقول إن حامل لواء الحمد يوم القيامة علي بن أبي طالب حتى إذا خرجوا من عندك تفرقوا عنك و قالوا ما ذا قال أنفاً على المنبر استهزاء بذلك كأهم لم يسمعوا ثم قال أولئك الذين طبع الله على قلوبهم.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muqatil and Al Zahhak and Ata'a and Ibn Abbas,

'Regarding Words of the Exalted: **And from them** - i.e. from the hypocrites - **are ones who listen intently to you** - and you^{-saww} are addressing upon your^{-saww} pulpit, and you^{-saww} are saying: 'The bearer of the flag of Praise on the Day of Qiyamah would be Ali^{-asws} Bin Abu Talib^{-asws}' - **until when they exit from your presence**, - dispersing away from you^{-saww}, and they are saying - **'What is that he said just now?'** – upon the Pulpit, mocking with that as if they had not heard it. Then He^{-azwj} Said: **They are those Allah has Sealed upon their hearts, [47:16]**'.³⁴¹

³³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 3

³³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 4 a

³³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 4 b

³⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 4 c

³⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 a

أَبُو الْفَتْحِ الْحَفَّارُ بِإِسْنَادٍ عَنْ جَابِرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ النَّبِيُّ ص عَنْ قَوْلِهِ تَعَالَى وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ عُقِدَ لَوَاءٌ مِنْ نُورٍ أَبْيَضَ وَ نَادَى مُنَادٍ لِيُثْمَ سَيِّدُ الْمُؤْمِنِينَ وَمَعَهُ الَّذِينَ آمَنُوا بَعْدَ بُعْثِ مُحَمَّدٍ ص

Abu Al Fatah Al Haffar, by the chain from Jabir, from Ibn Abbas,

‘The Prophet^{-saww} was asked about Words of the Exalted: **Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]**. He^{-saww} said: ‘When it will be the Day of Qiyamah, a flag of white light would be tied and a caller will call out: ‘Let chief of the Momineen^{-asws} stand up, and with him^{-asws} those who believed after the Sending of Prophet^{-saww}!’

فَيَقُومُ عَلَيَّ عَ فَيُعْطَى لَوَاءٌ مِنَ النُّورِ الْأَبْيَضِ بِيَدِهِ تَحْتَهُ جَمِيعُ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ لَا يُخَالِطُهُمْ غَيْرُهُمْ حَتَّى يَجْلِسَ عَلَى مِنْبَرٍ مِنَ نُورٍ رَبِّ الْعِزَّةِ الْحَبَرِ.

Ali^{-asws} would stand up and be given the flag of white light in his^{-asws} hand, under it would be entirety of the foremost former ones from the Emigrants and the Helpers, not including others, until he^{-asws} sits upon a pulpit of the Noor of the Lord^{-azwj} of Might’ – the Hadeeth”.³⁴²

الْمُنْتَهَى فِي الْكَمَالِ عَنِ ابْنِ طَبَّاطَبَا قَالَ النَّبِيُّ ص آدَمُ وَ مَنْ دُونَهُ تَحْتَ لَوَائِي يَوْمَ الْقِيَامَةِ فَإِذَا حَكَّمَ اللَّهُ بَيْنَ الْعِبَادِ أَخَذَ أَمِيرُ الْمُؤْمِنِينَ الْلَوَاءَ وَ هُوَ عَلَى نَاقَةٍ مِنْ ثَوَقِ الْجَنَّةِ يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ الْخَلْقُ تَحْتَ الْلَوَاءِ إِلَى أَنْ يَدْخُلُوا الْجَنَّةَ.

Al Muntaha in (the book) ‘Al Kamil’, from Ibn Tabataba,

‘The Prophet^{-saww}: ‘Adam^{as} and the ones besides him^{as} would be beneath my^{-saww} flag on the Day of Qiyamah. When Allah^{-azwj} would have Judged the servants, Amir Al-Momineen^{-asws} would grab the flag, and he^{-asws} would be upon a camel from the camels of Paradise, calling out: ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}!’ And the people would be under the flag until they enter the Paradise”.³⁴³

اعْتَقَادُ أَهْلِ السُّنَّةِ جَابِرُ بْنُ سَمُرَةَ قَالَ: يَا رَسُولَ اللَّهِ مَنْ يَحْمِلُ رَايَتَكَ يَوْمَ الْقِيَامَةِ قَالَ وَ مَنْ عَسَى يَحْمِلُهَا يَوْمَ الْقِيَامَةِ إِلَّا مَنْ كَانَ يَحْمِلُهَا فِي الدُّنْيَا عَلَيَّ بْنُ أَبِي طَالِبٍ.

(The book) ‘Itiqad Ah Al Sunnah’ – Jabir Bin Samurah who said,

‘O Rasool-Allah^{-saww}! Who will carry your^{-saww} flag on the Day of Qiyamah?’ He^{-saww} said: ‘And who else would be carrying in on the Day of Qiyamah except one who had been carrying it in the world? Ali^{-asws} Bin Abu Talib^{-asws}’.³⁴⁴

الْأَرْبَعِينَ عَنِ الْحُطَيْبِ وَ الْقُضَائِلِ عَنْ أَحْمَدَ فِي حَبَرٍ قَالَ النَّبِيُّ ص آدَمُ وَ جَمِيعُ خَلْقِ اللَّهِ يَسْتَظِلُّونَ بِظِلِّ لَوَائِي يَوْمَ الْقِيَامَةِ طَوْلُهُ مَسِيرَةُ أَلْفِ سَنَةٍ سَنَاتُهُ يَأْقُوْتُهُ حُمْرَاءُ قَضِيبُهُ فِضَّةٌ بَيْضَاءُ رُجُهُ ذَرَّةٌ خَضْرَاءُ لَهُ ثَلَاثُ دَوَائِبَ مِنْ دُرٍّ دَوَابَّةٌ فِي الْمَشْرِقِ وَ دَوَابَّةٌ فِي الْمَغْرِبِ وَ الثَّلَاثَةُ وَسَطُ الدُّنْيَا

(The book) ‘Al Arbaeen’, from Al Khateeb, and ‘Al Fazaail’ from Ahmad in a Hadeeth,

³⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 b

³⁴³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 c

³⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 d

'The Prophet^{-saww} said: 'Adam^{as} and entirety of the creatures of Allah^{-azwj} would be shaded until the shade of my^{-saww} flag on the Day of Qiyamah. Its length is a travel distance of a thousand years, its tip is of red ruby, its stick is of white silver, its base is of green jewels, its tails are from gems, a tail in the east and a tail in the west, and the third in the middle of the world.

مَكْتُوبٌ عَلَيْهِ ثَلَاثَةُ أَسْطُرٍ الْأَوَّلُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الثَّانِي الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الثَّالِثُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ طُولُ كُلِّ سَطْرِ مَسِيرَةُ أَلْفِ سَنَةٍ وَ عَرْضُهُ مَسِيرَةُ أَلْفِ سَنَةٍ

Three lines are written upon it. The first – "In the Name of Allah^{-azwj} the Beneficent, the Merciful!" ; and the second – "The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds"; and the third – "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}". The length of each line is a travel distance of a thousand years, and its width is a travel distance of a thousand years.

وَ تَسِيرُ بِلَوَائِي يَغْنِي عَلَيَّ وَ الْحَسَنُ عَنْ يَمِينِكَ وَ الْحُسَيْنُ عَنْ يَسَارِكَ حَتَّى تَقِفَ بَيْنِي وَ بَيْنَ إِبْرَاهِيمَ فِي ظِلِّ الْعَرْشِ ثُمَّ تُكْسَى حُلَّةً خَضْرَاءَ مِنَ الْجَنَّةِ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ نِعْمَ الْأَبُ أَبُوكَ إِبْرَاهِيمَ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيٌّ.

And he^{-asws}, meaning Ali^{-asws}, will travel, and on his^{-asws} right would be Al-Hassan^{-asws} and Al-Husayn^{-asws} being on his^{-asws} left until he^{-asws} pauses between me^{-saww} and Ibrahim^{as} in the shade of the Throne. Then he^{-asws} would be clothed in a green garment from the Paradise. Then a caller will call out from beneath the Throne: 'Best of the fathers is your^{-saww} father^{as} Ibrahim^{as} and best of the brothers is your^{-saww} brother^{-asws} Ali^{-asws}!''³⁴⁵

وَ أَخْبَرَنِي أَبُو الرُّضَيِّ الْحُسَيْنِيُّ الرَّاَوْنَدِيُّ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَأْتِينِي جِبْرِيلُ وَ مَعَهُ لَوَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شَقَّةً الشَّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ وَ أَنَا عَلَى كُرْسِيِّ مِنْ كُرَاسِي الرِّضْوَانِ فَوْقَ مِنْبَرٍ مِنْ مَنَابِرِ الْقُدْسِ فَأَلْحَدُهُ وَ أَدْفَعُهُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

And it is informed to me by Abu Al Razy Al-Husayn Al Rawandy, by his chain,

'From the Prophet^{-saww}: 'When it will be the Day of Qiyamah, Jibraeel^{as} will bring me^{-saww} and with him^{as} would be the flag of Praise, and it is of seventy tails. The tail from it is more expansive than the sun and the moon, and I^{-saww} would be upon my^{-saww} chain from the chairs of the Pleasure, above a pulpit from the Holy Pulpits. I^{-saww} shall take it (the flag) and hand it to Ali^{-asws} Bin Abu Talib^{-asws}'.

فَوَثَّبَ عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ وَ كَيْفَ يُطِيقُ عَلِيٌّ حَمْلَ اللَّوَاءِ

So, Umar leapt and said, 'O Rasool-Allah^{-saww}! And how can Ali^{-asws} endure carrying the flag (so big)?'

فَقَالَ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُعْطِي اللَّهُ تَعَالَى عَلِيًّا مِنَ الْقُوَّةِ مِثْلَ قُوَّةِ جِبْرِيلَ وَ مِنَ النُّورِ مِثْلَ نُورِ آدَمَ وَ مِنَ الْحِلْمِ مِثْلَ حِلْمِ رِضْوَانَ وَ مِنَ الْجَمَالِ مِثْلَ جَمَالِ يُوسُفَ الْخَيْرِ.

³⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 e

He^{-saww} said: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Give Ali^{-asws} from the strength like the strength of Jibrael^{as}, and from the Noor like the Noor of Adam^{as}, and from the forbearance like the forbearance of Rizwaan, and from the beauty like the beauty of Yusuf^{as} – the Hadeeth"³⁴⁶.

وَبَيَّنِّي أَبُو الْعَلَاءِ الْهَمْدَانِيُّ بِالْإِسْنَادِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ بَيْنَ يَدَيِ النَّبِيِّينَ وَالصِّدِّيقِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

And I was informed by Abu Al A'ala Al Hamdany, by the chain from Jabir Bin Abdullah who said,

'I heard Rasool-Allah^{-saww} saying: 'The first one to enter the Paradise in front of the Prophets^{as} and the truthful would be Ali^{-asws} Bin Abu Talib^{-asws}'.

فَقَامَ إِلَيْهِ أَبُو دُجَانَةَ فَقَالَ لَهُ أَلَمْ تُخْبِرْنَا أَنَّ الْجَنَّةَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى تَدْخُلَهَا أَنْتَ وَ عَلَى الْأُمَمِ حَتَّى تَدْخُلَهَا أُمَّتُكَ

Abu Dajanah stood up to him^{-saww} and said to him^{-saww}, 'Did you^{-saww} not inform us that the Paradise is Prohibited unto the Prophets^{as} until you^{-saww} enter it, and (Prohibited) unto the communities until your^{-saww} enter your^{-saww} community into it?'

قَالَ بَلَى وَ لَكِنْ أَمَا عَلِمْتَ أَنَّ حَامِلَ لَوَاءِ الْحَمْدِ أَمَامَهُمْ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ يَدْخُلُ بِهِ الْجَنَّةَ وَ أَنَا عَلَى أَنَّهُ الْخَيْرُ.

He^{-saww} said: 'Yes, but don't you know that the bearer of the flag of Praise would be in front of them^{as}, and Ali^{-asws} Bin Abu Talib^{-asws} is the bearer of the flag of Praise on the Day of Qiyamah in front. He^{-asws} will enter the Paradise with it and I^{-saww} would be upon his^{-asws} tracks' – the Hadeeth"³⁴⁷.

أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: يُقْبَلُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَوْمَ الْقِيَامَةِ عَلَى نَاقَةٍ مِنْ نَوَى الْجَنَّةِ بِيَدِهِ لَوَاءُ الْحَمْدِ فَيَقُولُ أَهْلُ الْمَوْقِفِ هَذَا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ فَيُنَادِي مُنَادٍ هَذَا الصِّدِّيقُ الْأَكْبَرُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Abu Hureyra (well-known fabricator),

'From the Prophet^{-saww} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} would be coming upon a camel of light on the Day of Qiyamah. In his^{-asws} hand would be the flag of Praise. The people at the pausing will be saying, 'This is an Angel of Proximity, or a Messenger^{as} Prophet^{as}'. A caller will call out: "This is the greatest truthful Ali^{-asws} Bin Abu Talib^{-asws}!"³⁴⁸

وَ جَاءَ فِيمَا نَزَلَ مِنَ الْقُرْآنِ فِي أَعْدَاءِ آلِ مُحَمَّدٍ ص عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا رَأَى أَبُو فَلَانٍ وَ فَلَانٌ مَنَزَلَ عَلَيَّ يَوْمَ الْقِيَامَةِ إِذَا دَفَعَ اللَّهُ لَوَاءَ الْحَمْدِ إِلَى رَسُولِ اللَّهِ ص تَحْتَهُ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ حَتَّى يَدْفَعَهُ إِلَيَّ عَلِيٌّ سَيِّئَتْ وَجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الْيَوْمَ الَّذِي كُنْتُمْ بِهِ تَدْعُونِ أَيْ بِاسْمِهِ تُسَمُّونَ أَمِيرَ الْمُؤْمِنِينَ.

³⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 f

³⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 g

³⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 h

And it has come (in the book) 'Fi Ma Nazal Min Al-Quran Fi A'da Aal-Muhammad^{-saww}', from Abu Abdullah^{-asws}: 'When Abu So and so (Abu Bakr), and so and so (Umar) see the status of Ali^{-asws} on the Day of Qiyamah when Allah^{-azwj} would Hand the flag of Praise to Rasool-Allah^{-saww}, beneath it would be every Angel of Proximity and every Messenger^{as} Prophet^{as}, until he^{-saww} hands it to Ali^{-asws}: **the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]**, i.e., by his^{-asws} name calling themselves as 'Amir Al-Momineen'³⁴⁹.

عَنْدُ الرَّزَاقِ عَنْ مَعْمَرِ بْنِ [عَنْ] قَتَادَةَ عَنْ أَنَسٍ قَالَ: سَأَلْتُ النَّبِيَّ ص عَنْ قَوْلِهِ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ حَبِيرٌ مِنْهَا وَهُمْ مِنْ فَرَجٍ يَوْمَئِذٍ آمَنُونَ قَالَ لِي يَا أَنَسُ أَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَ أَخْرُجُ وَ يَكْسُوَنِي جِبْرِئِيلُ سَبْعَ حُلَلٍ مِنْ حُلَلِ الْجَنَّةِ طُولُ كُلِّ حُلَّةٍ مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَ يَضَعُ عَلَى رَأْسِي تَاجَ الْكَرَامَةِ وَ رِدَاءَ الْجَمَالِ

Abdul Razzaq, from Ma'mar Bin Qatadah, from Anas (well-known fabricator),

'The Prophet^{-saww} was asked about Words of the Exalted: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**. He^{-saww} said to me: 'O Anas! I^{-saww} am the first one the group would be split from on the Day of Qiyamah, and I^{-saww} shall come out and Jibraeel^{as} would clothe me^{-saww} with a garment from the garments of Paradise, the length of the garment being what is between the east to the west, and place a crown of prestige upon my^{-saww} head, and a robe of beauty.

وَ يُجْلِسُنِي عَلَى الْبُرَاقِ وَ يُعْطِينِي لَوَاءَ الْحَمْدِ طُولُهُ مَسِيرَةُ مِائَةِ عَامٍ فِيهِ ثَلَاثُمِائَةٍ وَ سِتُونَ حُلَّةً مِنَ الْخَزِيرِ الْأَبْيَضِ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ بِنُ أَبِي طَالِبٍ وَ لِيُ اللَّهُ

And he^{as} would make me^{-saww} to be seated upon Al-Buraq (a ride), and give me the flag of Praise, its length is a travel distance of one hundred years, in it are three hundred and sixty garments of while silk. There would be written upon it: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Ali^{-asws} Bin Abu Talib^{-asws} is Guardian^{-asws} of Allah^{-azwj}!"

فَالْحَذُّهُ بِيَدِي وَ أَنْظُرُ بَمَنَّةٍ وَ يَسْرَةً فَلَا أَرَى أَحَدًا فَأُبْكِي وَ أَقُولُ يَا جِبْرِئِيلُ مَا فَعَلَ أَهْلُ بَيْتِي وَ أَصْحَابِي

I^{-saww} shall take it in my^{-saww} hand and look right and left, but I^{-saww} will not see anyone, so I^{-saww} shall cry and say: 'O Jibraeel^{as}! What happened to the People^{-asws} of my^{-saww} Household and my^{-saww} companions?'

فَقِيُولُ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى أَوَّلُ مَنْ أَحْيَا الْيَوْمَ مِنْ أَهْلِ الْأَرْضِ أَنْتَ فَانْظُرْ كَيْفَ يُحْيِي اللَّهُ بَعْدَكَ أَهْلَ بَيْتِكَ وَ أَصْحَابُكَ

He^{as} would say: 'O Muhammad^{-saww}! Allah^{-azwj} the Exalted has Revived you^{-saww} as being the first one from the people of the earth, so (now) look at how Allah^{-azwj} Revives after you^{-asws}, People^{-asws} of your^{-saww} Household and your^{-saww} companions'.

وَ أَوَّلُ مَنْ يَقُومُ مِنْ قَبَرِهِ أَمِيرُ الْمُؤْمِنِينَ وَ يَكْسُوهُ جِبْرِئِيلُ حُلَلًا مِنَ الْجَنَّةِ وَ يَضَعُ عَلَى رَأْسِهِ تَاجَ الْوَقَارِ وَ رِدَاءَ الْكَرَامَةِ وَ يُجْلِسُهُ عَلَى نَاقَتِي الْعَضْبَاءِ وَ أُعْطِيهِ لَوَاءَ الْحَمْدِ فَيَحْمِلُهُ بَيْنَ يَدَيَّ وَ نَأْتِي جَمِيعًا وَ نَقُومُ تَحْتَ الْعَرْشِ

³⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 5 i

And the first one to be standing from his^{-asws} grave would be Amir Al-Momineen^{-asws}, and Jibraeel^{as} would clothe him^{-asws} a garment from the Paradise, and place a crown of dignity upon his^{-asws} head, and a robe of honour, and have him^{-asws} seated upon my^{-saww} camel Al-Azba'a, and give him^{-asws} the flag of Praise. He^{-asws} would carry it in front of me^{-saww} and we^{-asws} shall go to all, and we^{-asws} shall stand beneath the Throne'.

وَمِنْهُ الْحَدِيثُ أَنْتَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ بَعْدِي.

And from him (Anas) is the Hadeeth: 'You^{-asws} are the first one after me^{-saww} the ground would be split from him^{-asws}'.³⁵⁰

6- عم، إعلام الوری رَوَى مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص كَأَنِّي أَنْظُرُ إِلَى تَرَائِعِ مَنَاقِبِ أُمِّي عَلَى الْخَوْضِ فَيَقُولُ الْوَارِدُ لِلصَّادِرِ هَلْ شَرِبْتَ فَيَقُولُ نَعَمْ وَاللَّهِ لَقَدْ شَرِبْتُ وَيَقُولُ بَعْضُهُمْ لَا وَاللَّهِ مَا شَرِبْتُ فَيَا طُولَ عَطَشَاهُ

(The book) 'I'lam Al Wara' – It is reported by Muhammad Bin Al Munkadir, from Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said: 'It is as if I^{-saww} am looking at the rising ranks of my^{-saww} community at the Fountain. The incoming one would say to the implementer, 'Have you drunk?' He would say, 'Yes, by Allah^{-azwj}, I have drunk'. Some of them would say, 'By Allah^{-azwj}! I have not drunk, how prolonged is the thirst'.

وَقَالَ ص لِغُلَيْيٍّ وَالَّذِي نَبَأَ مُحَمَّدًا وَأَكْرَمَهُ إِنَّكَ الدَّائِدُ عَنْ خَوْضِي تَدُوْدُ عَنْهُ رَجَالًا كَمَا تَدَاؤُ الْبَعِيرُ الصَّادِي عَنِ الْمَاءِ بِيَدِكَ عَصَا مِنْ عَوْسَجٍ كَأَنِّي أَنْظُرُ إِلَى مُقَامِكَ مِنْ خَوْضِي.

And he^{-saww} said to Ali^{-asws}: 'By the One^{-azwj} who Informed News to Muhammad^{-saww} and Honoured him^{-saww}! You^{-asws} will be the impeder from my^{-saww} Fountains, impeding the men away from it like what the diseased camel is impeded from the water. There will be a stick of vine in your^{-saww} hand. It is as if I^{-saww} am looking at your^{-asws} position from my^{-saww} Fountain''.³⁵¹

وَعَنْ طَارِقٍ عَنْ عَلِيٍّ ع قَالَ: وَرَبِّ الْعِبَادِ وَالْبِلَادِ وَالسَّبْعِ الشَّدَادِ لَأَدُوْدَنَّ يَوْمَ الْقِيَامَةِ عَنِ الْخَوْضِ بِيَدَيَّ هَاتَيْنِ الْقَصِيرَتَيْنِ قَالَ وَبَسَطَ يَدَيْهِ.

And from Tariq,

'From Ali^{-asws} having said: 'By the Lord^{-azwj} of the servants and the city, and seven severities! On the Day of Qiyamah I^{-asws} will be impeding from the Fountain by these two short hands of mine^{-asws}'. And he^{-asws} extended his^{-asws} hands''.³⁵²

وَفِي رِوَايَةٍ أُخْرَى وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَأَقْمَعَنَّ بِيَدَيَّ هَاتَيْنِ عَنِ الْخَوْضِ أَعْدَاءَنَا وَلَأُورِدَنَّهُ أَجْبَاءَنَا.

³⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 85 H 5 j

³⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 85 H 6 a

³⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 85 H 6 b

And in another report – ‘By the One^{-azwj} Who Split the seed and Formed the person! I^{-asws} will be suppressing our^{-asws} enemies with these two hands of mine^{-asws} from the Fountain, and welcome ones who love us^{-asws}’.³⁵³

7- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ مَهْدِيٍّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ إِنَّ اللَّهَ أَطْلَعَ إِلَى الْأَرْضِ فَاخْتَارَنِي ثُمَّ أَطْلَعَ إِلَيْهَا فَاخْتَارَكَ أَنْتَ أَبُو وَلَدِي وَ قَاضِي دِينِي وَ الْمُنْجِرُ عِدَائِي وَ أَنْتَ عِدَاءٌ عَلَى حَوْضِي طَوْبِي لِمَنْ أَحَبَّكَ وَ وَئِلٌ لِمَنْ أَبْغَضَكَ.

(The book) ‘Basharat Al Mustafa^{-saww}’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Ismail Al Alawy, from Ahmad Bin Ali Bin Mahdy, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘Allah^{-azwj} Noticed to the earth and Chose me^{-saww}, then Noticed to it and Chose you^{-asws}. You^{-asws} are father^{-asws} of my^{-saww} (grand) children, and payer of my^{-saww} debts, and the fulfiller of my^{-saww} promises, and tomorrow you^{-asws} will be at my^{-saww} Fountain. Beatitude is for one loving you^{-asws} and woe be for the one hating you^{-asws}’.³⁵⁴

8- فر، تفسير فرات بن إبراهيم أَبُو أَحْمَدَ يَحْيَى بْنُ عَبْدِ بْنِ الْقَاسِمِ الْقَزْوِينِي مُعْتَمِدًا عَنْ أَبِي وَقَّاصٍ قَالَ: صَلَّى بِنَا النَّبِيِّ صَلَاةَ الْفَجْرِ يَوْمَ الْجُمُعَةِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ الْكَرِيمِ الْحَسَنِ وَ أَتَنَى عَلَى اللَّهِ تَعَالَى فَقَالَ أَخْرُجْ يَوْمَ الْقِيَامَةِ وَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع أَمَامِي وَ بِيَدِهِ لَوَاءُ الْحَمْدِ وَ هُوَ يَوْمَئِذٍ شِفَتَانِ شِفَّةٍ مِنَ السُّنْدُسِ وَ شِفَّةٌ مِنَ الْإِسْتَبْرِقِ

Tafseer Furaat Bin Ibrahim – Abu Ahmad Yahya Bin Ubeyd Bin Al Qasim Al Qazwiny transmitting from Abu Waqqas who said,

‘The Prophet^{-saww} prayed Salat Al-Fajr with us on the day of Friday, then he^{-saww} faced towards us with his^{-saww} honourable face, the handsome, and he^{-saww} extolled upon Allah^{-azwj} the Exalted. He^{-saww} said: ‘I^{-saww} shall emerge on the Day of Qiyamah and Ali^{-asws} Bin Abu Talib^{-asws} would be in front of me^{-saww} and in his^{-asws} hand would be the flag of Praise, and on that day, it would be of two tails, a tail of silk and a tail of brocade’.

فَوَثَبَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ مِنْ أَهْلِ نَجْدٍ مِنْ وَلَدِ جَعْفَرِ بْنِ كِلَابِ بْنِ رَبِيعَةَ فَقَالَ قَدْ أَرْسَلُونِي إِلَيْكَ لِأَسْأَلَكَ فَقَالَ قُلْ يَا أَخَا الْبَادِيَةِ قَالَ مَا تَقُولُ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَدْ كَثُرَ الْإِخْتِلَافُ فِيهِ

A Bedouin man from Najd, from the sons of Ja'far Bin Kilab Bin Rabie leapt to him^{-saww}. He said, ‘They have sent me to you^{-saww} to ask you^{-saww}’. He^{-saww} said: ‘Say it, O brother of the valleys’. He said, ‘What are you^{-saww} saying regarding Ali^{-asws} Bin Abu Talib^{-asws}, for there has been a lot of differing regarding him^{-asws}’.

فَتَبَسَّمَ رَسُولُ اللَّهِ ص ضَاحِكًا فَقَالَ يَا أَعْرَابِيٌّ وَ لَمْ تَكُنْ مِنَ الْإِخْتِلَافِ فِيهِ عَلِيٌّ مِثِّي كَرَأْسِي مِنْ بَدَنِي وَ زَرْيَ مِنْ قَمِيصِي

Rasool-Allah^{-saww} smiled chuckling. He^{-saww} said: ‘O Bedouin! And why is there a lot of differing regarding him^{-asws}? Ali^{-asws} is from me^{-saww} like my^{-saww} head from my^{-saww} body, and my^{-saww} seam from my^{-saww} shirt’.

³⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 85 H 6 c

³⁵⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 85 H 7

فَوْتَبَ الْأَعْرَابِيُّ مُغْضَبًا ثُمَّ قَالَ يَا مُحَمَّدُ إِنِّي أَشَدُّ مِنْ عَلِيٍّ بَطْشًا فَهَلْ يَسْتَطِيعُ عَلِيٌّ أَنْ يَحْمِلَ لَوَاءَ الْحَمْدِ

The Bedouin leapt angrily, then said, 'O Muhammad^{-saww}! I am stronger than Ali^{-asws} of valour, so does Ali^{-asws} have the capacity of carrying the flag of Praise?'

فَقَالَ النَّبِيُّ ص مَهْلًا يَا أَعْرَابِي فَقَدْ أَعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ خِصَالًا شَتَّى حُسْنُ يُوسُفَ وَ زُهْدُ يَحْيَى وَ صَبْرُ أَيُّوبَ وَ طَوْلَ آدَمَ وَ قُوَّةَ جِبْرِيلَ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ وَ بِيَدِهِ لَوَاءُ الْحَمْدِ وَ كُلُّ الْخَلَائِقِ تَحْتَ الْوَلَاءِ وَ تُخَفُّ بِهِ الْأَئِمَّةُ وَ الْمُؤَدِّثُونَ بِتِلَاوَةِ الْقُرْآنِ وَ الْأَذَانِ وَ هُمُ الَّذِينَ لَا يَتَدَوَّدُونَ [يَتَبَدَّدُونَ] فِي قُبُورِهِمْ

The Prophet^{-saww} said: 'Shh no, O Bedouin! On the Day of Qiyamah, Allah^{-azwj} will Give him^{-asws} various qualities – handsomeness of Yusuf^{as}, and ascetism of Yahya^{as}, and patience of Ayoub^{as}, and forbearance of Adam^{as}, and strength of Jibraeel^{as}, upon them^{as} be the Salawaat and the greetings, and in his^{-asws} hand would be the flag of Praise, and every creature would be under the flag, and the Imams^{-asws} and the proclaimers would be surrounding it, reciting the Quran and the Azaan, and they are those who would not have been dispersed (decayed) in their graves'.

فَوْتَبَ الْأَعْرَابِيُّ مُغْضَبًا وَ قَالَ اللَّهُمَّ إِنْ يَكُنْ مَا قَالَ مُحَمَّدٌ حَقًّا فَأَنْزِلْ عَلَيَّ حَجَرًا فَأَنْزَلَ اللَّهُ فِيهِ سَائِلَ سَائِلٍ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ.

The Bedouin leapt angrily and said, 'O Allah^{-azwj}! If what Muhammad^{-saww} is saying is true, then Send down a stone upon me!' Allah^{-azwj} Revealed regarding him: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn't be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]**".³⁵⁵

9- ع، علل الشرائع الحسين بن علي الصوفي عن عبد الله بن جعفر الحضرمي عن محمد بن عبد الله القرشي عن علي بن أحمد التميمي عن محمد بن مزوان عن عبد الله بن يحيى عن محمد بن الحسين بن علي بن أبيه عن جده عن الحسين بن علي عن أبيه علي بن أبي طالب ع قال: قَالَ لِي رَسُولُ اللَّهِ ص أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَذْخُلُهَا قَبْلَكَ

(The book) 'Illal Al Sharaie' – Al-Husayn Bin Ali Al Sowfy, from Abdullah Bin Ja'far Al Hazramy, from Muhammad Bin Abdullah Al Qurshy, from Ali Bin Ahmad Al Tameemi, from Muhammad Bin Marwan, from Abdullah Bin Yahya,

'From Muhammad Bin Al-Hassan Bin Ali Bin Al-Husayn^{-asws}, from his father^{-asws}, from his^{-asws} grandfather^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}: '(You^{-asws} will be the) first one to enter the Paradise'. I^{-asws} said: 'O Rasool-Allah^{-saww}! Will I^{-asws} enter it before you^{-saww}?'

قَالَ نَعَمْ لِأَنَّكَ صَاحِبُ لَوَائِي فِي الْآخِرَةِ كَمَا أَنَّكَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَ حَامِلُ الْوَلَاءِ هُوَ الْمُتَقَدِّمُ

He^{-saww} said: 'Yes, because you^{-asws} would be bearer of my^{-saww} flag in the Hereafter like what you^{-asws} are bearer of my^{-saww} flag in the world, and a bearer of the flag, he is at the forefront'.

ثُمَّ قَالَ ص يَا عَلِيٌّ كَأَنِّي بِكَ وَ قَدْ دَخَلْتَ الْجَنَّةَ وَ بِيَدِكَ لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ وَ تَحْتَهُ آدَمُ وَ مَنْ دُونَهُ.

³⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 8

Then he^{-saww} said: ‘O Ali^{-asws}! It is as if I^{-saww} am with you^{-asws} and you^{-asws} have entered the Paradise and in your^{-asws} hand is my^{-saww} flag, and it is the flag of Praise, and beneath it is Adam^{as} and the ones besides him^{as}’.³⁵⁶

10- ل، الخصال علي بن محمد بن الحسن القزويني عن عبد الله بن زيدان عن الحسن بن محمد عن حسن بن الحسين بن مساور عن أبي خالد عن زيد بن علي عن أبيه عن علي ع قال: شكوت إلى رسول الله ص حسد من يحسدني فقال يا علي أ ما ترضى أن تكون أول أربعة يدخلون الجنة أنا وأنت و ذرأيتنا خلف ظهورنا و شيعتنا عن أيماننا و ثنائينا.

(The book) ‘Al Khisaa’ – Ali Bin Muhammad Bin Al-Hassan Al Qazwiny, from Abdullah Bin Zaydan, from Al-Hassan Bin Muhammad, from Hassan Bin Husayn, from Yahya Bin Musawir, from Abu Khalid,

‘From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his forefather^{-asws}, from Ali^{-asws} having said: ‘I^{-asws} complained to Rasool-Allah^{-saww} of the envy of the ones envying me^{-asws}. He^{-saww} said: ‘O Ali^{-asws}! Are you^{-asws} not pleased that you^{-asws} will happen to be the first four to be entering the Paradise – I^{-saww}, and you^{-asws}, and our^{-asws} offspring would be behind our^{-asws} backs, and our^{-asws} Shias would be on our^{-asws} right and our^{-asws} left’.³⁵⁷

11- فر، تفسير فراءت بن إبراهيم أبو القاسم الحسيني معنعنا عن جابر بن عبد الله رضي الله عنه قال: تذاكر أصحابنا الجنة عند النبي ص فقال النبي ص إن أول أهل الجنة دخولا في الجنة علي بن أبي طالب ع

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al-Husayn transmitting,

‘From Jabir Bin Abdullah, may Allah^{-azwj} be Pleased with him, said, ‘Our companions mentioned the Paradise in the presence of the Prophet^{-saww}. The Prophet^{-saww} said: ‘The first people of Paradise to enter into the Paradise would be Ali^{-asws} Bin Abu Talib^{-asws}’.

قال فقال أبو دجاجة الأنصاري رضي الله عنه يا رسول الله أ ليس أخبرتنا أن الجنة محرمة على الأنبياء حتى تدخلها وعلى الأمم حتى تدخلها أمثك

He (Jabir) said, ‘Abu Dajana said Al-Ansari, may Allah^{-azwj} be Pleased with him, said, ‘O Rasool-Allah^{-saww}! Didn’t you^{-saww} inform us that the Paradise is Prohibited unto the Prophets^{as} until you^{-saww} enter it, and (it is Prohibited) unto the communities until you^{-saww} enter your^{-saww} community into it?’

قال بلى يا أبا دجاجة أ ما علمت أن لله لواء من نور و عموده من ياقوت مكتوب على ذلك اللواء لا إله إلا الله محمد رسول الله و آل محمد خير البرية و صاحب اللواء أمام القوم

He^{-saww} said: ‘Yes, O Abu Dajana! Don’t you know that for Allah^{-azwj} there is a flag of light and its stick is from ruby. Upon that it is written, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, and Progeny^{-asws} of Muhammad^{-saww} are best of created beings’, and the bearer of the flag is at the forefront of the people’.

قال فسر بذلك علي ع فقال الحمد لله يا رسول الله الذي أكرمنا و شرفنا بك

³⁵⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 9

³⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 10

He (the narrator) said, 'Ali^{-asws} was cheered with that. He^{-asws} said: 'The Praise is for Allah^{-azwj}, O Rasool-Allah^{-saww}, Who Honoured us^{-asws} and Ennobled us^{-asws} with you^{-saww}'.

قَالَ فَقَالَ النَّبِيُّ يَا عَلِيُّ مَا مِنْ عَبْدٍ يُحِبُّكَ وَ يَنْتَحِلُ مَوَدَّتَكَ إِلَّا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَنَا ثُمَّ قَرَأَ النَّبِيُّ ص هَذِهِ آيَةُ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ هَرٍ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ.

He (the narrator) said, 'The Prophet^{-saww} said: 'Receive glad tidings, O Ali^{-asws}! There is none from a servant who loves you^{-asws} and claims your^{-asws} cordiality except Allah^{-azwj} would Resurrect him with us^{-asws} on the Day of Qiyamah'. Then the Prophet^{-saww} recited this Verse: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***'.³⁵⁸

12- يف، الطرائف مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ الْهَذَلِيِّ أَنَّ رَسُولَ اللَّهِ ص أَخَى بَيْنَ الْمُسْلِمِينَ ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ أَخِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي

(The book) 'Al Taraif' – Musnad of Ahmad Bin Hanbal, from Makhdouj Bin Zayd al Huzly,

'Rasool-Allah^{-saww} established brotherhood between the Muslims, then said: 'O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws} being at the status of Haroun^{as} from Musa^{as} apart from that there will be no Prophet^{-saww} after me^{-saww}'.

ثُمَّ قَالَ بَعْدَ كَلَامٍ ذَكَرَهُ فِي وَصْفِ خَالِ الْأَنْبِيَاءِ ع يَوْمَ الْقِيَامَةِ أَلَا وَ إِنِّي أَخْبَرْتُكَ يَا عَلِيُّ أَنَّ أُمَّتِي أَوَّلُ الْأُمَمِ يُحَاسِبُونَ يَوْمَ الْقِيَامَةِ

Then he^{-saww} said after a speech mentioning in it a description of the state of the Prophets^{as} on the Day of Qiyamah: 'Indeed! And I^{-saww} am informing you^{-asws}, O Ali^{-asws}, that my^{-saww} community would be the first of the communities to be Reckoned on the Day of Qiyamah.

ثُمَّ أَنْتَ أَوَّلُ مَنْ يُدْعَى بِكَ لِقَرَابَتِكَ وَ مَنْزِلَتِكَ عِنْدِي وَ يُدْفَعُ إِلَيْكَ لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ فَتَسِيرُ بَيْنَ السَّمَاوَاتَيْنِ آدَمَ وَ جَمِيعِ خَلْقِ اللَّهِ تَعَالَى يَسْتَظِلُّونَ بِهِ

Then you^{-asws} will be the first one to be called, due to your^{-asws} kinship and status with me^{-saww}, and my^{-saww} flag would be handed to you^{-asws}, and it is the flag of Praise. You^{-asws} travel between the two groups, Adam^{as} and entirety of the creatures of Allah^{-azwj} the Exalted. They would be shaded by it'.

ثُمَّ ذَكَرَ صِفَةَ اللَّوَاءِ ثُمَّ قَالَ فَتَسِيرُ بِاللَّوَاءِ وَ الْحُسَيْنُ عَنْ يَمِينِكَ وَ الْحُسَيْنُ عَنْ يَسَارِكَ حَتَّى تَقِفَ بَيْنِي وَ بَيْنَ إِبْرَاهِيمَ ع فِي ظِلِّ الْعَرْشِ ثُمَّ تُكْسَى خُلَّةً خَضْرَاءَ مِنَ الْجَنَّةِ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ نَعَمْ الْأَبُ أَبُوكَ إِبْرَاهِيمُ وَ نَعَمْ الْأَخُ أَخُوكَ عَلِيُّ

Then he^{-saww} mentioned a description of the flag, then said: 'You^{-asws} will travel with the flag and Al-Hassan^{-asws} would be on your^{-asws} right, and Al-Husayn^{-asws} on your^{-asws} left, until you^{-asws} pause between me^{-saww} and Ibrahim^{as} in the shade of the Throne. Then you^{-asws} will be clothed a green garment from the Paradise. Then a caller would call out from beneath the

³⁵⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 11

Throne: “Best of the fathers is your^{-saww} father^{as} Ibrahim^{as}, and best of the brothers is your^{-saww} brother^{-asws} Ali^{-asws}!”

أَبَشِّرْ يَا عَلِيُّ إِنَّكَ تُكْسَى إِذَا كُسِيتَ وَ تُدْعَى إِذَا دُعِيتَ وَ تُحْيَا إِذَا حُيِّيتَ.

Receive glad tidings, O Ali^{-asws}! You^{-asws} will be clothed when I^{-saww} would be clothed, and you^{-asws} will be called when I^{-saww} would be called, and you^{-asws} will be revived when I^{-saww} am revived”.³⁵⁹

13- مد، العمدة بالإسناد عن عبد الله بن أحمد بن حنبل عن محمد بن هشام عن الفضل بن مرزوق عن عطية العوفي عن أبي سعيد قال قال رسول الله ص أُعْطِيتُ فِي عَلِيٍّ خُمْسَ خِصَالٍ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا أَمَّا وَاحِدَةٌ فَهُوَ ذَاتُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَفْرُغَ مِنَ الْحِسَابِ وَ أَمَّا الثَّانِيَةُ فَلِوَأُ الْحُمْدُ بِيَدِهِ وَ آدَمُ ع وَ مَنْ وَلَدَ نَحْتَهُ

(The book) ‘Al Amdah’ – By the chain from Abdullah Bin Ahmad Bin Hanbal, from Muhammad Bin Hisham, from Al Fazl Bin Marzouq, from Atiya Al Awfy, from Abu Saeed who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} have been Given five characteristics regarding Ali^{-asws} which are more beloved to me^{-saww} than the world and whatever is in it. As for the first, he^{-asws} would be the fearful in front of Allah^{-azwj} Mighty and Majestic until he^{-asws} is free from the Reckoning; and as for the second, the flag of Praise would be in his^{-asws} hand, and Adam^{as} and the ones born would be under it;

وَ أَمَّا الثَّالِثَةُ فَوَأُفْتُ عَلَى عُثْرِ حَوْضِي يَسْقِي مَنْ عَرَفَ مِنْ أُمَّتِي وَ أَمَّا الرَّابِعَةُ فَسَاتِرُ عَوْرَتِي وَ مُسَلِّمِي إِلَى رَبِّي عَزَّ وَ جَلَّ وَ أَمَّا الْخَامِسَةُ فَلَسْتُ أَحْشَى عَلَيْهِ أَنْ يَرْجِعَ زَانِيًا بَعْدَ إِحْصَانٍ وَ لَا كَافِرًا بَعْدَ إِيمَانٍ.

And as for the third, he^{-asws} would pause at the entrance of my^{-saww} Fountain quenching the one from my^{-saww} community he^{-asws} recognises; and as for the fourth, he^{-asws} would veil my^{-saww} bareness and submit me^{-saww} to my^{-saww} Lord^{-azwj} Mighty and Majestic; and as for the fifth, I^{-saww} have no fear upon him^{-asws} returning to be an adulterer after chastity, nor to be a Kafir after Eman”.³⁶⁰

³⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 12

³⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 85 H 13

باب 86 سائر ما يعين من فضله و رفعة درجاته صلوات الله عليه عند الموت و في القبر و قبل الحشر و بعده

CHAPTER 86 – REST OF WHAT WAS WITNESSED FROM HIS^{-asws} MERITS, AND THE LOFTINESS OF HIS^{-asws} RANK AT THE DEATH, AND IN THE GRAVE, AND BEFORE THE RESURRECTION AND AFTER IT

1- قب، المناقب لابن شهر آشوب أمالي ابن حشيش التميمي و تاريخ الخطيب و إبانة العكبري بأسانيدهم عن عليهم الكندي عن سلمان و في فirdows شيرويه عن ابن عباس و في رواية جماعة عن إسماعيل بن كهيل عن أبيه عن أبي صادق و عن سلمان و اللفظ له قال: أَوَّلُ هَذِهِ الْأُمَّةِ وَرُوداً عَلَى نَبِيِّهَا يَوْمَ الْقِيَامَةِ أَوْلَهُمْ إِسْلَاماً عَلَيَّ بَنُ أَبِي طَالِبٍ ع سَمِعْتُ ذَلِكَ مِنْ نَبِيِّكُمْ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Amaali of Ibn Khusheh Al Tameemi, and history by Al Khateeb, and 'Ibanah' of Al Ukbari, by their chain from Uleym Al Kindy, from Suleyman, and in 'Firdows' of Sheyrawiya, from Ibn Abba, and in a report of a group, from Ismail Bin Kuheyl, from his father, from Abu Sadiq,

'Salman^{ra}, and the wordings are his, said, 'The first of one this community to return to its Prophet^{-saww} on the Day of Al-Qiyamah is their first one to be a Muslim, Ali^{-asws} Bin Abu Talib^{-asws}. I^{ra} have heard than from your Prophet^{-saww}'.³⁶¹

تَارِيخُ بَغْدَادَ بِالْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص وَهُوَ أَخِذٌ يَبْدُ عَلَيَّ ع يَقُولُ هَذَا أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ.

(The book) 'History of Baghdad' – By the chain from Ibn Abbas who said,

'I heard Rasool-Allah^{-saww}, and he^{-saww} was holding a hand of Ali^{-asws}, saying: 'This one will be the first to shake my^{-saww} on the Day of Qiyamah'.³⁶²

وَ رُوِيَ أَنَّ النَّبِيَّ ص يَأْتِي يَوْمَ الْقِيَامَةِ مُتَّكِئاً عَلَى عَلِيٍّ.

And it is reported that the Prophet would come on the Day of Qiyamah leaning upon Ali^{-asws}.³⁶³

حَلِيَّةُ الْأَوْلِيَاءِ سَلَمَانَ بَنُ عَبْدِ اللَّهِ بِإِسْنَادِهِ عَنِ الْخُدْرِيِّ قَالَ قَالَ النَّبِيُّ ص أُعْطِيتُ فِي عَلِيٍّ حَسّاً أَمَّا إِخْدَاها فَيُؤَارِي عَوْرَتِي وَ الثَّانِي يَقْضِي دَيْنِي وَ أَمَّا الثَّالِثَةُ فَإِنَّهُ مُتَّكِيٌّ فِي طُولِ الْقِيَامَةِ وَ أَمَّا الرَّابِعَةُ فَإِنَّهُ عَوْنِي عَلَى حَوْضِي وَ أَمَّا الْخَامِسَةُ فَإِنِّي لَا أَخَافُ عَلَيْهِ أَنْ يَرْجِعَ كَافِراً بَعْدَ إِيمَانٍ وَ لَا زَانِياً بَعْدَ إِخْصَانٍ.

(The book) 'Hilyat Al Awliya' – Salman Bin Abdullah, by his chain from Al Khudri who said,

'The Prophet^{-saww} said: 'I^{-saww} have been given five regarding Ali^{-asws}. As for one of these, he^{-asws} will be covering my^{-saww} bareness; and the second, he^{-asws} will pay off my^{-saww} debts; and as for the third, he^{-asws} would be my^{-saww} reliance during the length of Al-Qiyamah; and as for the fourth, he^{-asws} will be assisting me^{-saww} at my^{-saww} Fountain; and as for the fifth, I^{-saww} have

³⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 a

³⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 b

³⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 c

no fear upon him^{-asws} returning to be a Kafir after Eman, nor to be an adulterer after chastity”³⁶⁴

الطَّبْرِيُّ التَّارِخِيُّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ النَّبِيُّ ﷺ صَ أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ بِخُلَّتِهِ وَأَنَا بِصَفْوَتِي وَعَلِيٌّ بْنُ أَبِي طَالِبٍ يُزَفُّ بَيْنِي وَبَيْنَ إِبْرَاهِيمَ زَفًّا إِلَى الْجَنَّةِ.

Al Tabari the historian, by his chain from Ibn Abbas,

‘The Prophet^{-saww} said: ‘The first one to be clothed on the Day of Qiyamah would be Ibrahim^{as} due to his^{as} being a friend (of the Beneficent), and I^{-saww} due to my^{-saww} being an elite, and Ali^{-asws} Bin Abu Talib^{-asws} would be a leader between me^{-saww} and Ibrahim^{as}, leading to the Paradise”³⁶⁵

سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَوَّلُ مَنْ يُكْسَى مِنْ خَلَلِ الْجَنَّةِ إِبْرَاهِيمُ بِخُلَّتِهِ مِنَ اللَّهِ ثُمَّ مُحَمَّدٌ لِأَنَّهُ صَفْوَةُ اللَّهِ ثُمَّ عَلِيٌّ يُزَفُّ بَيْنَهُمَا إِلَى الْجَنَّةِ ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ قَالَ عَلِيٌّ وَأَصْحَابُهُ.

Saeed Bin Jubeyr, from Ibn Abbas,

‘The first one to be clothed from the garments of the Paradise would be Ibrahim^{as} due to his^{as} being a friend (of the Beneficent), then Muhammad^{-saww} because he^{-asws} is an elite of Allah^{-azwj}, then Ali^{-asws} would be leading between the two to the Gardens’. Then Ibn Abbas recited: **on a Day Allah will not Disgrace the Prophet and those who believed in him. [66:8]**. He said, ‘Ali^{-asws} and his^{-asws} companions”³⁶⁶

شَرَفَ الْمُصْطَفَى عَنِ الْحُرُّوشِيِّ زَادَانَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ رَسُولُ اللَّهِ ﷺ مَا تَرْضَى أَنْ إِبْرَاهِيمَ خَلِيلَ اللَّهِ يُدْعَى يَوْمَ الْقِيَامَةِ فَيُقَامَ عَنْ يَمِينِ الْعَرْشِ فَيُكْسَى ثُمَّ أُدْعَى فَأُكْسَى ثُمَّ تُدْعَى فَتُكْسَى.

(The book) ‘Sharaf Al Mustafa^{-saww}’, from Al Kharkowshi Zazan,

‘From Ali^{-asws} Bin Abu Talib^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Are you^{-asws} not pleased that Ibrahim^{as}, friend of Allah^{-azwj}, would be called on the Day of Qiyamah on the right of the Throne and he^{-saww} would be clothed, then I^{-saww} would be called, and clothed, then you^{-asws} will be called, and clothed?”³⁶⁷

وَمِنْهُ الْحَدِيثُ أَنَّهُ أَوَّلُ مَنْ يُكْسَى مَعِيَ.

And from him^{-saww} is the Hadeeth – ‘He^{-asws} will be the first one to be clothed, along with me^{-saww}”³⁶⁸

وَقَالَ النَّبِيُّ ﷺ صَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ يُؤْتَى بِكَ يَا عَلِيُّ عَلَى حُجْبٍ مِنْ نُورٍ وَعَلَى رَأْسِكَ تَاجٌ قَدْ أَضَاءَ نُورُهُ وَكَأَدَ يَخْطِفُ أَبْصَارَ أَهْلِ الْمَوْقِفِ

³⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 d

³⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 e

³⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 f

³⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 g

³⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 h

And the Prophet^{-saww} said: 'When it will be the Day of Qiyamah, they will come with you^{-asws}, O Ali^{-asws}, upon a platform of light, and there would be a crown upon your^{-asws} head, its radiance would be illuminating and it would almost stun the sights of the people of the pausing.

فَيَأْتِي الْبَدَاءُ مِنْ عِنْدِ اللَّهِ أَيْنَ خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ ص فَيَقُولُ عَلِيُّ هَا أَنَا ذَا فَيُنَادِي الْمُنَادِي أَذْخِلْ مَنْ أَحَبَّكَ الْجَنَّةَ وَ مَنْ عَادَاكَ النَّارَ وَ أَنْتَ قَسِيمُ الْجَنَّةِ وَ أَنْتَ قَسِيمُ النَّارِ.

The call will come from the Presence of Allah^{-azwj}: "Where is the caliph of Muhammad^{-saww} Rasool-Allah^{-saww}?" Ali^{-asws} would say: 'Here I^{-asws} am, that one!' The caller will call out: "Enter into Paradise the ones who love you^{-asws}, and into the Fire the ones inimical to you^{-asws}, and you^{-asws} are distributor of the Paradise and you^{-asws} are distributor of the Fire!"³⁶⁹

وَ فِي حَرْجٍ عَنْ جَعْفَرِ الصَّادِقِ ع فَيَأْتِي الْبَدَاءُ مِنْ قِبَلِ اللَّهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ فَمَنْ تَعَلَّقَ بِحَبْلِهِ فِي دَارِ الدُّنْيَا فَلْيَتَعَلَّقْ بِحَبْلِهِ هَذَا الْيَوْمَ يَسْتَضِيءُ بِنُورِهِ وَ لِيَتَّبِعَهُ إِلَى الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّاتِ الْخَيْرِ.

And in a Hadeeth from Ja'far Al-Sadiq^{-asws}: 'The call will come from the Direction of Allah^{-azwj}: "O community of creatures! This is Ali^{-asws} Bin Abu Talib^{-asws}, caliph of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Divine Authority upon His^{-azwj} creatures. So, the one who had attached with his^{-asws} rope in the house of the world, let him attach with his^{-asws} rope in this day to be illuminated by his^{-asws} light, and him follow him^{-asws} to the high ranks of the Gardens!" – the Hadeeth"³⁷⁰.

الْفَلَكَيُّ الْمُفَسِّرُ قَالَ عَلِيُّ ع فِي قَوْلِهِ تَعَالَى إِخْوَانًا عَلَى سُورٍ مُتَقَابِلِينَ فِينَا وَ اللَّهُ نَزَلَتْ أَهْلُ بَدْرٍ وَ نَزَلَتْ فِيهِ قَوْلُهُ مُتَكَبِّرِينَ فِيهَا عَلَى الْأَرَائِكِ.

Al Falaky the interpreter,

'Ali^{-asws} said regarding Words of the Exalted: **as brethren upon couches face to face [15:47]:** 'By Allah^{-azwj}! It was Revealed regarding us, people of Badr, and regarding it were Revealed His^{-azwj} Words: **reclining therein upon the couches. [18:31]**'³⁷¹.

الطَّبْرِيُّ وَ الْخَرْكَوْشِيُّ فِي كِتَابَيْهِمَا بِالْإِسْنَادِ عَنْ سَلْمَانَ قَالَ النَّبِيُّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُرِفَتْ لِي قُبَّةٌ مِنْ يَاقُوتَةٍ حُمْرَاءَ عَلَى يَمِينِ الْعَرْشِ وَ صُرِبَ لِإِبْرَاهِيمَ قُبَّةٌ خَضْرَاءَ عَلَى يَسَارِ الْعَرْشِ وَ صُرِبَ فِيمَا بَيْنَهُمَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع قُبَّةٌ مِنْ لَوْلُؤَةٍ بَيْضَاءَ فَمَا ظَنُّكُمْ بِحَبِيبِ بَيْنِ خَلِيلَيْنِ.

Al Tabari and Al Kharkowshi in their books, by the chain,

'From Salman^{ra}, 'The Prophet^{-saww} said: 'When it will be the Day of Qiyamah, a dome of ruby would be installed for me^{-saww} at the right of the Throne, and a green dome would he installed for Ibrahim^{as} at the left of the Throne, and a dome of white pearls would be installed for Ali^{-asws} Bin Abu Talib^{-asws} between the two. So, what are your thoughts with a beloved between the two friends?'³⁷²

³⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 i

³⁷⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 j

³⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 k

³⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 l

أَبُو الْحَسَنِ الدَّارَقُطْنِيُّ وَ أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ فِي الصَّحِيحِ وَ الْحَلِيَّةِ بِإِسْنَادٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ لِي مِنْبَرٌ طَوْلُهُ ثَلَاثُونَ مِيلًا ثُمَّ يُنَادِي مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ أَتَيْنَ مُحَمَّدًا فَأَجِيبْ فَيَقَالَ لِي ازْقُ فَأَكُونُ فِي أَعْلَاهُ

Abu Al-Hassan Al Daraqtuny, and Abu Nueym Al Asfahani in 'Al Saheeh', and 'Al Hilyat', by the chain from Sufyan Bin Uyayna, from Al Zuhry, from Anas (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, a pulpit would be set up for me^{-saww}, its length is of thirty miles. Then a caller will call out from interior of the Throne: "Where is Muhammad^{-saww}!" I^{-saww} shall answer. He would say to me^{-saww}: "Ascend!" So, I^{-saww} would be at its top.

ثُمَّ يُنَادِي الثَّانِيَةَ أَتَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَيَكُونُ دُونِي بِمَرَقَاتٍ فَيَعْلَمُ جَمِيعُ الْخَلَائِقِ بِأَنَّ مُحَمَّدًا سَيِّدُ الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ

Then he would call out secondly: "Where is Ali^{-asws} Bin Abu Talib^{-asws}?" So, he^{-asws} would come to be below me^{-saww} by a step. The entirety of the creatures would know that Muhammad^{-saww} is chief of the Messengers^{as} and that Ali^{-asws} is chief of the successors^{as}.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ فَمَنْ يُبْعِضُ عَلِيًّا بَعْدَ هَذَا فَقَالَ يَا أَخَا الْأَنْصَارِ لَا يُبْعِضُهُ مِنْ قُرَيْشٍ إِلَّا سَفَحِيٌّ وَ لَا مِنْ الْأَنْصَارِ إِلَّا يَهُودِيٌّ وَ لَا مِنَ الْعَرَبِ إِلَّا دَعِيٌّ وَ لَا مِنْ سَائِرِ النَّاسِ إِلَّا شَقِيٌّ.

A man stood up to him^{-saww} and said, 'O Rasool-Allah^{-saww}! So, who would hate Ali^{-asws} after this?' He^{-saww} said: 'O brother Helper! No one from Quraysh would hate him^{-asws} except a bastard, nor from the Helpers except a Jew, nor from the Arabs except one accused in lineage, nor from rest of the people except a wretch'³⁷³

وَ فِي رِوَايَةِ ابْنِ مَسْعُودٍ وَ مِنْ التَّسَاءِ إِلَّا سَلَفُ الْقَبِيلَةِ قَوْلُهُ تَعَالَى فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أُولَئِكَ رَفِيقًا.

And in a report of Ibn Masoud – 'And from the women except a 'Salaqlaqiya' (one menstruating from behind). Words of the Exalted: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69]'³⁷⁴

عَنْدُ اللَّهِ بْنُ حَكِيمٍ بْنِ جُبَيْرٍ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ لِلنَّبِيِّ ص هَلْ تَقْدِرُ عَلَى رُؤْيَيْكَ فِي الْجَنَّةِ كُلَّمَا أَرَدْنَا فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِكُلِّ نَبِيٍّ رَفِيقًا وَ هُوَ أَوَّلُ مَنْ يُؤْمِنُ بِهِ مِنْ أُمَّتِهِ فَتَرَكْتُ هَذِهِ الْآيَةَ.

Abdullah Bin Hakeem Bin Jubeyr,

'From Ali^{-asws} having said to the Prophet^{-saww}: 'Will we be able upon seeing you^{-saww} in the Paradise every time we intend to?' Rasool-Allah^{-saww} said: 'For every Prophet^{as} there is a friend, and he is the first one to believe in him^{as} from his^{as} community'. So, the Verse was Revealed'³⁷⁵

³⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 m

³⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 n

³⁷⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 o

عَبَّادُ بْنُ صُهَيْبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص فِي خَبَرٍ قِيلَ يَا رَسُولَ اللَّهِ فَكَمْ بَيْنَكَ وَ بَيْنَ عَلِيٍّ فِي الْفِرْدَوْسِ الْأَعْلَى

Abbad Bin Suheyb,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from the Prophet^{-saww} in a Hadeeth. It was said, ‘O Rasool-Allah^{-saww}! How much (distance) would there be between you^{-asws} and Ali^{-asws} in the high Firdows?’

قَالَ فِتْرٌ أَوْ أَقَلُّ مِنْ فِتْرٍ أَنَا عَلَى سَرِيرٍ مِنْ نُورٍ عَرْشِ رَبِّنَا وَ عَلَيٌّ عَلَى كُرْسِيِّ مِنْ نُورٍ كُرْسِيِّ رَبِّنَا لَا يُدْرَى أَيُّنَا أَقْرَبُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ.

He^{-saww} said: ‘A ‘Fitr’ (between an end of the thumb and an end of the finger when they are opened apart), of less than a ‘Fitr’. I^{-saww} would be upon a throne of Noor of the Throne of our Lord^{-azwj}, and Ali^{-asws} would be upon a chair from the Noor of the Chair of our Lord^{-azwj}. It is not known which of us^{-asws} would be closer to his^{-asws} Lord^{-azwj} Mighty and Majestic’.³⁷⁶

السُّدِّيُّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ نَزَلْتُ فِي عَلِيِّ ع وَ أَصْحَابِهِ.

Al Sudy, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: ***So if he would be from the ones of proximity [56:88]*** – was Revealed regarding Ali^{-asws} and his^{-asws} companions’.³⁷⁷

وَ رَوَى الْأَعْمَشُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ وَ رَوَى الْحَطِيبُ فِي تَارِيخِهِ بِإِسْنَادٍ عَنْ أَبِي هُبَيْرَةَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنِ ابْنِ عَبَّاسٍ وَ رَوَى الرِّضَا عَنْ أَبِيهِ ع وَ اللَّفْظُ لَهُ كُلُّهُمْ عَنِ النَّبِيِّ ص قَالَ: لَيْسَ فِي الْقِيَامَةِ رَاكِبٌ غَيْرُنَا وَ نَحْنُ أَرْبَعَةٌ أَنَا عَلَى دَابَّةِ اللَّهِ الْبُرَاقِ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ الَّتِي عُقِرَتْ وَ عَمِّي حَمْزَةُ عَلَى نَاقَتِي الْعُضْبَاءِ وَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى نَاقَةٍ مِنْ نَوَاقِ الْجَنَّةِ

And it is reported by Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas, and it is reported by Al Khateeb in his history, by the chain from Abu Lahiya, from Ja’far Bin Rabie, from Ibn Abbas,

‘And it is reported by Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, and the wording for it, all of them^{-asws} from the Prophet^{-saww} having said: ‘There wouldn’t be any riders during Qiyamah apart from us, and we would be four – I^{-saww} would be upon an animal of Allah^{-azwj}, Al Buraq, and my^{-saww} brother^{as} Salih^{as} would be upon a camel of Allah^{-azwj} which was hamstrung, and my^{-saww} uncle^{as} Hamza^{-asws} would be upon my^{-saww} camel Al-Azba’a, and my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws} would be upon a camel from the camels of the Paradise.

يَبْدُو لَوَاءُ الْحُمْدِ وَاقِفٌ بَيْنَ يَدَيِ الْعَرْشِ يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ فَيَقُولُ الْأَدَمِيُّونَ مَا هَذَا إِلَّا مَلَكٌ مَقْرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلُ عَرْشِ رَبِّ الْعَالَمِينَ

In his^{-asws} hand would be the flag of Praise. He^{-asws} will pause in front of the Throne calling out: ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}!’ The human beings will say, ‘This is not except an Angel of Proximity, or a Messenger^{as} Prophet^{as}, or a bearer of the Throne of Lord^{-azwj} of the worlds!’

³⁷⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 p

³⁷⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 q

قَالَ فَيَجِيئُهُمْ مَلَكٌ مِنْ تَحْتِ بُطْنَانِ الْعَرْشِ مَا هَذَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا حَامِلٌ عَرْشٍ هَذَا الصِّدِّيقُ الْأَكْبَرُ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

He^{asws} said: 'An Angel would answer them from beneath the interior of the Throne: 'This is neither an Angel of Proximity, nor a Messenger^{as} Prophet^{saww}, nor a bearer of the Throne! This is the greatest truthful, this is Ali^{asws} Bin Abu Talib^{asws}'.³⁷⁸

وَ قَدْ رَوَاهُ الْخُطِيبُ فِي تَارِيخِهِ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ وَ أَبُو جَعْفَرٍ الطُّوسِيُّ فِي أَمَالِيهِ بِإِسْنَادِهِ إِلَى هَارُونَ الرَّشِيدِ عَنِ الْمُهَدَّبِيِّ عَنِ الْمَنْصُورِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ إِلَّا أَنَّهُمَا لَمْ يَذْكُرَا حَمْرَةَ وَ قَالَا فِي مَوْضِعِهِ فَاطِمَةَ ع قَوْلُهُ تَعَالَى إِنَّ الْأَنْبَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

And it is reported by Al Khateeb in his history, by his chain from Abu Hureyra (well-known fabricator), and Abu Ja'far Al Tusi in his 'Amaali', by his chain to Haroun Al Rasheed, from Al Mahdy, from Al Mansour,

'From Muhammad Bin Ali Bin Abdullah Bin Abbas, except that they did not mention Hamza^{asws} and said 'Fatima^{asws}' in its place – Words of the Exalted: ***Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6].***

وَ قَوْلُهُ تَعَالَى وَ يُطَافُ عَلَيْهِمْ بِآيَةٍ مِنْ فِضَّةٍ إِلَى قَوْلِهِ سَلْسَبِيلًا النَّبِيُّ ص فِي حَبْرٍ أَنَّ عَلِيًّا أَوَّلَ مَنْ يَشْرَبُ السَّلْسَبِيلَ وَ الرَّحْبِيلَ وَ أَنَّ لِعَلِيِّ ع وَ شِيعَتِهِ مِنَ اللَّهِ تَعَالَى مَكَانًا يَغِيْطُهُ الْأَوَّلُونَ وَ الْآخِرُونَ.

And Words of the Exalted: ***And they (servants) would circle around them with vessels of silvers [76:15]*** – up to His^{azwj} Words: ***Salsabeel [76:18]***. The Prophet^{saww} said in a Hadeeth: 'Ali^{asws} will be the first one to drink (from) Salsabeel, and Zanjabeel, and that for Ali^{asws} and his^{asws} Shias, there is a place from Allah^{azwj} the Exalted, envied by the former ones and the latter ones'.³⁷⁹

جَابِرُ الْجَعْفَرِيِّ عَنِ الْبَاقِرِ ع قَالَ النَّبِيُّ ص يَا عَلِيُّ إِنَّ عَلَى يَمِينِ الْعَرْشِ لَمَنَابِرَ مِنْ نُورٍ وَ مَوَائِدَ مِنْ نُورٍ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ جِئْتُ وَ شِيعَتُكَ يَجْلِسُونَ عَلَى تِلْكَ الْمَنَابِرِ يَأْكُلُونَ وَ يَشْرَبُونَ وَ النَّاسُ فِي الْمَوْقِفِ يُحَاسَبُونَ.

Jabir Al-Jufy – 'From Al-Baqir^{asws}: 'The Prophet^{saww} said: 'O Ali^{asws}! On the right of the Throne there are pulpits of light and table-spreads of light. So, when it will be the Day of Qiyamah, you^{asws} and your^{asws} Shias would come and sit upon those pulpits, eating and drinking while the people would be Reckoned in the pausing station'.³⁸⁰

تَفْسِيرُ أَبِي صَالِحٍ قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى إِنَّ الْأَنْبَارَ لَفِي نَعِيمٍ عَلَى الْأَرَائِكِ يَنْظُرُونَ إِلَى قَوْلِهِ الْمَقْرُونُونَ نَزَلَتْ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ حَمْرَةَ وَ جَعْفَرٍ ع وَ فَضَّلَهُمْ فِيهَا بَاهِرًا.

Tafseer of Abu Salih – 'Ibn Abbas said regarding Words of the Exalted: ***Surely the righteous would be in Bliss [83:22] Upon the couches they would be gazing [83:23]*** – up to His^{azwj} Words: ***the ones of Proximity would be drinking from [83:28]***, 'Were Revealed regarding Ali'

³⁷⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 r

³⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 s

³⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 t

asws, and (Syeda) Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, and Hamza-asws, and Ja'far-as. Their-asws merits in this are dazzling".³⁸¹

الرَّجَالُ وَ مُقَاتِلٌ وَ الْكَلْبِيُّ وَ الصَّخَاكُ وَ السُّدْيِيُّ وَ الْفَشْرِيُّ وَ الثَّغَلِيُّ أَنَّ عَلِيًّا عَ جَاءَ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ نَحْوَ سَلْمَانَ وَ أَبِي دَرٍّ وَ الْمِقْدَادِ وَ بِلَالٍ وَ حَبَّابٍ وَ صُهَيْبٍ إِلَى رَسُولِ اللَّهِ ص فَسَخِرَ بِهِمْ أَبُو جَهْلٍ وَ الْمُنَافِقُونَ فَضَحِكُوا وَ تَغَامَزُوا ثُمَّ قَالُوا لِأَصْحَابِهِمْ رَأَيْنَا الْيَوْمَ الْأَصْلَعَ فَضَحِكْنَا مِنْهُ

Al Zajaj, and Muqatil, and Al Kalby, and Al Zahhak, and Al Sudy, and Al Qusheyri, and Al Sa'alby –

'Ali-asws came among a number of Muslim towards Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Bilal, and Khabbab, and Suheyb to Rasool-Allah-saww. Abu Jahl^{la} and the hypocrites mocked with them, and they laughed and winked at each other, then they said to their companions, 'We have seen the short-haired one today, so we laughed at him'-asws'.

فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ السُّورَةُ فَالْيَوْمَ الَّذِينَ الَّذِينَ آمَنُوا يَعْزِيهِمْ عَلِيًّا وَ أَصْحَابُهُ مِنَ الْكُفَّارِ يَضْحَكُونَ يَعْنِي أَبَا جَهْلٍ وَ أَصْحَابَهُ إِذَا رَأَوْهُمْ فِي النَّارِ وَ هُمْ عَلَى الْأَرَائِكِ يَنْظُرُونَ.

Allah-azwj the Exalted Revealed: **Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]** – the Chapter. **So today, those who believe** – meaning Ali-asws and his-asws companions - **shall be laughing at the Kafirs [83:34]** – meaning Abu Jahl^{la} and his^{la} companions, when they (Ali-asws and his-asws companions) see them in the Fire while they would be **Upon the couches they would be gazing [83:23]**".³⁸²

كَتَابَ أَبِي عَبْدِ اللَّهِ الْمَرْبُوتِي قَالَ ابْنُ عَبَّاسٍ الَّذِينَ آمَنُوا عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ الَّذِينَ كَفَرُوا مُنَافِقُو قُرَيْشٍ.

The book of Abu Abdullah al Marzbany –

'Ibn Abbas said, **'those who believe [83:34]** – Ali-asws Bin Abu Talib-asws, and those who committed Kufr are hypocrites of Quraysh".³⁸³

الْأَصْبَغُ بْنُ نُبَاتَةَ وَ زَيْدُ بْنُ عَلِيٍّ أَنَّهُ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ عَنْ قَوْلِهِ وَ عَلَى الْأَعْرَافِ رِجَالٌ وَ سُئِلَ الصَّادِقُ عَ وَ اللَّفْظُ لَهُ فَقَالَ نَحْنُ أَوْلَئِكَ الرِّجَالُ عَلَى الصِّرَاطِ مَا بَيْنَ الْجَنَّةِ وَ النَّارِ فَمَنْ عَرَفْنَاهُ وَ عَرَفْنَا دَخَلَ الْجَنَّةَ وَ مَنْ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْهُ أُدْخِلَ النَّارَ.

Al-Asbagh Bin Nubata and Zayd son of Ali (Bin Al-Husayn-asws), he asked Amir Al-Momineen-asws about His-azwj Words: **And upon the heights would be men [7:46]**, and Al-Sadiq-asws was (also) asked, and the words are his-asws. He-asws said: 'We-asws would be those men upon the Bridge what is between the Paradise and the Fire. So, the one we-asws recognise and he recognises us-asws would enter the Paradise, and one who does not recognise us-asws and we-asws do not recognise him would enter the Fire".³⁸⁴

³⁸¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 86 H 1 u

³⁸² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 86 H 1 v

³⁸³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 86 H 1 w

³⁸⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 86 H 1 x

إِبَانَةُ الْعُكْبَرِيِّ وَ كَشْفُ الثَّغْلِيِّ وَ تَفْسِيرُ الْفَلَكَيِّ بِالْإِسْنَادِ عَنْ أَبِي إِسْحَاقَ عَاصِمِ بْنِ سُلَيْمَانَ الْمُفَسِّرِ عَنْ جُوَيْرِ بْنِ سَعِيدٍ عَنِ الصَّنْحَاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: الْأَعْرَافُ مَوْضِعٌ عَالٍ مِنَ الصِّرَاطِ عَلَيْهِ الْعَبَّاسُ وَ حَمْزَةُ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ جَعْفَرُ بْنُ الْجَنَّاخَيْنِ يَعْرِفُونَ مُحِبِّيهِمْ بَيَاضِ الْوُجُوهِ وَ مُبْغِضِيهِمْ بِسَوَادِ الْوُجُوهِ.

(The book) 'Ibanah' of Al Ukbari, and 'Kashf' of Sa'alby, and Tafseer of Al Falaky, by the chain from Abu Is'haq Aasim Bin Suleyman al Mufasssir, from Juweyr Bin Saeed, from al Zahhak, from Ibn Abbas who said,

'The heights, is a place higher than the Bridge. Upon it would be Al-Abbas, and Hamza^{-asws}, and Ali^{-asws} Bin Abu Talib^{-asws}, and Ja'far^{-asws} with the two wings. They would recognise ones loving them with their bright faces, and their haters with their dark faces".³⁸⁵

و رَوَيْنَا عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لِعَلِيِّ ع أَنْتَ يَا عَلِيُّ وَ الْأَوْصِيَاءُ مِنْ وَلَدِكَ أَعْرَافُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفْتُمُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرْتُمُوهُ وَ أَنْكَرْتُمُوهُ.

And we are reported from Rasool-Allah^{-saww} that he^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! You^{-asws} and the successors^{-asws} from your^{-asws} sons^{-asws} are recognisers of Allah^{-azwj} between the Paradise and the Fire. No one will enter the Paradise except one recognising you^{-asws} all and you^{-asws} recognise him, nor enter that Fire except one denying you^{-asws} and you^{-asws} deny him".³⁸⁶

وَ سَأَلَ سُفْيَانُ بْنُ مُصْعَبٍ الْعَبْدِيُّ الصَّادِقَ ع عَنْهَا فَقَالَ: هُمْ الْأَوْصِيَاءُ مِنْ آلِ مُحَمَّدٍ ص الْإِنْتِهَا عَشَرَ لَا يَعْرِفُ اللَّهُ إِلَّا مَنْ عَرَفْتُمُوهُ

And Sufyan Bin Mus'ab Al-Abdy asked Al-Sadiq^{-asws} about it. He^{-asws} said: 'They are the twelve successors^{-asws} from Progeny^{-asws} of Muhammad^{-saww}. Allah^{-azwj} will not Recognise anyone except the one recognising them^{-asws}'.

قَالَ فَمَا الْأَعْرَافُ جُعِلَتْ فِدَاكَ قَالَ كَتَائِبُ مِنَ الْمِسْكِ عَلَيْهَا رَسُولُ اللَّهِ وَ الْأَوْصِيَاءُ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

He said, 'So, what are the heights? May I be sacrificed for you^{-asws}!' He^{-saww} said: 'Dunes of musk. Upon these would be Rasool-Allah^{-saww} and the successors^{-asws}, **recognising all by their marks, [7:46]**'.

فَأَنْشَأَ سُفْيَانُ يَقُولُ

وَ أَنْتُمْ وَلَاهُ الْحَشْرِ وَ النَّشْرِ وَ الْجَزَاءِ
وَ أَنْتُمْ عَلَى الْأَعْرَافِ وَ هِيَ كَتَائِبُ
تَمَانِيَةٍ بِالْعَرْشِ إِذْ يَحْمِلُونَهُ
وَ أَنْتُمْ لِيَوْمِ الْمَفْزَعِ الْهَوْلِ مَفْرَعُ
مِنَ الْمِسْكِ رِيَاحًا بِكُمْ يَنْصَوِعُ
وَ مَنْ بَعْدَهُمْ فِي الْأَرْضِ هَادُونَ أَرْبَعُ

Sufyan prosed saying, 'And you^{-asws} are rulers of the Resurrection and the Publicising and the Recomense, and you^{-asws} are a shelter for a day of terrifying panic, and you^{-asws} will be upon the heights and these are dunes of musk. Its aroma is placed due to you^{-asws} all – eight being with the Throne when they^{-asws} bear it, and four being after them in the earth guiding".³⁸⁷

³⁸⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 y

³⁸⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z

³⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z a

أَبَانُ بْنُ عِيَّاشٍ عَنْ أَنَسٍ وَ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ وَ شُعْبَةُ عَنْ قَتَادَةَ وَ الْحُسَيْنُ عَنْ جَابِرٍ وَ الثَّعْلَبِيُّ عَنْ ابْنِ عَبَّاسٍ وَ أَبُو بَصِيرٍ وَ عَبْدُ الصَّمَدِ عَنِ الصَّادِقِ ع قَالَ: سُئِلَ النَّبِيُّ ص عَنْ قَوْلِهِ تَعَالَى طُوبَى لَهُمْ وَ حَسُنَ مَا بَ قَالَ نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ طُوبَى شَجَرَةً أَصْلُهَا فِي دَارِ عَلِيٍّ ع فِي الْجَنَّةِ وَ لَيْسَ مِنَ الْجَنَّةِ شَيْءٌ إِلَّا وَ هُوَ فِيهَا.

Aban Bin Ayyash, from Anas (well-known fabricator), and Al Kalby, from Abu Salih, and Shu'ba, from Qatadah, and Al-Hassan, from Jabir, and Al Sa'alby, from Ibn Abbas and Abu Baseer, and Abdul Samad,

'From Al-Sadiq^{asws} having said: 'The Prophet^{saww} was asked about Words of the Exalted: **(the tree of) Tooba would be for them and an excellent resort [13:29]**. He^{saww} said: 'It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}. And Tooba is a tree, its roots are in the house of Ali^{asws} in the Paradise, and there isn't anything from the Paradise except and it is therein'.³⁸⁸

وَ عَنْ ابْنِ عَبَّاسٍ وَ فِي دَارِ كُلِّ مُؤْمِنٍ مِنْهَا عُصْنٌ.

And from Ibn Abbas, 'And in the house of every Momin would be a branch from it'.³⁸⁹

وَ فِي الْكَشَفِ عَنِ الثَّعْلَبِيِّ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع وَ عَنِ الْحَاكِمِ الْحُسَيْنِيِّ بِإِسْنَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سُئِلَ النَّبِيُّ ص عَنْ طُوبَى فَقَالَ شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِي وَ فُرْعُهَا عَلَى أَهْلِ الْجَنَّةِ

And in Al Kashaf, from Al Sa'alby, by his chain,

'From Abu Ja'far^{asws}.

And from Al Hakim Al Haskany, by the chain,

'From Musa^{asws} Bin Ja'far^{asws} having said: 'The Prophet^{saww} was asked about Tooba. He^{saww} said: 'A tree in the Paradise. Its roots are in my^{saww} house and its branches are upon the inhabitants of Paradise'.

ثُمَّ سَأَلُوهُ عَنْهَا ثَانِيَةً فَقَالَ شَجَرَةٌ أَصْلُهَا فِي دَارِ عَلِيٍّ وَ فُرْعُهَا عَلَى أَهْلِ الْجَنَّةِ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِنَّ دَارِي وَ دَارَ عَلِيٍّ غَدَاً وَاحِدَةٌ.

Then they asked him^{saww} about it secondly. He^{saww} said: 'A tree. Its roots are in the house of Ali^{asws} and its branches are upon the inhabitants of Paradise'. So, it was said to him^{saww} regarding that. He^{saww} said: 'Surely, tomorrow, my^{saww} house and house of Ali^{asws} would be one'.³⁹⁰

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ شِهَابٍ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمًا لِعُمَرَ بْنِ الْخَطَّابِ يَا عُمَرُ إِنَّ فِي الْجَنَّةِ لَشَجَرَةً مَا فِي الْجَنَّةِ قَصْرٌ وَ لَا دَارٌ وَ لَا مَنْزِلٌ وَ لَا مَجْلِسٌ إِلَّا وَ فِيهِ عُصْنٌ مِنْ أَعْصَانِ تِلْكَ الشَّجَرَةِ أَصْلُ تِلْكَ الشَّجَرَةِ فِي دَارِي

Sufyan Bin Uyayna, from Ibn Shihab, from Al Arj, from Abu Hureyra (well-known fabricator) who said,

³⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 z b

³⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 z c

³⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 z d

‘One day Rasool-Allah^{-saww} said to Umar Bin Al-Khattab: ‘O Umar! There is such a tree in Paradise, there is neither any castle, nor a house, nor a room, nor a seat except an in it is a branch from the branches of that tree. The roots of that tree are in my^{-saww} house’.

ثُمَّ مَضَى عَلَى ذَلِكَ ثَلَاثَةَ أَيَّامٍ ثُمَّ قَالَ يَا عُمَرُ إِنَّ فِي الْجَنَّةِ لَشَجَرَةً مَا فِي الْجَنَّةِ قَصْرٌ وَلَا دَارٌ وَلَا مَنْزِلٌ وَلَا مَجْلِسٌ إِلَّا وَفِيهِ عُصْنٌ مِنْ أُعْصَانِ تِلْكَ الشَّجَرَةِ وَأَصْلُ تِلْكَ الشَّجَرَةِ فِي دَارِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

Then three days passed upon that, then he^{-saww} said: ‘O Umar! There is such a tree in the Paradise, there is neither any castle, nor a house, nor a room, nor a seat except and in it is a branch from the branches of that tree, and the roots of that tree are in the house of Ali^{-asws} Bin Abu Talib^{-asws}’.

فَقَالَ عُمَرُ فِي ذَلِكَ فَقَالَ يَا عُمَرُ أَمَا عَلِمْتَ أَنَّ مَنْزِلِي وَمَنْزِلَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي الْجَنَّةِ وَاحِدٌ.

Umar said regarding that. He^{-saww} said: ‘O Umar! Don’t you know that my^{-saww} house and house of Ali^{-asws} Bin Abu Talib^{-asws} in the Paradise, is one?’³⁹¹

الْفَلَاحِيُّ الْمُفَسِّرُ قَالَ ابْنُ سِيرِينَ طَوَى شَجَرَةً فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ عَلِيٍّ وَ سَائِرُ أُعْصَانِهَا فِي سَائِرِ الْجَنَّةِ.

Al Falaky Al Mufasssir, ‘Ibn Sirreen said,

‘Tooba is a tree in the Paradise. Its roots are in the house of Ali^{-asws}, and rest of its branches are in rest of the Paradise’.³⁹²

السَّمْعَانِيُّ فِي فَضَائِلِ الصَّحَابَةِ عَنِ الْفَضْلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ النَّبِيُّ ص أَوَّلُ مَنْ يَأْكُلُ مِنْ شَجَرَةِ طَوَى عَلِيٌّ.

Al Sam’any in (the book) ‘Fazail Al Sahaba’ – From Al Fazl Bin Marzouq, from Atiya, from Abu Saeed who said,

‘The Prophet^{-saww} said: ‘The first one to eat from the Tooba tree would be Ali^{-asws}’.³⁹³

أُمُّ أَيْمَنَ قَالَ النَّبِيُّ ص وَ لَقَدْ تَحَلَّى اللَّهُ طَوَى فِي مَهْرٍ فَاطِمَةَ ع فَجَعَلَهَا فِي مَنْزِلِ عَلِيٍّ.

Umm Ayman said, ‘The Prophet^{-saww} said: ‘And Allah^{-azwj} Gifted (the tree of) Tooba in the dower of Fatima^{-asws}, so He^{-azwj} Made it to be in the house of Ali^{-asws}’.³⁹⁴

أَبُو الْقَاسِمِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنْ عَلِيٍّ ع قَالَ: أَنَا ذَلِكَ الْمُؤَدَّدُ.

Abu Al Qasim, by his chain from Muhammad Bin Al Hanafiyya,

‘From Ali^{-asws} having said: ‘I^{-asws} am that proclaimer’.³⁹⁵

³⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z e

³⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z f

³⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z g

³⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z h

³⁹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z i

وَبِإِسْنَادِهِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ لِعَلِيٍّ عَ آيَةً فِي كِتَابِ اللَّهِ لَا يَعْرِفُهَا النَّاسُ قَوْلُهُ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ يَقُولُ لَا لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَذَبُوا بِوَلَايَتِي وَاسْتَحَقُّوا بِحَقِّي.

And by his chain from Abu Salih, from Ibn Abbas,

‘There is a Verse for Ali^{-asws} in the Book of Allah^{-azwj} the people don’t know it. His^{-azwj} Words: **Then a proclaimer would proclaim among them: [7:44]**, saying: ‘Curse of Allah^{-azwj} is upon those who belied my^{-asws} Wilayah and considered my^{-asws} rights lightly’.³⁹⁶

أَبُو جَعْفَرٍ ع وَ نَادَى أَصْحَابَ الْجَنَّةِ الْآيَةَ قَالَ الْمُؤَذِّنُ أَمِيرُ الْمُؤْمِنِينَ ع.

Abu Ja’far^{-asws}: **‘And the dwellers of the paradise will call out [7:44]** – the Verse. He^{-asws} said: ‘The proclaimer is Amir Al-Momineen^{-asws}’.³⁹⁷

فِي حُطْبَةِ الْإِفْتِيحِ وَ أَنَا أَذَانُ اللَّهِ فِي الدُّنْيَا وَ مُؤَذِّنُهُ فِي الْآخِرَةِ يَعْنِي قَوْلُهُ تَعَالَى وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولُهُ فِي حَدِيثِ بَرَاءَةَ

And in the sermon ‘Al-Iftikhar’: ‘And I^{-asws} am the proclamation of Allah^{-azwj} in the world, and His^{-azwj} proclaimer in the Hereafter’ – meaning Words of the Exalted: **And a proclamation from Allah and His Rasool [9:3]** in a Hadeeth of (Surah) Bara’at.

وَ قَوْلُهُ فَأَذَّنَ مُؤَذِّنٌ وَ أَنَّهُ لَمَّا صَارَ فِي الدُّنْيَا مُنَادِي رَسُولِ اللَّهِ ص عَلَى أَعْدَائِهِ صَارَ مُنَادِي اللَّهِ فِي الْآخِرَةِ عَلَى أَعْدَائِهِ.

And His^{-azwj} Words: **Then a proclaimer would proclaim [7:44]**. And when he^{-asws} became a caller of Rasool-Allah^{-saww} in the world upon his^{-saww} enemies, he^{-asws} became a caller of Allah^{-azwj} in the Hereafter upon His^{-azwj} enemies’.³⁹⁸

زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَيْتَ وُجُوهُ الَّذِينَ كَفَرُوا الْآيَةَ هَذِهِ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ الَّذِينَ عَمِلُوا مَا عَمِلُوا يَرَوْنَ أَمِيرَ الْمُؤْمِنِينَ ع فِي أَعْيُنِ الْأَمَّاكِنِ هُمْ فَيَسُوءُ وُجُوهُمْ وَ يُقَالُ لَهُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ الَّذِي اتَّخَلْتُمْ اسْمَهُ.

Zurara,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **So when they shall see him nigh, the faces of those who committed Kufr will despair, [67:27]** – The Verse: ‘This was Revealed regarding Amir Al-Momineen^{-asws} and his^{-asws} companions, those who had done what they had done, seeing Amir Al-Momineen^{-asws} in the most enviable of the places, their faces would despair and it would be said to them: **‘This one is what you had been calling (yourselves) with!’ [67:27]**, his^{-asws} name (Amir Al-Momineen) which they had arrogated’.³⁹⁹

وَ فِي رِوَايَةٍ عَنْهُمْ ع هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع.

³⁹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 z j

³⁹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 z k

³⁹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 z l

³⁹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 1 z m

And in a report from them^{-asws}: ‘This is which you have been belying’ – meaning Amir Al-Momineen^{-asws}’⁴⁰⁰

أَبُو حَزَنَةَ الثُّمَالِيُّ عَنْهُ ع عَنِ النَّبِيِّ ص فِي قَوْلِهِ لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ الْآيَاتِ قَالَ فَيُعْطَى نَاقَةً فَيَقَالُ اذْهَبْ فِي الْقِيَامَةِ حَيْثُ مَا شِئْتَ فَإِنْ شَاءَ وَقَفَ فِي الْحِسَابِ وَإِنْ شَاءَ وَقَفَ عَلَى شَفِيرِ جَهَنَّمَ وَإِنْ شَاءَ دَخَلَ الْجَنَّةَ

Abu Hamza Al Sumali –

‘From him^{-asws}, from the Prophet^{-saww} regarding His^{-azwj} Words: **The great terror shall not grieve them [21:103]** – the Verses. He^{-saww} said: ‘A camel would be give (to someone), and it would be said: ‘Go in the (plains of) Qiyamah wherever you so desire to. If you like, you can pause in the Reckoning, and if you lie pause upon the edge of Hell, and if you like, enter the Paradise’.

وَإِنَّ خَازِنَ النَّارِ يَقُولُ يَا هَذَا مَنْ أَنْتَ أَ نَبِيٌّ أَمْ وَصِيٌّ فَيَقُولُ أَنَا مِنْ شِيعَةِ مُحَمَّدٍ وَأَهْلُ بَيْتِهِ فَيَقُولُ ذَلِكَ لَكَ.

And the keeper of the Fire would be saying: ‘O you! Who are you^{-asws}? Are you a Prophet^{as}, or a successor^{as}?’ He would say, ‘I am a Shia of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household’. It would be said, ‘That is for you’⁴⁰¹

الصَّادِقُ ع قَالَ النَّبِيُّ ص مَنْ أَحَبَّنِي وَأَحَبَّ ذُرِّيَّتِي أَنَا جَبْرِئِيلُ إِذَا خَرَجَ مِنْ قَبْرِهِ فَلَا يَمُرُّ بِحَوْلٍ إِلَّا أَجَازَهُ إِثْمُهُ الْحَبَرُ.

Al-Sadiq^{-asws}: ‘The Prophet^{-saww} said: ‘One loving me^{-saww} and he loves my^{-saww} offspring, Jibraeel^{as} would come to him when he comes out from his grave. So, he will not pass by any horror except he^{as} would make him cross it’ – the Hadeeth’’⁴⁰²

تَارِيخُ بَغْدَادَ سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورِ بْنِ الْمُغْتَمِرِ عَنْ جَدِّهِ عَنْ عَائِشَةَ قَالَتْ النَّبِيُّ ص لِعَلِّي ع حَسْبُكَ مَا لِمُحِبِّكَ حَسْرَةٌ عِنْدَ مَوْتِهِ وَلَا وَخْشَةٌ فِي قَبْرِهِ وَلَا فَرْعٌ يَوْمَ الْقِيَامَةِ.

Tareekh Baghdad – Sufyan Al Sowry, from Mansour Bin Al Mu’tamar, from his grandmother, from Ayesha (well-known fabricator),

‘The Prophet^{-saww} said to Ali^{-asws}: ‘It suffices you^{-asws} what is for the one loving you at his death and there would neither be loneliness in his grave nor any panic on the Day of Qiyamah’’⁴⁰³

أَمَالِي الطُّوسِيِّ الْحَارِثِ الْأَعْوَزُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَخَذْتُ بِحُجْرَةٍ مِنْ ذِي الْعَرْشِ وَأَخَذْتُ أَنْتَ يَا عَلِيُّ بِحُجْرَتِي وَأَخَذْتُ ذُرِّيَّتَكَ بِحُجْرَتِكَ وَأَخَذْتُ شِيعَتَكُمْ بِحُجْرَتِكُمْ

(The book) ‘Amaali of Al Tusi’ – Al Haris Al Awr,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Qiyamah, I^{-saww} shall grab a side of the One^{-azwj} with the Throne, and you^{-asws}, O Ali^{-asws}, would

⁴⁰⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z n

⁴⁰¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z o

⁴⁰² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z p

⁴⁰³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z q

hold with my^{-saww} side, and your^{-asws} offspring will hold your^{-asws} side, and your^{-asws} Shias will hold with your^{-asws} sides.

فَمَاذَا يَصْنَعُ اللَّهُ بَيْنَهُ وَمَا يَصْنَعُ نَبِيُّهُ بِوَصِيهِ حُذِّهَا إِلَيْكَ يَا حَارِ قَصِيرَةً مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أُخْبِتَتْ وَ لَكَ مَا اكْتَسَبْتَ.

So, what is that which Allah^{-azwj} will Do with His^{-azwj} Prophet^{-saww}, and what will His^{-azwj} Prophet^{-saww} do with his^{-saww} successor^{-asws}? Take it (this Hadeeth) to you, O Haar (Haris), its short from its long. You will be with the one you love, and for you would be what you earn”.

قَوْلُهُ تَعَالَى فَوَقَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا زَيْدُ بْنُ عَلِيٍّ وَ جَعْفَرُ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ حُشِرَ النَّاسُ فِي الْمَحْشَرِ وَجَدْتُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَتَلَأَلُ نُورًا كَالْكَوْكَبِ الدَّرِّيِّ.

Words of the Exalted: **Therefore, Allah will Save them for the evil of that Day and cast freshness and happiness to them [76:11]**. Zayd son of Ali (Bin Al-Husayn^{-asws}), and Ja'far Al-Sadiq having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah and the people are gathered in the plains, you will find Ali^{-asws} Bin Abu Talib^{-asws} as a shining light like the brightly shining star”.⁴⁰⁴

شِيرَوِيهِ فِي الْفِرْدَوْسِ وَ يَحْيَى بْنُ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ النَّبِيُّ ص إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَيَزْهَرُ فِي الْجَنَّةِ كَكَوْكَبِ الصُّبْحِ لِأَهْلِ الدُّنْيَا.

Sheyrawiya in (the book) 'Al Firdows', and Yahya Bin Al-Husayn, by his chain from Anas (well-known fabricator),

'The Prophet^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws} will blossom in the Paradise like the morning star does for the people of the world”.⁴⁰⁵

2- وَ سِئِلَ الْقَارُونِيُّ ذَاتَ يَوْمٍ عَنْ قَوْلِهِ تَعَالَى وَ فُفُوهُمْ إِنْهُمْ مَسْئُولُونَ فَقَالَ أَفْعُدْ يَا هَذَا الرَّجُلُ فَمَا هَذَا مَوْضِعُ هَذِهِ الْمَسْأَلَةِ فَقَالَ لَهُ لَا بُدَّ مِنْ تَفْسِيرِ هَذِهِ الْآيَةِ وَ يُؤَدِّي فِيهِ الْأَمَانَةُ

And Al-Qarouny was asked one day about Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, 'Be seated, this is not the place for this question'. He said to him, 'There is no escape from the interpretation of this Verse, and an entrustment has to be fulfilled regarding it'.

فَقَالَ لَهُ اغْلَمْ أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ تُحْشَرُ الْخَلْقُ حَوْلَ الْكُرْسِيِّ كُلِّ عَلَى طَبَقَاتِهِمُ الْأَنْبِيَاءُ ع وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ سَائِرُ الْأَوْصِيَاءِ ع فَيُؤْمَرُ الْخَلْقُ بِالْحِسَابِ فَيُنَادِي اللَّهُ عَزَّ وَ جَلَّ وَ فُفُوهُمْ إِنْهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He said to him, 'Know that when it will be the Day of Qiyamah, the creatures would be gathered around the Chair, each being upon their layers (ranks) – the Prophets^{as}, and the Angels of Proximity, and rest of the successors^{-asws}. The creatures would be Commanded with the Reckoning, so Allah^{-azwj} Mighty and Majestic will Call out: **“And stop them! They have to be Questioned [37:24]** about the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}!”

⁴⁰⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z r

⁴⁰⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 1 z s

فَقَالَ لَهُ السَّائِلُ وَ مُحَمَّدٌ ص يُسْأَلُ عَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

The questioner said to him, 'And will Muhammad^{-saww} be questioned about Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}? He said to him, 'Yes, and Muhammad^{-saww} will (also) be questioned about Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁰⁶

3- وَ رَوَى أَنَسُ بْنُ مَالِكٍ فَقَالَ سَمِعْتُ بِأُذُنَيَّ هَاتَيْنِ وَ إِلَّا صَمَمْتُ أَنَّ رَسُولَ اللَّهِ ص يَقُولُ فِي حَقِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْوَانُ صَحِيفَةِ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And it is reported by Anas (well-known fabricator) who said,

'I heard by these two ears of mine, or else may I be deafened that Rasool-Allah^{-saww} said in a right of Ali^{-asws} Bin Abu Talib^{-asws}: 'The heading of a parchment of the Momin on the Day of Qiyamah would be 'Love of Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁰⁷

4- كشف، كشف الغمة نقل الرِّحْشَرِيُّ فِي كِتَابِ رَبِيعِ الْأَبْرَارِ عَنْ عَلِيٍّ ع رَفَعَهُ لَنَا أُسْرِي بِهِ إِلَى السَّمَاءِ أَخَذَ جَبْرِئِيلُ بِيَدِي وَ أَقْعَدَنِي عَلَى دُرُّنُوكٍ مِنْ دَرَانِيكَ الْجَنَّةِ ثُمَّ نَاولَنِي سَفَرَجَلَةً فَأَنَا أَقْلِبُهَا فَإِذَا انْفَلَقَتْ فَخَرَجَتْ مِنْهَا جَارِيَةٌ حُورَاءٌ لَمْ أَرِ أَحْسَنَ مِنْهَا

(The book) 'Kashf Al Ghumma' – Al Zamakhshari has transmitted in the book 'Rabie Al Abrar',

'From Ali^{-asws}, raising it: 'When there was an ascension with me^{-saww} to the sky, Jibraeel^{as} held my^{-saww} hand and seated me^{-saww} upon a ride from the rides of Paradise. Then he^{as} gave me^{-saww} a quince. I^{-saww} was accepting it and it split and a girl, a Hourie came out from it. I^{-saww} had not seen any more beautiful than her.

فَقَالَتْ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ قُلْتُ مَنْ أَنْتِ قَالَتْ أَنَا الرَّاظِيَةُ الْمَرْضِيَّةُ خَلَقَنِي الْجَبَّارُ مِنْ ثَلَاثَةِ أَصْنَافٍ أَسْفَلِي مِنْ مِسْكِ وَ وَسْطِي مِنْ كَافُورٍ وَ أَعْلَايَ مِنْ عُنْبُرٍ عَجَنِي مِنْ مَاءِ الْحَيَوَانِ قَالَ الْجَبَّارُ كُونِي فَكُنْتُ خَلَقَنِي لِأَخِيكَ وَ ابْنِ عَمِّكَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ.

She said, 'The greeting be unto you^{-saww}, O Muhammad^{-saww}!' I^{-saww} said: 'Who are you?' She said, 'I am the pleasing, the pleased. The Subduer Created me from three types. My lower part is from musk, and my middle is from camphor, and my top part is from Amber. He^{-azwj} Kneaded me from the water of (the river) Al-Haywaan. The Subduer Said: "Be!" And I came into being. He^{-azwj} Created me for your^{-saww} brother^{-asws}, and son^{-asws} of your^{-saww} uncle^{as}, Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.⁴⁰⁸

5- كشف، كشف الغمة مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنِ الْحَسَنِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقْعُدُ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع عَلَى الْفِرْدَوْسِ وَ هُوَ جَبَلٌ قَدْ عَلَا عَلَى الْجَنَّةِ وَ فَوْقَهُ عَرْشُ رَبِّ الْعَالَمِينَ وَ مِنْ سَفْحِهِ تَنْفَجِرُ أَنْهَارُ الْجَنَّةِ وَ تَنْفَرُقُ فِي الْجَنَّةِ

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi, from Al-Hassan Al Basri, from Abdullah who said,

'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, Ali^{-asws} Bin Abu Talib^{-asws} would sit upon Al-Firdows, and it is a mountain which towers high upon the Paradise, and above it

⁴⁰⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 2

⁴⁰⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 3

⁴⁰⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 4

is the Throne of Lord^{-azwj} of the worlds, and from its bottom burst out the rivers and disperse into the Paradise.

وَهُوَ جَالِسٌ عَلَى كُرْسِيِّ مِنْ نُورٍ يَجْرِي بَيْنَ يَدَيْهِ التَّسْنِيمُ لَا يَجُوزُ أَحَدُ الصِّرَاطِ إِلَّا وَ مَعَهُ بَرَاءَةٌ بِوَلَايَتِهِ وَ وَلَايَةِ أَهْلِ بَيْتِهِ يُشْرِفُ عَلَى الْجَنَّةِ فَيَدْخُلُ مُحِيطِيهِ الْجَنَّةَ وَ مُبْغِضِيهِ النَّارَ.

And he^{-asws} would be seated upon a chair of light. (The river) Al-Tasneem would be flowing in front of him^{-asws}. No one will cross the Bridge except and with him would be a freedom pass with his^{-asws} Wilayah and Wilayah of People^{-asws} of his^{-asws} Household. He^{-asws} would overlook upon the Paradise and enter into the Paradise, ones loving him^{-asws}, and ones hating him^{-asws} into the Fire”.⁴⁰⁹

6- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يَرْفَعُهُ إِلَى أَبِي الْحُمْرَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ وَجْهَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَزْهَرُ فِي الْجَنَّةِ كَمَا يَزْهَرُ كَوْكَبُ الصُّبْحِ لِأَهْلِ الدُّنْيَا.

(The book) ‘Al Fazaail’ of Ibn Shazaan, and Kitab Al Rowza, by the chain, raising it to Abu Al Hamra’a who said,

‘I heard Rasool-Allah^{-saww} saying: ‘The face of Ali^{-asws} Bin Abu Talib^{-asws} will blossom in the Paradise like what the morning star blossoms for the people of the world’”.⁴¹⁰

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مَوْلَى بَنِي هَاشِمٍ عَنْ جَعْفَرِ بْنِ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ص فَأَخَذَ بِعَضُدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ وَ قَالَ لَهُ إِنَّ اللَّهَ ابْتَدَأَ فِيكَ بِسَبْعٍ خِصَالٍ

(The books) ‘Kanz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, a slave of the clan of Hashim^{as}, from Ja’far Bin Uyayna, from Ja’far Bin Muhammad, from Al-Husayn Bin Bakr, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah who said,

‘Rasool-Allah^{-saww} stood among us and grabbed a forearm of Ali^{-asws} Bin Abu Talib^{-asws} until the whiteness of his^{-saww} armpits were seen, and said to him^{-asws}: ‘Allah^{-azwj} has Begun me^{-saww} regarding you^{-asws} with seven characteristics’.

قَالَ جَابِرٌ فَقُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ وَ مَا السَّبْعُ الَّتِي ابْتَدَأَكَ اللَّهُ بِهَا

Jabir said, ‘I said, ‘May my father and my mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! What are the seven which Allah^{-azwj} had Begun you^{-saww} with?’

قَالَ أَنَا أَوَّلُ مَنْ يُخْرَجُ مِنْ قَبْرِهِ وَ عَلِيٌّ مَعِيَ وَ أَنَا أَوَّلُ مَنْ يَجُوزُ الصِّرَاطَ وَ عَلِيٌّ مَعِيَ وَ أَنَا أَوَّلُ مَنْ يَفْرُقُ بَابَ الْجَنَّةِ وَ عَلِيٌّ مَعِيَ وَ أَنَا أَوَّلُ مَنْ يَسْكُنُ عَلِيَّيْنِ وَ عَلِيٌّ مَعِيَ وَ أَنَا أَوَّلُ مَنْ تَزَوَّجَ مِنَ الْخُورِ الْعَيْنِ وَ عَلِيٌّ مَعِيَ وَ أَنَا أَوَّلُ مَنْ يُسْقَى مِنَ الرَّحِيقِ الْمَخْتُومِ الَّذِي خَتَامُهُ مِسْكٌ وَ عَلِيٌّ مَعِيَ.

He^{-saww} said: ‘I^{-saww} would be the first one to come out from his^{-saww} grave and Ali^{-asws} would be with me^{-saww}; and I^{-saww} would be the first one to cross the Bridge and Ali^{-asws} would be with me^{-asws}; and I^{-saww} would be the first one to knock the door of Paradise and Ali^{-asws} would be

⁴⁰⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 5

⁴¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 6

with me^{-asws}; and I^{-saww} would be the first one to dwell in Illiyeen and Ali^{-asws} would be with me^{-saww}; and I^{-saww} would be the first one to marry the Maiden Hourie and Ali^{-asws} would be with me^{-saww}; and I^{-saww} would be the first one to quench from the sealed nectar the sealing of which is musk, and Ali^{-asws} would be with me^{-saww}".⁴¹¹

8- فر، تفسير فرات بن إبراهيم الحسني بن علي بن زبير مَعْنَعًا عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ نَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ إِلَى آخِرِ الْآيَةِ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Ali Bin Bazie transmitting,

‘From Abu Ja’far^{-asws} having said: **‘And the dwellers of the paradise will call out to the inmates of the Fire [7:44]** – up to the end of the Verse. **Then a proclaimer would proclaim between them [7:44]** – Ali^{-asws} Bin Abu Talib^{-asws}’.⁴¹²

9- فر، تفسير فرات بن إبراهيم أبو عمرو الزهري مَعْنَعًا عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ: دَخَلَ عَلَى النَّبِيِّ ص رَجُلٌ مِنْ أَصْحَابِهِ وَ جَمَاعَةٌ مَعَهُ قَالَ فَقَالَ يَا رَسُولَ اللَّهِ أَتَيْنَ شَجَرَةً طُوبَى قَالَ فِي دَارِي فِي الْجَنَّةِ قَالَ

Tafseer Furaat Bin Ibrahim – Abu Amro Al Zuhry, transmitting,

From Zayd son of Ali (Bin Al-Husayn^{-asws}) said, ‘A man from his^{-saww} companions entered to see the Prophet^{-saww}, and there was a group with him^{-saww}. He said, ‘O Rasool-Allah^{-saww}! Where is the tree of Tooba?’ He^{-saww} said: ‘In my^{-saww} house in the Paradise’.

ثُمَّ سَأَلَهُ آخَرُ فَقَالَ ص فِي دَارِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فِي الْجَنَّةِ فَقَالَ الْأَوَّلُ يَا رَسُولَ اللَّهِ سَأَلْتُكَ أَنْفَا فَقُلْتَ فِي دَارِي ثُمَّ قُلْتَ فِي دَارِ عَلِيٍّ

Then another one asked him^{-saww}. He^{-saww} said: ‘In the house of Ali^{-asws} Bin Abu Talib^{-asws} in the Paradise’. The first one said, ‘O Rasool-Allah^{-saww}! I had asked you^{-saww} just now and you^{-saww} said: ‘In my^{-saww} house’. Then you^{-saww} said: ‘In the house of Ali^{-asws}’.

فَقَالَ لَهُ إِنَّ دَارِي وَ دَارَهُ فِي الدُّنْيَا وَ الْآخِرَةِ فِي مَكَانٍ [وَاحِدٍ] وَاحِدَةٍ إِلَّا إِذَا هَمَمْنَا بِالنِّسَاءِ اسْتَرْتَنَّا بَبُيُوتٍ.

He^{-saww} said to him: ‘My^{-saww} house and his^{-asws} house in the world and the Hereafter is in one place, except when we^{-asws} think of (going to) the women, we^{-asws} are veiled by the rooms’.⁴¹³

10- فر، تفسير فرات بن إبراهيم الحسني بن سعيد مَعْنَعًا عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ص فِي قَوْلِهِ تَعَالَى طُوبَى لَهُمْ وَ حُسْنُ مَأْوٍ شَجَرَةٌ فِي الْجَنَّةِ عَرَسَهَا اللَّهُ يَدِهِ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ ثُنَيْتُ الْحُلِيِّ وَ الْحُلَلِ وَ الثَّمَارِ مُتَدَلِّيةً عَلَى أَفْوَاهِ أَهْلِ الْجَنَّةِ وَ إِنَّ أَغْصَانَهَا لَتَرَى مِنْ وَرَاءِ سُورِ الْجَنَّةِ وَ فِي مَنْزِلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَنْ يُحَرِّمَهَا وَلِيُّهُ وَ لَنْ يَنَالَهَا عَدُوُّهُ.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed transmitting from Ibn Abbas,

‘From Rasool-Allah^{-saww} regarding Words of the Exalted: **(the tree of) Tooba would be for them and an excellent resort [13:29]**: ‘A tree in the Paradise Allah^{-azwj} Planted it with His^{-azwj} Hand and Blew into it from His^{-azwj} Spirit. It grows the garments and the ornaments, and the

⁴¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 7

⁴¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 8

⁴¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 9

fruits, dangling to the mouths of the inhabitants of Paradise, and that its branches would be seen from behind the wall of Paradise and in the house of Ali Bin Abu Talib^{-asws}. His^{-asws} friend will never be deprived of it and his^{-asws} enemy will never attain it".⁴¹⁴

11- فر، تفسير فرات بن إبراهيم الحسن بن الحكم معنعناً عن ابن عباس رضي الله عنه في قول الله الذين آمنوا وعملوا الصالحات طوبى لهم وحسن مآب شجرة أصلها في دار أمير المؤمنين علي بن أبي طالب في الجنة وفي دار كل مؤمن منها عصف يقال لها طوبى فذلك قوله طوبى لهم وحسن مآب بحسن المرجع.

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Al Hakam, transmitting from Ibn Abbas,

‘Regarding Words of Allah^{-azwj}: **Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]**: ‘A tree, its roots are in the house of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} in the Paradise, and in the house of every Momin would be a branch from it called Tooba. That is His^{-azwj} Word: **(the tree of) Tooba would be for them and an excellent resort [13:29]**, with an excellent return’.⁴¹⁵

12- فر، تفسير فرات بن إبراهيم فُرات بن إبراهيم الكوفي معنعناً عن علي بن الحسين ع في قوله تعالى يا حسرتى على ما فرطت في جنب الله قال جنب الله علي وهو حجة الله على الخلق يوم القيامة إذا كان يوم القيامة أمر الله حُزْناً جهنم أن يدفع مفاتيح جهنم إلى علي

Tafseer Furaat Bin Ibrahim – Furaat Bin Ibrahim Al Kufi, transmitting,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} regarding Words of the Exalted: **‘O regret, upon what I wasted regarding the Side of Allah [39:56]**. He^{-asws} said: ‘Side of Allah^{-azwj} is Ali^{-asws}, and he^{-asws} would be a Divine Authority of Allah^{-azwj} upon the creatures on the Day of Qiyamah. When it will be the Day of Qiyamah, Allah^{-azwj} will Command the keeper of Hell to hand the keys of Hell to Ali^{-asws}.

فَيَدْخُلُ مَنْ يُرِيدُ وَيُنْجِي مَنْ يُرِيدُ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي يَا عَلِيُّ أَنْتَ أَحْيِي وَ أَنَا أَمْوُتُ يَا عَلِيُّ إِنَّ لَوَاءَ الْحَمْدِ مَعَكَ يَوْمَ الْقِيَامَةِ تُقَدِّمُ بِهِ قُدَّامَ أَمِّي وَ الْمُؤَدُّونَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ.

So, he^{-asws} will enter into Hell the one he^{-asws} wants and rescue the one he^{-asws} wants, and that is because Rasool-Allah^{-saww} said; ‘One who loves you^{-asws}, so he has loved me^{-saww}, and the one who hates you^{-asws}, so he has hated me^{-saww}. O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws} and I^{-saww} am your^{-asws} brother^{-saww}. O Ali^{-asws}! The flag of Praise would be with you^{-asws} on the Day of Qiyamah. You^{-asws} will proceed with it at the forefront of my^{-saww} community, and the proclaimers would be on your^{-asws} right and on your^{-asws} left’.⁴¹⁶

13- فر، تفسير فرات بن إبراهيم زَيْدُ بْنُ حَمْرَةَ مُعْنَعْنًا عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَعَاشِرَ النَّاسِ اعْلَمُوا أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِيكُمْ مِثْلُ النَّجْمِ الرَّاهِرِ فِي السَّمَاءِ إِذَا طَلَعَ أَضَاءَ مَا حَوْلَهُ

Tafseer Furaat Bin Ibrahim – Zayd Bin Hamza transmitting from Salim Bin Abdullah Bin Umar, from his father who said,

⁴¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 10

⁴¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 11

⁴¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 12

'I heard Rasool-Allah^{-saww} saying: 'Community of people! Know that Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} among you all is an example of the blossoming star in the sky. When it emerges, it illuminates whatever is around it.

مَعَاشِرَ النَّاسِ اعْلَمُوا أَنِّي إِنَّمَا قُلْتُ هَذَا لِأَتَقَدَّمَ إِلَيْكُمْ لِيَوْمِ الْوَعِيدِ

Community of people! Know that rather I^{-saww} said this for the coming to you the Promised day.

مَعَاشِرَ النَّاسِ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ خُشِرَ النَّاسُ فِي صَعِيدٍ وَاحِدٍ وَ خُشِرَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فِي وَسْطِ الْفُجَجِ فَأَنَا فِي أَوَّلِهِ وَ وُلْدُ عَلِيٍّ بْنُ أَبِي طَالِبٍ فِي آخِرِ الْفُجَجِ

Community of people! Surely when it will be the Day of Qiyamah, the people would be gathered in one plain, and Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} would be gathered in middle of the crowd, and I^{-saww} would be at its front and the sons^{-asws} of Ali^{-asws} Bin Abu Talib^{-asws} would be at the end of the crowd.

مَعَاشِرَ النَّاسِ فَهَلْ رَأَيْتُمْ عَبْدًا يَسْبِقُ مَوْلَاهُ

Community of people! Have you^{-asws} seen any slave precede his master?

مَعَاشِرَ النَّاسِ إِنَّهُ لَا يَنْجُو فِي ذَلِكَ الْمَوْقِفِ إِلَّا كُلُّ ضَامِرٍ مَهْزُولٍ

Community of people! No one will be rescued in that pausing except everything weakling (God-fearing one).

مَعَاشِرَ النَّاسِ اعْلَمُوا أَنَّ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَرْضٌ عَلَيْكُمْ أَخْفَظَهُ اللَّهُ عَلَيْكُمْ وَ هُوَ قَوْلُ جَبْرِئِيلَ ع هَبْطَ بِهِ إِلَيَّ مِنْ رَبِّ الْعَالَمِينَ

Community of people! Know that the Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} is Obligated upon you all. May Allah^{-azwj} Protect it upon you, and it is the word of Jibraeel^{as} he^{as} came down with it to me^{-saww} from Lord^{-azwj} of the worlds.

مَعَاشِرَ النَّاسِ اعْلَمُوا أَنَّهُ قَوْلُ اللَّهِ تَعَالَى فِي كِتَابِهِ وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

Community of people! Know that it is the Word of Allah^{-azwj} the Exalted in His^{-azwj} Book: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**".⁴¹⁷

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَ اللَّهُ لَا أَشْرَكَتُ فِي حُبِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع مَعَهُ غَيْرُهُ ثُمَّ قَالَ رَسُولُ اللَّهِ ص اعْلَمُوا أَنَّ هَذِهِ الْجَنَّةَ وَ النَّارَ فَمِنْ الْيَمِينِ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ عَلَى الشَّمَالِ شَيْطَانٌ إِنْ اتَّبَعْتُمُوهُ أَضَلَّكُمْ وَ إِنْ أَطَعْتُمُوهُ أَدْخَلَكُمْ النَّارَ

Ibn Abbas said, 'By Allah^{-azwj}! I did not participate anyone else in the love of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} with him^{-asws}. Then Rasool-Allah^{-saww} said: 'Know that this is the Paradise and the Fire. On the right of Ali^{-asws} Bin Abu Talib^{-asws} and upon the left, there is a

⁴¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 13 a

Satan^{la}. If you were to follow him^{la}, he^{la} would stray you, and if you were to obey him^{la}, he^{la} would enter you into the Fire.

وَعَلَيْكَ يَا أَيُّهَا طَالِبُ إِنِ اتَّبَعْتُمُوهُ هَدَاكُمْ وَإِنْ أَطَعْتُمُوهُ أَذَلَّكُمْ الْجَنَّةُ

And Ali^{-asws} Bin Abu Talib^{-asws}, if you were to follow him^{-asws}, he^{-asws} would guide you, and if you were to obey him^{-asws}, he^{-asws} would enter you into the Paradise’.

فَوُتِبَ إِلَيْهِ أَبُو ذَرٍّ الْغِفَارِيُّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَقَالَ يَا رَسُولَ اللَّهِ فَكَيْفَ قُلْتَ ذَا قَالَ لِأَنَّهُ يَأْمُرُ بِالتَّقَى وَ يَعْمَلُ بِهَا وَ الشَّيْطَانُ يَأْمُرُ بِالْمُنْكَرِ وَ يَعْمَلُ بِالْفَحْشَاءِ.

Abu Zarr Al-Ghifari^{ra}, may Allah^{-azwj} be Pleased with him^{ra}, leapt and said, ‘O Rasool-Allah^{-saww}! How did you^{-saww} say that?’ He^{-saww} said: ‘Because he^{-asws} instructs with the piety and acting in accordance with it, and the Satan^{la} instruct with the evil and acting with the immoralities’.⁴¹⁸

14- فر، تفسیر فراء بن إبراهيم أبو القاسم العلوي مَعْنَعًا عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ عَنْ أَبِي الْقَاسِمِ يَقُولُ فِي هَذِهِ الْآيَةِ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ وَ صَاحِبَتِهِ وَ بَنِيهِ إِلَّا مَنْ أَتَى بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ لَا يَفِرُّ بَعْدَ وَالَاهُ وَ لَا يُعَادِي مَنْ أَحَبَّهُ وَ لَا يُحِبُّ مَنْ أَبْغَضَهُ وَ لَا يُوَدُّ مَنْ عَادَاهُ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy transmitting from Abu Hureyra (well-known fabricator) who said,

‘I heard from Abu Al-Qasim^{-saww} saying regarding this Verse: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]**, except one who comes with Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, for he will neither flee from the one befriending him^{-asws}, nor distance from one loving him^{-asws}, nor love the one hating him^{-asws}, nor be cordial to the one being inimical to him^{-asws}.

وَعَلَيْكَ لَهُ فِي الْجَنَّةِ قَصْرٌ مِنْ يَاقُوتَةِ حَرَاءَ أَسْفَلُهَا مِنْ زَبَرْجَدٍ أَخْضَرَ وَ أَغْلَاهَا مِنْ يَاقُوتَةِ حَرَاءَ وَ وَسَطُهَا أَحْمَرُ وَ ثُلَاثَا الْقَصْرِ مُرَصَّعٌ بِأَنْوَاعِ الْيَاقُوتِ وَ الْجَوْهَرِ عَلَيْهِ شَرَفٌ يُغْرِفُ بِتَسْبِيحِهِ وَ تَقْدِيسِهِ وَ تَحْمِيدِهِ وَ تَمْجِيدِهِ لَهُ يَا أَبَا هُرَيْرَةَ مَا هُوَ

And it is upon me^{-saww} for there to be a castle for him in the Paradise of red ruby, its bottom part being of green emeralds, and its top part of red ruby, and its middle being red, and two-thirds of the castle is studded with a variety of rubies and jewels. Upon it is a terrace recognised by Glorifying Him^{-azwj}, and extolling His^{-azwj} Holiness, and praising Him^{-azwj} and exalting Him^{-azwj} for him, O Abu Hureyra, what is it?’

قَالَ أَبُو هُرَيْرَةَ مَا أَذْرِي يَا رَسُولَ اللَّهِ قَالَ هُوَ الْعَرْشُ وَ أَرْضُهُ الزُّعْفَرَانُ قَالَ لَهُ الرَّحْمَنُ كُنْ فَكَانَ لَا يَسْكُنُهُ إِلَّا عَلِيُّ وَ أَصْحَابُهُ وَ أَنَا وَ عَلِيُّ فِي دَارٍ وَاحِدَةٍ وَ عَلِيُّ مَعَ الْحَقِّ وَ غَيْرُهُ مَعَ الْبَاطِلِ.

Abu Hureyra said, ‘I do not know, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘It is the Throne, and its land is of saffron. The Beneficent Said to it: “Be!” So, it came into being. No one will settle in

⁴¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 13 b

it except Ali-asws and his-asws companions; and I-saww and Ali-asws would be in one house, and Ali-asws is with the truth and others are with the falsehood".⁴¹⁹

15- يف، الطرائف ابن المغازلي في مناقبه قال قال رسول الله ص يضرب لي عن يمين العرش قبة من ذهب خراء و يضرب لإبراهيم قبة من ذهب خراء و يضرب علي ع قبة من زبرجد خضراء فما ظنك بحبيب بين خليلين.

(The book) 'Al Taraiif' – Ibn Al Maghazili in his (book) 'Manaqib', said,

'Rasool-Allah-saww said: 'A dome of red gold would be struck for me-saww on right of the Throne, and a dome of red gold would be struck for Ibrahim^{as}, and a dome of green topaz would be struck for Ali-asws. So, what are your thought regarding the beloved between two friends?'⁴²⁰

و روي أيضاً من عدة طرق بأسانيدها عن النبي ص و المعنى متقارب فيها أن النبي ص قال: إذا كان يوم القيامة و نصب الصراط على شفير جهنم لم يجز عليه إلا من معه كتاب يؤلفه علي بن أبي طالب ع.

And it is reported as well from a number of ways, by their chains,

'From the Prophet-saww, and the meaning is near in these that the Prophet-saww said: 'When it will be the Day of Qiyamah and the Bridge is installed upon the edge of Hell, no one will cross it except the one having a letter with him with the Wilayah of Ali-asws Bin Abu Talib-asws'.⁴²¹

و في بعض رواياتهم من عدة طرق بأسانيدها إلى النبي ص لم يجز على الصراط إلا من معه جواز من علي ع.

And in one of their report from a number of ways, by their chains to,

'The Prophet-saww: 'No one will cross over the Bridge except one having with him a permit from Ali-asws'.⁴²²

16- ما، الأماي للشيخ الطوسي المفيض عن عمر بن محمد عن أحمد بن إسماعيل بن ماهان عن أبيه عن مسلم عن عروة بن خالد عن سليمان التميمي عن أبي مخلد عن قيس بن سعد بن عبادة قال سمعت علي بن أبي طالب ع يقول أنا أول من يجتو بين يدي الله عز و جل يوم القيامة للخصومة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad, from Ahmad Bin Ismail Bin Mahan, from his father, from Muslim, from Urwah Bin Khalid, from Suleyman Al Tameemi, from Abu Makhlad, from Qays Bin Sa'ad Bin Ubadah who said,

'I heard Ali-asws Bin Abu Talib-asws saying: 'I-asws would be the first one to kneel in front of Allah-azwj Mighty and Majestic on the Day of Qiyamah, asking for justice'.⁴²³

17- يف، الطرائف ذكر الخطيب في تاريخه بإسناده إلى أبي جعفر بن ربيعة عن عكرمة عن عبد الله بن عباس رضي الله عنه قال قال رسول الله ص ما في القيامة راكب غيرنا نحن أربعة فقال له عمه العباس رضي الله عنه و من هم يا رسول الله

⁴¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 14

⁴²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 15 a

⁴²¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 15 b

⁴²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 15 c

⁴²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 16

(The book) 'Al Taraaif' – Al Khateeb mentioned in his history, by his chain to Abu Ja'far Bin Rabie, from Ikrimah, from Abdullah Bin Abbas who said,

'Rasool-Allah^{-saww} said: 'There would be no rider during the Qiyamah apart from us four'. His^{-saww} uncle Al-Abbas said to him^{-saww}, 'And who are they, O Rasool-Allah^{-saww}?'

قَالَ أَمَّا أَنَا فَعَلَى الْبُرَاقِ فَوَصَفَهَا ص بِوَصْفِ طَوِيلٍ قَالَ الْعَبَّاسُ ثُمَّ مَنْ يَا رَسُولَ اللَّهِ قَالَ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ تَعَالَى الَّتِي عَقَرَهَا قَوْمُهُ

He^{-saww} said: 'As for I^{-saww}, I^{-saww} would be upon Al-Buraq' – and he^{-saww} described it with a lengthy description. Al-Abbas said, 'Then who, O Rasool-Allah^{-saww}?' He^{-saww} said: 'And my^{-saww} brother Salih^{as} would be upon a camel of Allah^{-azwj} the Exalted which its people had hamstrung'.

قَالَ الْعَبَّاسُ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ وَ عَمِّي حَمْرُهُ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ سَيِّدُ الشُّهَدَاءِ عَلَى نَاقَتِي

Al-Abbas said, 'And who, O Rasool-Allah^{-saww}?' He^{-saww} said: 'And my^{-saww} uncle^{as} Hamza^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}, chief of the Martyrs, would be upon my^{-saww} camel'.

قَالَ الْعَبَّاسُ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ وَ أَخِي عَلِيٌّ عَلَى نَاقَةٍ مِنْ ثَوْبِ الْجَنَّةِ زِمَامُهَا مِنْ لَوْلُؤٍ رَطْبٍ عَلَيْهَا مَحْمِلٌ مِنْ يَافُوتَةٍ أَحْمَرٍ قُضْبَانُهَا مِنَ الدَّرِّ الْأَبْيَضِ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ لِدَلِّكَ النَّجَّاحِ سَبْعُونَ زَكْنًا مَا مِنْ زَكْنٍ إِلَّا وَ فِيهِ يَافُوتَةٌ حَمْرَاءُ عَلَيْهِ خُلَّتَانِ خَضِرَاوَانٍ بِيَدِهِ لَوَاءُ الْحَمْدِ وَ هُوَ يُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Al-Abbas said, 'And who, O Rasool-Allah^{-saww}?' He^{-saww} said: 'And my^{-saww} brother^{-asws} Ali^{-asws} would be upon a camel from the camels of Paradise. Its reins would be of wet pearls, upon it would be a carriage of red ruby. Its wood from white gems, upon his^{-asws} head would be a crown of light. There are seventy corners for that crown. There is none from a corner except and in it is a red ruby. Upon him^{-asws} would be two green garments, in his^{-asws} hand would be the flag of Praise, and he^{-asws} would be calling out: 'I^{-asws} testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}'.

فَيَقُولُ الْخَلَائِقُ مَا هَذَا إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ حَامِلٌ عَرْشٍ فَيُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ لَيْسَ هَذَا مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا وَ لَا حَامِلًا عَرْشٍ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَصِي رَسُولِ اللَّهِ رَبِّ الْعَالَمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ.

The creatures would say, 'This is not except either a Messenger^{as} Prophet^{as}, or an Angel of Proximity, or a bearer of the Throne'. A caller would call out from interior of the Throne: 'This is neither an Angel of Proximity, nor a Messenger^{as} Prophet^{as}, nor a bearer of the Throne! This is Ali^{-asws} Bin Abu Talib^{-asws}, successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds, and Imam^{-asws} of the pious, and guide of the resplendent'⁴²⁴.

18- لي، الأمامي للصدوق أبي عن المؤدب عن أحمد بن علي عن الثقف عن محمد بن داود عن مفضل الشَّعْرَانِي عن سَعِيدِ بْنِ زَيْدٍ عن أبي فُتَيْلٍ عن أبي الجائود عن سَعِيدِ بْنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ عن النَّبِيِّ ص قَالَ: إِنَّ خَلْقَةَ بَابِ الْجَنَّةِ مِنْ يَافُوتَةٍ حَمْرَاءَ عَلَى صَفَائِحِ الذَّهَبِ فَإِذَا دُقَّتِ الْخَلْقَةُ عَلَى الصَّحْخَةِ طَنَّتْ وَ قَالَتْ يَا عَلِيٌّ.

⁴²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 17

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddib, from Ahmad Bin Ali, from Al Saqafy, from Muhammad Bin Dawood, from Munzir Al Sha'rany, from Saeed Bin Zayd, from Abu Qanbal, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas,

'From the Prophet^{-saww} having said: 'The knocker on the door of the Paradise is of red ruby, upon a plate of gold. So, when the knocker is knocked on the plate, it would make the sound and say: 'O Ali^{-asws}!''⁴²⁵

19- قب، المناقب لابن شهر آشوب عني النبي ص إِنَّ عَلِيًّا عَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'From the Prophet^{-saww}: 'Ali^{-asws} would be the first one to enter the Paradise''⁴²⁶

وَعَنْهُ ص وَ مَنَزِلُكَ فِي الْجَنَّةِ جَدَاءٌ مَنَزِلِي كَمَنَزِلِ الْأَخَوَيْنِ.

And from him^{-saww}: 'And your^{-asws} house in the Paradise is parallel to my^{-saww} house like the houses of two brothers''⁴²⁷

وَعَنْهُ ص فِي خَيْرٍ قَالَ لِلْعَبَّاسِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ حُورَ عَلِيٍّ أَكْثَرَ مِنْ وَرَقِ الشَّجَرِ وَ قُصُورَ عَلِيٍّ بِعَدَدِ الْبَشَرِ.

And from him^{-saww} in a Hadeeth, he^{-saww} said to Al-Abbas: 'I^{-saww} entered the Paradise and I^{-saww} saw the Houries of Ali^{-asws} being more than the leaves of a tree, and castles of Ali^{-asws} being the number of the human beings''⁴²⁸

20- شف، كشف اليقين مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ شاذَانَ عَنْ أَحْمَدَ بْنِ مَيْسُورٍ الْخَادِمِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ بِلَالٍ عَنْ إِبْرَاهِيمَ بْنِ صَالِحٍ الْأَنْطَاطِيِّ عَنْ عَبْدِ الصَّمَدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ ع قَالَ: سُئِلَ النَّبِيُّ ص عَنْ قَوْلِهِ تَعَالَى طُوبَى لَهُمْ وَ حُسْنُ مَا بٍ قَالَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ طُوبَى شَجَرَةٍ فِي دَارِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فِي الْجَنَّةِ لَيْسَ فِي الْجَنَّةِ شَيْءٌ إِلَّا وَ هُوَ فِيهَا.

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from Ahmad Bin Maysour Al Khadim, from Al-Husayn Bin Muhammad, from Ibrahim Bin Muhammad Bin Bilal, from Ibrahim Bin Salih Al Anmaty, from Abdul Samad,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} was asked about Words of the Exalted: **(the tree of) Tooba would be for them and an excellent resort [13:29]**, he^{-asws} said: 'It was Revealed regarding Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and Tooba is a tree in the house of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} in the Paradise. There isn't anything in the Paradise except it is in it''⁴²⁹

⁴²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 18

⁴²⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 19 a

⁴²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 19 b

⁴²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 19 c

⁴²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 20

21- شف، كشف اليقين أبو بكر الخوارزمي عن محمد بن أحمد بن شاذان عن طلحة بن أحمد عن شاور بن عبد الرحمن عن علي بن عبد الله بن عبد الحميد عن هيثم بن بشير عن شعبة بن الحجاج عن عدي بن ثابت عن سعيد بن جبير عن ابن عباس قال سمعت رسول الله ص يقول ليلة أُسري بي إلى السماء أذخلت الجنة فرايت نورا ضرب به وجهي فقلت لجبرئيل ما هذا النور الذي رأيته

(The book) 'Kashf Al Yaqeen' – Abu Bakr Al Khawarizmi, from Muhammad Bin Ahmad Bin Shazan, from Talha Bin Ahmad, from Shabour Bin Abdul Rahman, from Ali Bin Abdullah Bin Abdul Hameed, from Haysam Bin Bashir, from Shu'ba Bin Al Hajjaj, from Aday Bin Sabit, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'I heard Rasool-Allah^{-saww} saying: 'On the night there was an ascension with me^{-saww} to the sky, I^{-saww} entered the Paradise and saw a light striking my^{-saww} face. I^{-saww} said to Jibraeel^{as}: 'What is this light which I^{-saww} saw?'

قال يا محمد ليس هذا نور الشمس ولا نور القمر ولكن جارية من جوارى علي بن أبي طالب ع طلعت من فصوصها فظنرت إليك و ضجكت فهذا النور خرج من فيها وهي تدور في الجنة إلى أن يدخلها أمير المؤمنين ع.

He^{as} said: 'O Muhammad^{-saww}! This is neither light of the sun nor light of the moon, but it is a maid from the maids of Ali^{-asws} Bin Abu Talib^{-asws} having emerged from her castle. She looked at you^{-saww} and smiled. So, this is the radiance which emerged from her mouth, and she keeps going around in the Paradise until Amir Al-Momineen^{-asws} enters it".⁴³⁰

22- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين بن حفص عن إسماعيل بن موسى عن جرير عن الأعشى عن عدي بن ثابت عن زر بن حبیش عن خديجة عن النبي ص قال: إذا كان يوم القيامة ضرب لي عن يمين العرش قبة من ياقوتة حمراء وضرب لإبراهيم ع من الجانب الآخر قبة من درة بيضاء وبينهما قبة من رزجدة خضراء لعلي بن أبي طالب ع فما ظنكم بحبيب بين خليلين.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al-Husayn Bin Hafs, from Ismail Bin Musa, from Jareer, from Al Amsh, from Aday Bin Sabit, from Zirr Bin Hubeysh, from Huzeyfa,

'From the Prophet^{-saww} having said: 'When it will be the Day of Qiyamah, a dome of red ruby would be struck for me^{-saww} on right of the Throne, and on the other side a dome of white gems for Ibrahim^{as}, and between the two a dome of green emeralds for Ali^{-asws} Bin Abu Talib^{-asws}. So, what are your thought with the beloved between the two friends?"⁴³¹

23- كا، الكافي العدة عن سهل عن ابن فضال عن علي بن عتبة عن أبيه عن أبي عبد الله ع قال: لن تموت نفس مؤمنة حتى ترى رسول الله ص وعلياً ع يدخلان جميعاً على المؤمن فيجلس رسول الله ص عند رأسه وعلي ع عند رجله فيكب عليه رسول الله ص فيقول يا ولي الله أبشّر أنا رسول الله إلي خير لك مما تركت من الدنيا

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Fazzal, from Ali Bin Uqba, from his father,

'From Abu Abdullah^{-asws} having said: 'No soul of a believing woman will die until she sees Rasool-Allah^{-saww} and Ali^{-asws}. They^{-asws} both come together to the Momin. Rasool-Allah^{-saww} sits by his head and Ali^{-asws} by his legs. Rasool-Allah^{-saww} devotes to him and says: 'O friend of

⁴³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 21

⁴³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 22

Allah-^{azwj}! Receive glad tidings, I-^{saww} am Rasool-Allah-^{saww}. I-^{saww} am better for you than what you have left behind from the world’.

ثُمَّ يَنْهَضُ رَسُولُ اللَّهِ ص فَيَقُومُ عَلَيَّ ع حَتَّى يُكِبَّ عَلَيْهِ فَيَقُولُ يَا وَلِيَّ اللَّهِ أَبَشِّرْ أَنَا عَلَيُّ بْنُ أَبِي طَالِبٍ الَّذِي كُنْتُ مُحِبًّا أَمَّا لَأَنْفَعَنَّكَ

Then Rasool-Allah-^{saww} gets up and Ali-^{asws} stands up until devotes to him. He-^{asws} says: ‘O friend of Allah-^{azwj}! Receive glad tidings, I-^{asws} am Ali-^{asws} Bin Abu Talib-^{asws}, the one whom you used to love. As for I-^{asws}, I-^{asws} shall benefit you’.

ثُمَّ قَالَ إِنَّ هَذَا فِي كِتَابِ اللَّهِ فَعُلْتُ أَنِّي جَعَلَنِي اللَّهُ فِدَاكَ قَالَ فِي يُوسُفَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Then he-^{asws} said: ‘This is in the Book of Allah-^{azwj}’. I said, ‘Where? May Allah-^{azwj} Make me to be sacrificed for you-^{asws}!’ He-^{asws} said: ‘In (Surah) Yunus^{as}: **Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]**’.⁴³²

24- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ ابْنِ فَضَالٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ خَضَرَ أَحَدَ ابْنَيْ سَابُورَ وَ كَانَ لُهُمَا فَضْلٌ وَ وَرَعَ وَ إِحْبَاتٍ فَمَرَضَ أَحَدُهُمَا وَ لَا أَحْسَبُهُ إِلَّا زَكْرِيَّا بْنَ سَابُورَ قَالَ فَخَضَرْتُ عِنْدَ مَوْتِهِ فَبَسَطَ يَدَهُ ثُمَّ قَالَ ابْيَضَّتْ يَدَيَّ يَا عَلِيُّ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Yunus Bin Yaqoub, from Saeed Bin Yasaar,

‘He was present with one of the two sons of Sabour, and for them was merit, and piety, and sincerity. One of them became sick, and I do not reckon except that it was Zakariyya Bin Sabour. He said, ‘I was present with him during his death, and he extended his hand, then said, ‘My hands have whitened, O Ali’.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ فَلَمَّا قُمْتُ مِنْ عِنْدِهِ ظَنَنْتُ أَنَّ مُحَمَّدًا يُخْبِرُهُ بِخَبَرِ الرَّجُلِ فَأَتَيْتُ بِنُصُولٍ فَرَجَعْتُ إِلَيْهِ فَقَالَ أَخْبِرْنِي عَنْ هَذَا الرَّجُلِ الَّذِي خَضَرْتُهُ عِنْدَ الْمَوْتِ أَيَّ شَيْءٍ سَمِعْتَهُ يَقُولُ

He (the narrator) said, ‘I went over to Abu Abdullah-^{asws}, and in his-^{asws} presence was Muhammad Bin Muslim. When I arose from his-^{asws} presence, I think that Muhammad informed him-^{asws} with the news of the man. A messenger pursued me, and I returned back to him-^{asws}. He-^{asws} said: ‘Inform me about this man whom you were present with during his death. Which thing did you hear him saying?’

قَالَ قُلْتُ بَسَطَ يَدَهُ ثُمَّ قَالَ ابْيَضَّتْ يَدَيَّ يَا عَلِيُّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع رَأَهُ وَ اللَّهُ رَأَهُ وَ اللَّهُ رَأَهُ.

I said, ‘He extended his hand, then said, ‘My hands have whitened, O Ali’. Abu Abdullah-^{asws} said: ‘By Allah-^{azwj}, he saw him-^{saww}! By Allah-^{azwj}, he saw him-^{saww}! By Allah-^{azwj}, he saw him-^{saww}!’⁴³³

⁴³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 23

⁴³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 24

25- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ الْحَلِيِّ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع حَدَّثَنِي صَالِحُ بْنُ مِيثَمٍ عَنْ عَبَّائَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ وَاللَّهِ لَا يُبْغِضُنِي عَبْدٌ أَبَدًا يَمُوتُ عَلَى بُغْضِي إِلَّا رَأَيْتُ عِنْدَ مَوْتِهِ حَيْثُ يَكْرَهُ وَلَا يُجِبُّنِي عَبْدٌ أَبَدًا فَيَمُوتُ عَلَى حُبِّي إِلَّا رَأَيْتُ عِنْدَ مَوْتِهِ حَيْثُ يُحِبُّ فَقَالَ أَبُو جَعْفَرٍ ع نَعَمْ وَرَسُولُ اللَّهِ ص بِالْيَمِينِ.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yaya Al Halby, from Ibn Muskan, from Abdul Raheem who said,

'I said to Abu Ja'far^{-asws}, 'Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Ali^{-asws} saying: 'By Allah^{-azwj}! No servant would hate me^{-asws} ever, dying on hatred, except that he would see me^{-asws} during his death abhorring it, and no servant would love me^{-asws} ever, dying upon my^{-asws} love, except that he would see me^{-asws} during his death loving it'. Abu Ja'far^{-asws} said: 'Yes, and with Rasool-Allah^{-saww} by his right''⁴³⁴

26- كَأ، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنْ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ: كَانَ خَطَّابُ الْجَنْبِ خَلِيطًا لَنَا وَكَانَ شَدِيدَ التَّصَبُّبِ لِأَبِي مُحَمَّدٍ ص وَكَانَ يَصْحَبُ نَجْدَةَ الْحُرُورِيِّ قَالَ فَدَخَلْتُ عَلَيْهِ أَعُوذُهُ لِلْخُلْطَةِ وَالتَّقِيَّةِ فَإِذَا هُوَ مُعْمَى عَلَيْهِ فِي حَدِّ الْمَوْتِ فَسَمِعْتُهُ يَقُولُ مَا لِي وَ لَكَ يَا عَلِيٌّ

(The book) 'Al Kafi' - A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'Khattab Al-Juhny used to blend in with us and he was extremely hostile to the Progeny^{-asws} of Muhammad^{-saww}, and he was a companion of Najdat Al-Harouriyya. I went over to him for a short visit (during his death) due to his blending in with us and the (observance of) dissimulation. When he was gloomy upon it during a limit of the death, I heard him saying, 'What is the matter with me and you, (i.e., 'Why am I against you') O Ali?'

فَأَخْبَرْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ ع رَأَاهُ وَ رَبَّ الْكُعْبَةِ رَأَاهُ وَ رَبَّ الْكُعْبَةِ رَأَاهُ.

I informed Abu Abdullah^{-asws} about that. Abu Abdullah^{-asws} said: 'He saw him^{-saww}, by the Lord^{-azwj} of the Kabah! He saw him^{-saww}, by the Lord^{-azwj} of the Kabah!''⁴³⁵

27- كَأ، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْمُسْتَهَلِّ عَنْ مُحَمَّدِ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ حَدِيثٌ سَمِعْتُهُ مِنْ بَعْضِ شِيعَتِكَ وَ مَوَالِكَ يَرْوِيهِ عَنْ أَبِيكَ قَالَ وَ مَا هُوَ قُلْتُ زَعَمُوا أَنَّهُ كَانَ يَقُولُ أُعْطِيَ مَا يَكُونُ امْرُؤٌ بِمَا نَحْنُ عَلَيْهِ إِذَا كَانَتِ النَّفْسُ فِي هَذِهِ

(The book) 'Al Kafi' - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Ali Mustahil, from Muhammad Bin Hanzala who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! There is a Hadeeth which I heard from one of your^{-asws} Shia and the one in your^{-asws} Wilayah, reporting it from your^{-asws} father^{-asws}. He^{-asws} said: 'And what is it?' I said, 'He was claiming that he^{-asws} had said: 'Overjoyed is what a person would happen due to what we^{-asws} are upon, when the soul was in this (point)'. '

⁴³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 25

⁴³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 26

فَقَالَ نَعَمْ إِذَا كَانَ ذَلِكَ أَتَاهُ نَبِيُّ اللَّهِ ص وَ أَتَاهُ عَلِيٌّ وَ أَتَاهُ جِبْرِئِيلُ وَ أَتَاهُ مَلَكُ الْمَوْتِ ع فَيَقُولُ ذَلِكَ الْمَلَكُ لِعَلِيٍّ ع يَا عَلِيُّ إِنَّ فَلَانًا كَانَ مُوَالِيًا لَكَ وَ لِأَهْلِ بَيْتِكَ

He^{-asws} said: 'Yes. When it would be that, the Prophet^{-saww} of Allah^{-azwj} would come to him, and Ali^{-asws} would come to him, and Jibraeel^{as} would come to him, and the Angel of death would come to him. That Angel would be saying to Ali^{-asws}: 'O Ali^{-asws}! Was so and so in your^{-asws} Wilayah and of the People^{-asws} of your^{-asws} Household?'

فَيَقُولُ نَعَمْ كَانَ يَتَوَلَّانا وَ يَتَّبِعُنَا مِنْ عِدُونَا فَيَقُولُ ذَلِكَ نَبِيُّ اللَّهِ لِحَبْرَتَيْهِ ع فَيَرْفَعُ ذَلِكَ جِبْرِئِيلُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} would be saying: 'Yes, he used to be with our^{-asws} Wilayah, and used to disavow from our^{-asws} enemies'. And Rasool-Allah^{-azwj} would be saying that to Jibraeel^{as}, and Jibraeel^{as} would raise that to Allah^{-azwj} Mighty and Majestic".⁴³⁶

28- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن علي بن مهدي الكندي العطار و غيره عن محمد بن علي بن عمرو عن أبيه عن حميد بن صالح عن أبي خالد الكابلي عن ابن ثبالة قال: دخل الحارث الهمداني على أمير المؤمنين علي بن أبي طالب ع في نفر من الشيعة و كنت فيهم فجعل يعني الحارث يتأوّد في مشيه و يخط الأرض يحججه و كان مريضاً فأقبل عليه أمير المؤمنين ع و كانت له منه منزلة فقال كيف تجدك يا حار

'Al Amaali' of the sheykh Al Tusi – A group from Abu Mufazzal, from Muhammad Bin Ali Bin Mahdi Al Kindi Al Attar, and someone else from Muhammad Bin Ali Bin Amro, from his father, from Humejd Bin Salih, from Abu Khalid Al Kabuly, from Ibn Nubat who said,

'Al-Haris Al-Hamdany entered to see Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} among a number of Shias, and I was among them. He, meaning Al-Haris, went on to bend in his walking and drag the cane on the ground, and he was ill. Amir Al-Momineen^{-asws} faced towards him, and there used to be a status for him from him^{-asws}. He^{-asws} said: 'How do you find yourself, O Haar?'

قَالَ نَالَ الدَّهْرُ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ وَ زَادَنِي أَوَارًا وَ غَلِيلاً اخْتِصَامَ أَصْحَابِكَ بِبَابِكَ قَالَ وَ فِيمَ حُصُونَتُهُمْ قَالَ فِي شَأْنِكَ وَ الْبَلِيَّةِ مِنْ قَبْلِكَ فَمِنْ مُفْرِطٍ غَالٍ وَ مُقْتَصِدٍ أَقَالَ وَ مِنْ مُتَرَدِّدٍ مُرْتَابٍ لَا يَدْرِي أَوْ يُقَدِّمُ أَوْ يُخْجِمُ

He said, 'The time has taken its toll from me, O Amir Al-Momineen^{-asws}, and the heat and the thirst has increased it for me. Your^{-asws} companions are disputing at your^{-asws} door'. He^{-asws} said: 'And regarding what are they disputing?' He said, 'Regarding your^{-asws} affairs and the afflictions from your^{-asws} direction. From the fabricators there is an exaggerator and a moderate, a remover (of allegiance), and from the hesitant is the doubtful, not knowing to go ahead or to refrain'.

قَالَ فَحَسْبُكَ يَا أَحَا هَمْدَانُ أَلَا إِنَّ خَيْرَ شِيعَتِي النَّمَطُ الْأَوْسَطُ إِلَيْهِمْ يَرْجِعُ الْعَالِي وَ بِهِمْ يَلْحَقُ النَّالِي

⁴³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 27

He^{-asws} said: 'It suffices you, O brother of Hamdan. Indeed! The best of my^{-asws} Shias are the ones staying in the middle. The exaggerator should return to them and the lagers should catch up with them'.

قَالَ لَوْ كَشَفْتُ فِدَاكَ أَبِي وَ أُمِّي الرَّيْنِ عَنْ قُلُوبِنَا وَ جَعَلْتَنَا فِي ذَلِكَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ

He said, 'May my father and my mother be sacrificed for you^{-asws}! If you^{-asws} could remove the rust from our hearts and make us to be upon an insight of your^{-asws} matter regarding that'.

قَالَ فَذَكَ فَإِنَّكَ أَمْرٌ مُلْبُوسٌ عَلَيْكَ إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرِّجَالِ بَلْ بِآيَةِ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفْ أَهْلَهُ

He^{-asws} said: 'It suffices you, for the matters are confusing to you. The religion of Allah^{-azwj} cannot be recognised by the men, but by the Signs of truth. Recognise the truth, you will recognise its people.

يَا حَارِ إِنَّ الْحَقَّ أَحْسَنُ الْخُدَيْثِ وَ الصَّادِعَ بِهِ مُجَاهِدٌ وَ بِالْحَقِّ أَخْبَرُكَ فَأَزْعِنِي سَمْعَكَ ثُمَّ خَيَّرْ بِهِ مَنْ كَانَتْ لَهُ حَصَانَةٌ مِنْ أَصْحَابِكَ أَلَا إِنِّي عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ وَ صِدِّيقُهُ الْأَوَّلُ قَدْ صَدَّقْتُهُ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ ثُمَّ إِنِّي صِدِّيقُهُ الْأَوَّلُ فِي أَمْنِكُمْ حَقًّا فَتَحْنُ الْأَوَّلُونَ وَ نَحْنُ الْآخِرُونَ

O Haar! The truth is the excellent Hadeeth, and a Mujahid proclaims with it, and I^{-asws} shall inform you the truth, so lend me^{-asws} your ears, then inform with it the ones from your companions who has piety for him. Indeed! I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of His^{-azwj} Rasool^{-saww} and his^{-saww} friend, the first one to ratify him^{-saww} while Adam^{as} was between the soul and the body. Then I^{-asws} was his^{-saww} first friend in your community, truly. So, we^{-asws} are the former ones and we^{-asws} are the latter ones.

أَلَا وَ أَنَا خَاصَّتُهُ يَا حَارِ وَ خَالِصَتُهُ وَ صِنُوهُ وَ وَصِيُّهُ وَ وَلِيُّهُ وَ صَاحِبُ نَجْوَاهُ وَ سِرِّهِ أَوْثَيْتُ فَهَمَّ الْكِتَابِ وَ فَضَّلَ الْخِطَابِ وَ عَلِمَ الْقُرْآنَ وَ الْأَسْبَابَ وَ اسْتَوْدَعْتُ أَلْفَ مِفْتَاحٍ يَفْتَحُ كُلَّ مِفْتَاحٍ أَلْفَ بَابٍ يُفْضِي كُلُّ بَابٍ إِلَى أَلْفِ أَلْفِ عَهْدٍ

Indeed! And I^{-asws} was his^{-saww} special one, O Haar, and his^{-saww} sincere one, and his^{-saww} son-in-law, and companion of his^{-saww} whispering, and his^{-saww} secrets. I^{-asws} have been given understanding of the Book and the decisive address, and knowledge of the Quran, and the means, and have been entrusted with a thousand keys, each key opening a thousand doors, each door leading to a thousand, thousand pacts.

وَ أُبَيِّدْتُ أَوْ قَالَ أُمِدِدْتُ بِلَيْلَةِ الْقَدْرِ نَفْلًا وَ إِنَّ ذَلِكَ لَيَجْرِي لِي وَ مَنْ اسْتُخْفِظَ مِنْ دُرِّيَّتِي مَا جَرَى اللَّيْلُ وَ النَّهَارُ حَتَّى يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا وَ أُبَشِّرُكَ يَا حَارِ لَيَعْرِفُنِي وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَلِيِّي وَ عَدُوِّي فِي مَوَاطِنَ شَيْءٍ لَيَعْرِفُنِي عِنْدَ الْمَمَاتِ وَ عِنْدَ الصِّرَاطِ وَ عِنْدَ الْمُقَاسَمَةِ

And I^{-asws} am aided' – or said: 'I^{-asws} am helped by Laylat Al-Qadr (Night of pre-determination) by gains, and that flows for me^{-asws} and (for) the ones from my^{-asws} protected offspring for as long as the night and day flows until Allah^{-azwj} Causes the earth and the ones upon it to be inherited, and I^{-asws} give you glad tidings, O Haar! By the One^{-azwj} Who Split the seed and Formed the person! My^{-asws} friends and my^{-asws} enemies would be in various places. They would recognise me^{-asws} during the death, and at the Bridge, and at the distribution'.

فَقَالَ وَ مَا الْمُقَاسَمَةُ يَا مَوْلَايَ قَالَ مُقَاسَمَةُ النَّارِ أَقَامِيهَا قِسْمَةً صِحَاحًا أَقُولُ هَذَا وَلِيِّي وَ هَذَا عَدُوِّي

He said, 'And what is the distribution, O my Master^{-asws}? He^{-asws} said: 'Distribution of the Fire. I^{-asws} shall distribute it with a correct distribution. I^{-asws} shall say: 'This is my^{-asws} friend, and this is my^{-asws} enemy!'

ثُمَّ أَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَ بِيَدِ الْحَارِثِ وَقَالَ يَا حَارِ أَخَذَ رَسُولُ اللَّهِ ص بِيَدِي فَقَالَ لِي وَاشْتَكَيتُ إِلَيْهِ حَسَدَةَ قُرَيْشٍ وَ الْمُنَافِقِينَ لِي إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَخَذْتُ بِحَبْلِ أَوْ بِحُجْرَةٍ يَعْنِي عَصَمَةً مِنْ ذِي الْعَرْشِ تَعَالَى وَ أَخَذْتُ أَنْتَ يَا عَلِيُّ بِحُجْرَتِي وَ أَخَذَ دُرِّيَّتَكَ بِحُجْرَتِكَ وَ أَخَذَ شِبَعَتَكُمْ بِحُجْرَتِكُمْ فَمَاذَا يَصْنَعُ اللَّهُ بِنَبِيِّهِ وَ مَا يَصْنَعُ نَبِيُّهُ بِوَصِيِّهِ

Then Amir Al-Momineen^{-asws} held a hand of Al-Haris and said: 'O Haar! Rasool-Allah^{-saww} had held my^{-asws} hand and said to me^{-asws}, and I^{-asws} had complained to him^{-saww} of the envy of Quraysh and the hypocrites towards me^{-asws}: 'Surely, when it will be the Day of Qiyamah, I^{-saww} shall hold to a rope, or a side, meaning a fortification from the One^{-azwj} with the Throne, and you^{-asws}, O Ali^{-asws} will hold to my^{-saww} side, and your^{-asws} offspring would hold with your^{-asws} side, and your^{-asws} Shias would hold with your (Imams^{-asws}) sides. So, what is that His^{-azwj} Prophet^{-saww} would do with his^{-saww} successor^{-asws}?

لَحْذَهَا إِلَيْكَ يَا حَارِ قَصِيرَةً مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اخْتَسَبْتَ أَوْ قَالَ مَا اخْتَسَبْتَ فَلَمَّا ثَلَاثًا فَقَالَ الْحَارِثُ وَ قَامَ يَجُرُّ رِدَاءَهُ جَذَلًا مَا أَتَابَلِي وَ رَبِّي بَعْدَ هَذَا مَتَى لَقِيتُ الْمَوْتَ أَوْ لَقِيتَنِي

Take it O Haar, its short from its long. You^{-asws} will be with the one you love, and for you would be whatever you anticipate' – or said: 'Whatever you had earned'. Saying it thrice. Al-Haris said, and he stood up pulling his robe happily, 'By my Lord^{-azwj}! I don't care after this when I meet the death, or it meets me!'

قَالَ جَبِيلُ بْنُ صَالِحٍ فَأَنْشَدَنِي السَّيِّدُ بْنُ مُحَمَّدٍ فِي كِتَابِهِ

قَوْلُ عَلِيٍّ لِحَارِثٍ عَجَبٌ
يَا حَارِ هَمْدَانُ مَنْ مِتَّ بَرِي
يَعْرِفُنِي طَرَفُهُ وَ أَعْرِفُهُ
كَمْ نَمَّ أُعْجُوبَةٌ لَهُ حَمَلًا
مِنْ مُؤْمِنٍ أَوْ مُنَافِقٍ قُبُلًا
بَنَعْتِهِ وَ اسْمِهِ وَ مَا فَعَلًا

Jameel Bin Salih said, 'They seyyid Bin Muhammad prosed for me in his book, 'The words of Ali^{-asws} to Al-Haris are strange. How many then are the wonders for him^{-asws} to be carried. O Haar of Hamdan! One who dies would see me^{-asws}, from a Momin or a hypocrite, face to face. His eyes would recognise me^{-asws} and I^{-asws} would recognise him by his attributes, and his name, and what he had done.

وَ أَنْتَ عِنْدَ الصَّبَاطِ تَعْرِفُنِي
أَسْقِيكَ مِنْ بَارِدٍ عَلَى ظَمَاءٍ
أَقُولُ لِلنَّارِ حِينَ تُعْرَضُ لِلْعَرْضِ
دَعِيهِ لَا تُقْرِيبِهِ إِنَّ لَهُ
فَلَا تَخَفُ عَثْرَةً وَ لَا زَلَلًا
تَحَالُهُ فِي الْحُلَاوَةِ الْعَسَلَا
دَعِيهِ لَا تَقْبَلِي الرَّجُلَا
حَبْنًا بِحَبْلِ الْوَصِيِّ مُتَّصِلًا

And you will recognise me^{-asws} at the Bridge, so neither fear a stumble nor a slip. I^{-asws} shall quench you from a cool (drink) upon thirst, you will think it to be the sweetness of honey. I^{-asws} shall say to the Fire when it is presented with a presented one: 'Leave him and do not accept

*the man! Leave him and do not go near him, there is a rope for him, the rope connected to the successor^{asws}!*⁴³⁷

29- ماء، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن يحيى بن علي بن عبد الجبار عن عمه محمد بن عبد الجبار عن علي بن الحسين بن أبي حرب عن أبيه الحسين بن عوف قال: دخلت على السيد بن محمد الحميري عائداً في علية التي مات فيها فوجدته يساق به و وجدت عنده جماعة من جيرانه وكانوا عثمانية وكان السيد جميل الوجه رطب الجبهة عريض ما بين السالفين فبذت في وجهه نكتة سوداء مثل النقطة من المداد ثم لم تزل تزيد و تنمي حتى طبقت وجهه يعني اسوداداً

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Yahya Bin Ali Bin Abdul Jabbar, from his uncle Muhammad Bin Abdul Jabbar, from Ali Bin Al-Husayn Bin Abu Harb, from his father Al-Husayn Bin Awn who said,

'I entered to see seyyid Bin Muhammad Al-Himeyri to console during his illness in which he died, and I found him to be driven with, and found a group of his neighbour in his presence, and they were Usman supporters, and the seyyid was of a beautiful face, wide what is between the two shoulders. A black spot had appeared in his face a spot from the ink, then it did not cease to increase and grow until it covered his face, meaning the blackness.

فَاغْتَمَّ لِذَلِكَ مَنْ خَضَرَ مِنَ الشَّيْخَةِ وَ ظَهَرَ مِنَ النَّاصِبَةِ سُورُورٌ وَ شَمَاتَةٌ فَلَمْ يَلْبَثْ بِذَلِكَ إِلَّا قَلِيلًا حَتَّى بَدَتْ فِي ذَلِكَ الْمَكَانِ مِنْ وَجْهِهِ لُمْعَةٌ بَيضاء فَلَمْ تَزَلْ تَزِيدُ أَيْضاً وَ تَنْمِي حَتَّى اسْفَرَّ وَجْهُهُ وَ أَشْرَقَ

The ones present from the Shias were gloomy at that and happiness and gloating was manifested from the Nasibis. He was wait with that except a little while until there appeared a white luminance in that place from his face. It did not cease to increase as well and grow until his face turned yellow and shone.

وَ افْتَرَّ السَّيِّدُ ضَاحِكاً وَ أَنشَأَ يَقُولُ

لَنْ يُنَجِّيَ لِحْيَهُ مِنْ هَنَاءٍ
وَ عَفَا لِي الْإِلَهُ عَنْ سَيِّئَاتِ
وَ تَوَلَّوْا عَلِيّاً حَتَّى الْمَمَاتِ
وَاحِداً بَعْدَ وَاحِدٍ بِالصِّفَاتِ

كَذَبَ الرَّاعِمُونَ أَنَّ عَلِيّاً
قَدْ وَ رَبِّي دَخَلْتُ جَنَّةَ عَدْنِ
فَأُبَشِّرُوا الْيَوْمَ أَوْلِيَاءَ عَلِيٍّ
ثُمَّ مِنْ بَعْدِهِ تَوَلَّوْا بَنِيهِ

And the Seyyid showed his teeth laughing and prosed saying, 'The leaders are lying that Ali^{asws} will never rescue ones loving him^{asws}, from trouble. By my Lord^{azwj}, and I have entered the Garden of Eden and its God^{azwj} has Pardoned me from the evil deeds. So, today the friends of Ali^{asws} are joyful, and they had befriended Ali^{asws} until death, then after him^{asws} they had befriended his^{asws} sons^{asws}, one after one, with the attributes''.

ثُمَّ أَتْبَعَ قَوْلَهُ هَذَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ حَقّاً أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص حَقّاً حَقّاً أَشْهَدُ أَنَّ عَلِيّاً أَمِيرُ الْمُؤْمِنِينَ حَقّاً حَقّاً وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ أَعْمَضَ عَيْنَهُ لِنَفْسِهِ فَكَأَنَّمَا كَانَتْ رُوحُهُ زُنَالَةً طَفِئَتْ أَوْ خَصَاءَةً سَقَطَتْ.

⁴³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 28

Then he followed up his words with this, 'I testify that there is no god except Allah^{-azwj}, truly, truly. I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}, truly, truly. I testify that Ali^{-asws} is Emir of the Momineen truly, truly, and I testify that there is no god except Allah^{-azwj}!' Then he shut his eyes for himself, and rather it was as if his soul was an extinguished drop or a falling pebble".⁴³⁸

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ قَالَ لِي أَبِي الْحُسَيْنُ بْنُ عَوْنٍ وَكَانَ أَذْبَنُهُ حَاضِرًا فَقَالَ اللَّهُ أَكْبَرُ مَا مَنْ شَهِدَ كَمَنْ لَمْ يَشْهَدْ أَخْبَرَنِي وَ إِلَّا فَصَمْنَا الْفَضِيلُ بْنُ يَسَارٍ عَنْ أَبِي جَعْفَرٍ وَ عَنْ جَعْفَرٍ عَ أَهْمًا قَالَا حَرَامٌ عَلَى رُوحٍ أَنْ يُفَارِقَ جَسَدَهَا حَتَّى تَرَى الْخُمْسَةَ حَتَّى تَرَى مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا عَ بِحَيْثُ تَقَرُّ عَيْنُهَا أَوْ تَسْحَنُ عَيْنُهَا فَانْتَشَرَ هَذَا الْقَوْلُ فِي النَّاسِ فَشَهِدَ حِزَابَتَهُ وَ اللَّهُ الْمُوَافِقُ وَ الْمُفَارِقُ.

Ali Bin Al-Husayn said, 'My father Al-Husayn Bin Awn said to me, and his listeners were present, and he said, 'Allah^{-azwj} is the Greatest! There is no witness like the one who does not witness. It was informed to me by Al Fuzeyl Bin Yasaar, or else I be mute,

'From Abu Ja'far^{-asws}, and from Ja'far^{-asws}, they^{-asws} both said: 'It is Prohibited unto a soul that is separates from its body until it sees five – Until it sees Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Hassan^{-asws} and Husayn^{-asws} where it would delight its eyes, or warms his eyes. Spread this word among the people. Attend his funeral, and Allah^{-azwj} is the Harmoniser, and the Separator".⁴³⁹

30- فس، تفسير القمي قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَجُلٌ لِعَمَّارِ بْنِ يَاسِرٍ يَا أَبَا الْيَظْطَانِ آيَةٌ فِي كِتَابِ اللَّهِ قَدْ أَفْسَدَتْ قُلُوبِي وَ شَكَّكْنِي قَالَ عَمَّارٌ وَ أَيُّهُ آيَةٍ هِيَ قَالَ قَوْلُ اللَّهِ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ الْآيَةُ فَأَيُّهُ دَابَّةٌ هَذِهِ

Tafseer Al Qummi –

'Abu Abdullah^{-asws} said: 'A man said to Ammar Bin Yasser^{ra}, 'O Abu Al Yaqzan! There is a Verse in the Book of Allah^{-azwj} which has spoilt my heart and made me doubt'. Ammar^{ra} said, 'And which Verse is it?' He said, 'Words of Allah^{-azwj}: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]**, which walker is it?'

قَالَ عَمَّارٌ وَ اللَّهُ مَا أَجْلِسُ وَ لَا أَكُلُ وَ لَا أَشْرَبُ حَتَّى أُرِيَكَهَا فَجَاءَ عَمَّارٌ مَعَ الرَّجُلِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَأْكُلُ تَمْرًا وَ زُبْدًا فَقَالَ لَهُ يَا أَبَا الْيَظْطَانِ هَلُمَّ فَجَلَسَ عَمَّارٌ وَ أَقْبَلَ يَأْكُلُ مَعَهُ فَتَعَجَّبَ الرَّجُلُ مِنْهُ

Ammar^{ra} said, 'By Allah^{-azwj}! I^{ra} will neither sit down, nor eat, nor drink until I^{-asws} show him to you'. Ammar^{ra} came with the man to Amir Al-Momineen^{-asws}, and he^{-asws} was eating dates and butter. He^{-asws} said to him: 'O Abu Yaqzan! Come'. Ammar sat down and went on to eat with him^{-asws}. The man was astounded from it.

فَلَمَّا قَامَ عَمَّارٌ قَالَ لَهُ الرَّجُلُ سُبْحَانَ اللَّهِ يَا أَبَا الْيَظْطَانِ حَلَفْتَ أَنَّكَ لَا تَأْكُلُ وَ لَا تَشْرَبُ وَ لَا تَجْلِسُ حَتَّى تُرِينِيهَا قَالَ عَمَّارٌ قَدْ أَرَيْتُكَهَا إِنْ كُنْتَ تَعْقِلُ.

⁴³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 29 a

⁴³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 29 b

When Ammar^{ra} stood up, the man said to him, 'Glory be to Allah^{-azwj}, O Abu Al-Yaqzan! You^{ra} had sworn that you will neither eat nor drink, nor sit down until you show him to me'. Ammar^{ra} said, 'I^{ra} have already shown him to you, if only you would use your intellect'.⁴⁴⁰

31- فس، تفسیر القمي أبي عن ابن أبي عمير عن أبي بصير عن أبي عبد الله ع قال: انتهى رسول الله ص إلى أمير المؤمنين ع وهو نائم في المسجد فجمع رمالاً ووضع رأسه عليه فحركه برجله ثم قال فم يا دابة الله

Tafseer Al Qummi – My father, from Ibn Abu Umeir, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} ended up to Amir Al-Momineen^{-asws} and he^{-asws} was sleeping in the Masjid. He^{-asws} had gathered sand and placed his^{-asws} head upon it. He^{-saww} moved him^{-asws} with his^{-saww} leg, then said: 'Arise, O walker of Allah^{-azwj}!'

فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ يَا رَسُولَ اللَّهِ ص أَيْسَمِي بَعْضُنَا بَعْضًا بِهَذَا الْإِسْمِ

A man from his^{-saww} companions said, 'O Rasool-Allah^{-saww}! Can we call each other with this name?'

فَقَالَ لَا وَاللَّهِ مَا هُوَ إِلَّا لَهُ خَاصَّةٌ وَهُوَ دَابَّةُ الْأَرْضِ الَّذِي ذَكَرَ اللَّهُ فِي كِتَابِهِ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

He^{-saww} said: 'No. By Allah^{-azwj}! It is not except for him^{-asws} in particular, and he^{-asws} is the water of the earth which Allah^{-azwj} has Mentioned in His^{-azwj} Book: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]**'.

ثُمَّ قَالَ يَا عَلِيُّ إِذَا كَانَ آخِرُ الزَّمَانِ أَخْرَجَكَ اللَّهُ فِي أَحْسَنِ صُورَةٍ وَمَعَكَ مِيسَمٌ تَسِمُ بِهِ أَعْدَاءَكَ

Then he^{-saww} said: 'O Ali^{-asws}! When it will be the end of times, Allah^{-azwj} will Bring you^{-asws} out in an excellent image, and with you^{-asws} would be a branding iron you^{-asws} will be branding your^{-asws} enemies with'.

فَقَالَ الرَّجُلُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْعَامَّةَ يَقُولُونَ هَذِهِ آيَةُ إِمَامٍ هِيَ تُكَلِّمُهُمْ فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَلَّمَهُمُ اللَّهُ فِي نَارِ جَهَنَّمَ إِمَامًا هُوَ يُكَلِّمُهُمْ مِنَ الْكَلَامِ.

The man said to Abu Abdullah^{-asws}, 'The general Muslims are saying this Verse is rather speaking to them!' Abu Abdullah^{-asws} said: 'Allah^{-azwj} will Speak to them in the Fire of Hell. But rather, he^{-asws} will be Speaking to them from the speech'.⁴⁴¹

32- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ ع يَوْمًا فَقَالَ أَنَا دَابَّةُ الْأَرْضِ.

⁴⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 30

⁴⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 86 H 31

(The books) 'Kanz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Al-Husayn, from Abdullah, from Muhammad Bin Abdul Hameed, from Mufazzal Bin Salih, from Jabir, from Abu Abdullah Al Jadaly who said,

'I entered to see Ali^{-asws} on day, and he^{-asws} said: 'I^{-asws} am walker of the earth''⁴⁴²

وَقَالَ حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ حَاتِمٍ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ الرَّاشِدِيِّ عَنْ خَالِدِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ يَغْفُوبَ الْجُعْفِيِّ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أَلَا أُحَدِّثُكَ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ عَلَيَّ وَ عَلَيْكَ دَاخِلٌ قُلْتُ بَلَى

And he said, 'It is narrated to us by Ali Bin Ahmad Bin Hatim, from Ismail Bin Is'haq Al Rashidy, from Khalid Bin Muhammad, from Abdul Kareem Bin Yaqoub Al Jufy, from Jabir Bin Yazeed, from Abu Abdullah Al Jadaly who said,

'I entered to see Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} said: 'Shall I^{-asws} narrate to you before you enter to see me^{-asws} and there is another one comes entering on top of you?' I said, 'Yes'.

فَقَالَ أَنَا عَبْدُ اللَّهِ وَ أَنَا دَابَّةُ الْأَرْضِ صِدْقُهَا وَ عَذَابُهَا وَ أَحْوَجُ نَبِيَّهَا أَلَا أُخْبِرُكَ بِأَنْفِ الْمَهْدِيِّ وَ عَيْنِهِ قَالَ قُلْتُ بَلَى قَالَ فَضَرَبَ يَدَهُ إِلَى صَدْرِهِ وَ قَالَ أَنَا.

He^{-asws} said: 'I^{-asws} am a servant or Allah^{-azwj}, and I^{-asws} the walker of the earth, its truthful and its just, and brother^{-asws} of its Prophet^{-saww}. Shall I^{-asws} inform you with the nose of Al-Mahdi^{-asws} and his^{-asws} eyes?' I said, 'Yes'. He^{-asws} struck his^{-asws} hand to his^{-asws} own chest and said: 'Me^{-asws}'⁴⁴³

وَقَالَ عُيَيْدُ بْنُ نَاصِحٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَأْكُلُ خُبْزًا وَ خَلًّا وَ زَيْتًا فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ فَمَا هَذِهِ الدَّابَّةُ قَالَ هِيَ دَابَّةٌ تَأْكُلُ خُبْزًا وَ خَلًّا وَ زَيْتًا.

And Ubeyd Bin Nashid said, from Al-Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Ibn Nubata who said,

'I entered to see Amir Al-Momineen^{-asws} and he^{-asws} was eating bread and vinegar and oil. I said, 'O Amir Al-Momineen^{-asws}! Allah^{-azwj} Mighty and Majestic Says: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82].** So, what is this walker?' He^{-asws} said: 'It is the walker eating bread, and vinegar, and oil''⁴⁴⁴

وَقَالَ أَيْضًا حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ الْفَضْلِ بْنِ زَيْدٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: قَالَ لِي مُعَاوِيَةُ يَا مَعْشَرَ الشَّبَعَةِ تَزْعُمُونَ أَنَّ عَلِيًّا دَابَّةُ الْأَرْضِ قُلْتُ نَحْنُ نَقُولُ وَ الْيَهُودُ يَقُولُونَ

And he said as well, 'It is narrated to us by Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sama'at Bin Mihran, from Al Fazl Bin Zayd, from Ibn Nubata who said,

⁴⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 32 a

⁴⁴³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 32 b

⁴⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 32 c

‘Muawiya said to me, ‘O community of Shias! You are claiming that Ali^{-asws} is walker of the earth?’ I said, ‘We are saying, and the Jews are saying (as well)’.

قَالَ فَأَرْسَلْ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ وَيْحَكَ يَجِدُونَ دَابَّةَ الْأَرْضِ عِنْدَكُمْ مَكْتُوبَةً فَقَالَ نَعَمْ فَقَالَ وَ مَا هِيَ أَ تَدْرِي مَا اسْمُهَا قَالَ نَعَمْ اسْمُهَا إِلِيَّا

He (the narrator) said, ‘He sent for Ra’as Al-Jalut (Rabbi). He said, ‘Woe be unto you! Are you finding walker of the earth written with you?’ He said, ‘Yes’. He said, ‘So what is it, do you know what its name is?’ He said, ‘Yes, its name is Eliah’.

قَالَ فَالْتَفَتَ إِلَيَّ فَقَالَ وَيْحَكَ يَا أَصْبَغُ مَا أَقْرَبَ إِلَيْنَا مِنْ عَلِيٍّ.

He (the narrator) said, ‘He turned towards me and said, ‘Woe be unto you, O Asbagh! How close is ‘Eliah’ to ‘Ali’’.⁴⁴⁵

33- قب، المناقب لابن شهر آشوب قَالَ الرِّضَا ع فِي قَوْلِهِ تَعَالَى أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ قَالَ عَلِيٌّ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Reza^{-asws} said regarding Words of the Exalted: **We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82].** He^{-asws} said: ‘Ali^{-asws}’.⁴⁴⁶

أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا دَابَّةُ الْأَرْضِ.

Abu Abdullah Al-Jadaly – Amir Al-Momineen^{-asws} said: ‘I^{-asws} am walker of the earth’.⁴⁴⁷

و قال ابن أبي الحديد في شرح قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع فَإِنَّكُمْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزَعْتُمْ وَ وَهَلْتُمْ وَ سِعِغْتُمْ وَ أَطَعْتُمْ وَ لَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا وَ قَرِيبٌ مَا يُطْرَخُ الْحِجَابُ.

And Ibn Abu Al-Hadeed said in commentary, ‘Words of Amir Al-Momineen^{-asws}: ‘If you were to witness what the ones from you who died have witnessed, you would panic, and be astonished, and hear and obey, but it is veiled from you what they had witnessed, and very soon the veils would be dropped’.⁴⁴⁸

أَقُولُ وَ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ الرِّمَذِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ تَشْتَاتِي إِلَى ثَلَاثَةِ عَلِيٍّ وَ عَمَّارٍ وَ سَلْمَانَ.

I (Majlisi) am saying, ‘And it is reported by Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from (the book) ‘Saheeh Al Tirmizi’, from Anas (well known fabricator) having said,

‘Rasool-Allah^{-saww} said: ‘The Paradise is desirous to three – Ali^{-asws} and Ammar^{ra} and Salman^{ra}’.⁴⁴⁹

⁴⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 32 d

⁴⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 33 a

⁴⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 33 b

⁴⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 33 c

⁴⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 33 d

وَرُوِيَ مِنْ سُنَنِ أَبِي دَاوُدَ وَصَحِيحِ التِّرْمِذِيِّ بِإِسْنَادٍ عَنْ سَعِيدِ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عَلِيٌّ فِي الْجَنَّةِ.

And it is reported from (the book) 'Sunan' of Abu Dawood, and (the book) 'Saheeh' of Al Tirmizi, by chains from Saeed Bin Zayd,

'The Prophet^{-saww} said: 'Ali^{-asws} would be in the Paradise''.⁴⁵⁰

⁴⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 86 H 33 e

باب 87 حبه و بغضه صلوات الله عليه و أن حبه إيمان و بغضه كفر و نفاق و أن ولايته ولاية الله و رسوله و أن عداوته عداوة الله و رسوله و أن ولايته ع حصن من عذاب الجبار و أنه لو اجتمع الناس على حبه ما خلق الله النار

CHAPTER 87 – LOVING HIM^{-asws} AND HATING HIM^{-asws}, AND THAT LOVING HIM^{-asws} IS EMAN AND HATING HIM^{-asws} IS KUFR AND HYPOCRISY, AND HIS^{-asws} WILAYAH IS WILAYAH OF ALLAH^{-azwj} AND OF HIS^{-azwj} RASOOL^{-saww}, AND ENMITY TO HIM^{-asws} IS ENMITY TO ALLAH^{-azwj} AND TO HIS^{-azwj} RASOOL^{-saww}, AND HIS^{-asws} WILAYAH IS A FORTRESS FROM BEING PUNISHED BY THE SUBDUER, AND THAT IF THE PEOPLE HAD UNITED UPON LOVING HIM^{-asws}, ALLAH^{-azwj} WOULD NOT HAVE CREATED THE FIRE (HELL)

1- جمع، جامع الأخبار لي، الأمايلي للصدوق ن، عيون أخبار الرضا عليه السلام مع، معاني الأخبار القطان عن عبد الرحمن بن محمد الحسيني عن محمد بن إبراهيم الفزازي عن عبد الله بن بحر الأهوازي عن علي بن عمرو عن الحسن بن محمد بن جمهور عن علي بن بلال عن علي بن موسى الرضا عن موسى بن جعفر عن جعفر بن محمد بن محمد بن علي بن الحسين بن الحسين بن علي بن أبي طالب ع عن النبي ص عن جبرئيل عن ميكائيل عن إسرافيل عن اللوح عن القلم قال يقول الله عز وجل ولاية علي بن أبي طالب حصني فمن دخل حصني أمن من عذابي.

(The books) 'Jamie Al Akhbar', (and) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al-Reza^{-asws}', (and) 'Ma'any Al Akhbar' – Al Qattan, from Abdul Rahman Bin Muhammad Al-Husayni, from Muhammad Bin Ibrahim Al Fazary, from Abdullah Bin Bahr Al Ahwazy, from Ali Bin Amro, from Al-Hassan Bin Muhammad Bin Jamhour, from Ali Bin Bilal,

'From Ali^{-asws} Bin Musa Al-Reza^{-asws}, from Musa^{-asws} Bin Ja'far^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws}, from Muhammad^{-asws} Bin Ali^{-asws}, from Ali^{-asws} bin Al-Husayn^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww}, from Jibraeel^{as}, from Mikaeel^{as}, from Israfeel^{as}, from the (Guarded) Tablet, from the Pen: 'Allah^{-azwj} Mighty and Majestic is Saying: "Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} is My^{-azwj} Fortress, so the one who enters My^{-azwj} Fortress would be safe from My^{-azwj} Punishment!"'⁴⁵¹

2- ما، الأمايلي للشيخ الطوسي ابن حشيش عن يزيد بن جناح عن عبد الله بن زياد عن عباد بن يعقوب عن يوسف بن كهيل عن هارون بن الحسن عن أبي سلام مؤلف قيس قال خرجت مع مؤلفي قيس إلى المدائن قال سمعت سعد بن خديفة يقول سمعت أبي خديفة يقول سمعت رسول الله ص يقول ما من عبد ولا أمة يموت وفي قلبه مثقال حبة خردل من حب علي بن أبي طالب ع إلا أدخله الله عز وجل الجنة.

(The book) 'Al Amaali' of the sheykh al Tusi – Ibn Hasheesh, from Yazeed Bin Janah, from Abdullah Bin Zayd, from Abbad Bin Yaqoub, from Yusuf Bin Kuheyl, from Haroun Bin Al-Hassan, from Abu Salam a slave of Qays who said, 'I went out with my master Qays to Al Madain. I heard Sa'ad Bin Huzeyfa saying, 'I heard Huzeyfa saying,

⁴⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 1

'I heard Rasool-Allah^{-saww} saying: 'There is neither any servant nor maid dying and in his heart is the weight of a mustard seed of love for Ali^{-asws} Bin Abu Talib^{-asws}, except Allah^{-azwj} Mighty and Majestic would enter him/her into the Paradise''.⁴⁵²

3- ما، الأماالي للشيخ الطوسي الحفّار عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُثْمَانَ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ أَحْمَدَ بْنِ الْمُعَاوَاةِ عَنْ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَنِ النَّبِيِّ ص عَنْ جَبْرِئِيلَ عَنْ مِيكَائِيلَ عَنْ إِسْرَافِيلَ عَنِ اللّٰوْحِ عَنِ الْقَلَمِ عَنِ اللَّهِ تَعَالَى قَالَ وَلَئِنَّهُ عَلَيَّ حِصْنِي مَنْ دَخَلَهُ أَمِنَ نَارِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Abdullah Bin Muhammad Bin Usman, from Muhammad Bin Ali Bin Ma'mar, from Ahmad Bin Al Muafa,

'From Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, from the Prophet^{-saww}, from Jibraeel^{as}, from Mikaeel^{as}, from Israfeel^{as}, from the (Guarded) Tablet, from the Pen, from Allah^{-azwj} the Exalted having Said: "Wilayah of Ali^{-asws} is My^{-saww} Fortress. One who enters it, is safe from My^{-azwj} Fire!"⁴⁵³

4- لي، الأماالي للصدوق البستاني عَنْ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنْ عَلِيٍّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ لَوْ اجْتَمَعَ النَّاسُ كُلُّهُمْ عَلَى وَلَايَةِ عَلِيٍّ مَا خَلَقْتُ النَّارَ.

(The book) 'Al Amaali' of Al Sadouq – Al Sinany, from Al Asady, from Al Nahaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (Bin Abu Jahl^{la}, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: "If the people had united, all of them, upon the Wilayah of Ali^{-asws}, I^{-azwj} would not have Created the Fire (Hell)".⁴⁵⁴

5- ما، الأماالي للشيخ الطوسي الفخّام عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع عَنْ جَابِرٍ قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ قَالَ النَّبِيُّ ص حُرِّمَتِ النَّارُ عَلَى مَنْ آمَنَ بِي وَ أَحَبَّ عَلِيًّا وَ تَوَلَّاهُ وَ لَعَنَ اللَّهُ مَنْ مَارَى عَلِيًّا وَ نَاوَاهُ عَلَيَّ مِثِّي كَجِلْدَةِ مَا بَيْنَ الْعَيْنِ وَ الْحَاجِبِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Jabir who said, 'I heard Ibn Masoud saying, 'The Prophet^{-saww} said: 'The Fire is Prohibited unto the one believing in me^{-saww} and loves Ali^{-asws} and befriends him^{-asws}, and Allah^{-azwj} Curses the one who conflicts with Ali^{-asws} and is hostile to him^{-asws}. Ali^{-asws} is from me^{-saww} like the skin what is between the eye and the eyebrow''.⁴⁵⁵

6- وَ بِالْإِسْنَادِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ مَنْ أَحَبَّ أَنْ يُجَاوَرَ الْمُجَلِيلَ فِي دَارِهِ وَ يَأْمَنَ حَرَّ نَارِهِ فَلْيَتَوَلَّ عَلِيًّا بْنِ أَبِي طَالِبٍ.

And by the chain from Jabir Bin Abdullah Al Ansari who said,

⁴⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 2

⁴⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 3

⁴⁵⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 4

⁴⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 5

'I heard the Prophet^{-saww} saying: 'One who loves to be in the vicinity of the Majestic in his house, and be safe from the heat of His^{-azwj} Fire, then let him befriend Ali^{-asws} Bin Abu Talib^{-asws}''.⁴⁵⁶

7- ما، الأماالي للشيخ الطوسي بإسناد أخيه دُعْبِلَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ مَنْ آمَنَ بِي وَ بَنِيَّ وَ تَوَلَّى عَلِيًّا أَدْخَلْتُهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ عَمَلِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: "One who believes in Me^{-azwj} and My^{-azwj} Prophet^{-saww}, and befriends Ali^{-asws}, I^{-azwj} will Enter him into the Paradise upon whatever had been from his deeds'''.⁴⁵⁷

8- قب، المناقب لابن شهر آشوب الفردوس طائوس عن ابن عباس قال النبي ص إِنَّ النَّاسَ لَوْ اجْتَمَعُوا عَلَى حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع لَمَا خَلَقَ اللَّهُ النَّارَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Firdows of Tawoos, from Ibn Abbas who said,

'The Prophet^{-saww} said: 'The people, had they united upon the love of Ali^{-asws} Bin Abu Talib^{-asws}, Allah^{-azwj} would not have Created the Fire (Hell)'''.⁴⁵⁸

9- فض، كتاب الروضة يل، الفضائل لابن شاذان عن أحمد بن محمد الفقيه الطبري بإسناده يرفعه إلى طائوس عن ابن عباس قال: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع لَوْ اجْتَمَعَتِ الْخَلَائِقُ عَلَى وَلَا تِلْكَ لَمَا خَلَقَ اللَّهُ النَّارَ وَ لَكِنْ أَنْتَ وَ شِيعَتُكَ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

(The books) 'Al Rawza', (and) 'Al Fazaail' of Ibn Shazaan, from Ahmad Bin Muhammad Al Faqeeh Al Tabari, by his chain raising it to Tawoos, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said to Amir Al-Momineen^{-asws}: 'If the people had united upon your^{-asws} Wilayah, Allah^{-azwj} would not have Created the Fire, but you^{-asws} and your^{-asws} Shias would be the successful ones on the Day of Qiyamah'''.⁴⁵⁹

10- كشف، كشف الغمة من كتاب الفردوس عن معاذ بن النسي ص قَالَ: حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَسَنَةٌ لَا تَضُرُّ مَعَهَا سَيِّئَةٌ وَ بُغْضُهُ سَيِّئَةٌ لَا تَنْفَعُ مَعَهَا حَسَنَةٌ.

(The book) 'Kashf Al Ghumma', from the book 'Al Firdows', from Muaz,

'From the Prophet^{-saww} having said: 'Love of Ali^{-asws} Bin Abu Talib^{-asws} is such a good deed, no evil deed harm being with it; and hating him^{-asws} is such an evil deed, no good deed benefits being with it'''.⁴⁶⁰

⁴⁵⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 6

⁴⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 7

⁴⁵⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 8

⁴⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 9

⁴⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 10 a

وَمِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ اجْتَمَعَ النَّاسُ عَلَى حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ لَمَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ النَّارَ.

And from (the book) 'Manaqib' of Al Khawarizmi who said,

'Rasool-Allah^{-saww} said: 'If the people had gathered upon the love of Ali^{-asws} Bin Abu Talib^{-asws}, Allah^{-azwj} would not have Created the Fire (Hell)'.⁴⁶¹

11- بل، الفضائل لابن شاذان فض، كتاب الروضة بالإِسْنَادِ يَرْفَعُهُ إِلَى سَعْدِ بْنِ عُبَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ وَقَفْتُ عَنْ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أَذْنَى سَمِعْتُ التَّدَاءَ مِنْ قِبَلِ اللَّهِ يَا مُحَمَّدُ مَنْ يُحِبُّ مَنْ مَعَكَ فِي الْأَرْضِ

(The book) 'Al Fazaail' of Ibn Shazaan, (and) 'Kitab Al Rowza', by the chain raising it to Sa'ad Bin Ubadah who said,

'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, I^{-asws} paused from my^{-saww} Lord^{-azwj} like **(at a distance of) two bows or nearer [53:9]**, I^{-saww} heard the call from the Direction of Allah^{-azwj}: "O Muhammad^{-saww}! Who is the one you^{-saww} love, from the ones with you^{-saww} in the earth?"

فَقُلْتُ يَا رَبِّ أَحِبُّ مَنْ تُحِبُّهُ وَ تَأْمُرُنِي بِمَحَبَّتِهِ فَقَالَ يَا مُحَمَّدُ أَحِبَّ عَلِيًّا فَإِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ

I^{-saww} said: 'O Lord^{-azwj}! I^{-saww} love the one You^{-saww} Love and have Commanded me^{-saww} with loving him^{-asws}'. He^{-azwj} Said: "O Muhammad^{-saww}! Love Ali^{-asws}, for I^{-azwj} Love him^{-asws}, and I^{-azwj} Love the one who loves him^{-asws}!"

فَلَمَّا رَجَعْتُ إِلَى السَّمَاءِ الرَّابِعَةِ تَلَقَّانِي جِبْرِئِيلُ فَقَالَ لِي مَا قَالَ لَكَ رَبُّ الْعِزَّةِ وَ مَا قُلْتَ لَهُ فَقُلْتُ حَبِيبِي جِبْرِئِيلُ قَالَ لِي كَيْتَ وَ كَيْتَ وَ قُلْتُ لَهُ كَيْتَ وَ كَيْتَ

When I^{-saww} returned to the fourth sky, Jibraeel^{as} met me^{-saww}. He^{as} said to me^{-saww}: 'What did the Lord^{-azwj} of Might Say to you^{-saww} and what did you^{-saww} say to Him^{-azwj}?' I^{-saww} said: 'My^{-saww} beloved Jibraeel^{as}! He^{-azwj} Said to me^{-saww} such and such, and I^{-saww} said such and such to Him^{-azwj}'.

قَالَ فَبَكَى جِبْرِئِيلُ وَ قَالَ يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَوْ أَنَّ أَهْلَ الْأَرْضِ يُحِبُّونَ عَلِيًّا كَمَا يُحِبُّهُ أَهْلُ السَّمَاوَاتِ لَمَا خَلَقَ اللَّهُ نَاراً يُعَذِّبُ بِهَا أَحَدًا.

He^{-saww} said: 'Jibraeel^{as} wept and said: 'O Muhammad^{-saww}! By the One^{-azwj} Who Sent you^{-saww} with the truth as a Prophet^{-saww}! If the inhabitants of the earth were to love Ali^{-asws} like what the inhabitants of the skies love him^{-asws}, Allah^{-azwj} would not have Created the Fire (Hell), Punishing anyone with it'.⁴⁶²

12- بشا، بشارة المصطفى مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّيْسَابُورِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عُمَرَ الْفَقِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ السَّيِّبَانِيِّ عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ أَبِي مُعَاوِيَةَ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَوْ اجْتَمَعَ النَّاسُ عَلَى حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ لَمَا خَلَقَ اللَّهُ النَّارَ.

⁴⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 10 b

⁴⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 11

(The book) 'Basharat Al Mustafa^{-saww}' – Muhammad Bin Al Wahhab Al Razy, from Muhammad Bin Ahmad Al Neshapuri, from Ahmad Bin Muhammad Bin Umar the jurist, from Muhammad Bin Abdullah Al Shaybani, from Yahya Bin Talha, from Abu Muawiya, from Lays, from Tawoos, from Ibn Abbas,

'Rasool-Allah^{-saww} said: 'If the people had united upon the love of Ali^{-asws} Bin Abu Talib^{-asws}, Allah^{-azwj} would not have Created the Fire (Hell)'.⁴⁶³

13- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ قَاسِمٍ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ النَّهَّائِنْدِيِّ عَنْ صَدَقَةَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَأَرْجُو لِأُمَّتِي فِي حُبِّ عَلِيٍّ كَمَا أَرْجُو فِي قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) 'Basharat Al Mustafa^{-saww}' – Muhammad Bin Ali, from his father, from his grandfather Abdul Samad, from Muhammad Bin Al Qasim Al Farsy, from Muhammad Bin Abu Ismail Al Alawy, from Muhammad Bin Abdullah Al Ansari, from Muhammad Bin Al-Husayn Al Nahawandy, from Sadaqa Bin Musa,

'From Musa^{-asws} Bin Ja'far^{-asws}, and from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Jabir Bin Abdullah having said: 'Rasool-Allah^{-saww} said: 'I^{-asws} am hoping for my^{-saww} community regarding the love of Ali^{-asws} just as I^{-saww} am hoping regarding the words, 'There is no god except for Allah^{-azwj}'.⁴⁶⁴

14- بشاء، بشارة المصطفى بِالْإِسْنَادِ عَنِ الصَّدُوقِ عَنْ جَمَاعَةٍ عَنِ الْمُزَيَّنَةِ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنْ سَلَامٍ بْنِ جَابِرٍ الْجُفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: بَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى مَنْبَرِ الْكُوفَةِ يَخْطُبُ إِذْ أَقْبَلَ ثُعْبَانٌ مِنْ آخِرِ الْمَسْجِدِ فَوَنَّبَ إِلَيْهِ النَّاسُ يَبْعَالِهِمْ فَقَالَ لَهُمْ عَلِيُّ ع مَهْلًا يَرْحَمُكُمْ اللَّهُ فَإِنَّهَا مَأْمُورَةٌ فَكَفَّ النَّاسُ عَنْهَا فَأَقْبَلَ الثُّعْبَانُ إِلَى عَلِيٍّ ع حَتَّى وَضَعَ فَاهَهُ عَلَى أُذُنِ عَلِيٍّ ع فَقَالَ لَهُ مَا شَاءَ اللَّهُ أَنْ يَقُولَ

(The book) 'Basharat Al Mustafa^{-saww}' – By the chain from Al Sadouq, from a group, from Al Marziya, from Al Abbas Bin Muhammad, from Sallam Bin Saalim, from Jabir Al Jufy,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'While Ali^{-asws} Bin Abu Talib^{-asws} was upon the pulpit of Al-Kufa, a serpent came over to him^{-asws} from the end of the gathering. The people leapt upon it with their slippers, but Ali^{-asws} said to them: 'Wait! May Allah^{-azwj} have Mercy on you, for it is under instructions'. The people refrained from it, and the serpent came towards Ali^{-asws} until it placed its mouth upon an ear of Ali^{-asws}. He^{-asws} said to it: 'Whatever Allah^{-azwj} so Desires, I^{-asws} shall be saying'.

ثُمَّ إِنَّ الثُّعْبَانَ نَزَلَ وَتَبِعَهُ عَلِيُّ ع فَقَالَ النَّاسُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تُخْبِرُنَا بِمَقَالَةِ هَذَا الثُّعْبَانِ فَقَالَ نَعَمْ إِنَّهُ رَسُولُ الْجِنِّ قَالَ لِي أَنَا وَصِيُّ الْجِنِّ وَرَسُولُهُمْ إِلَيْكَ يَقُولُ الْجِنُّ لَوْ أَنَّ الْإِنْسَانَ أَحْبَبُوكَ كَحُبِّنَا إِيَّاكَ وَ أَطَاعُوكَ كَطَاعَتِنَا لَمَا عَذَّبَ اللَّهُ أَحَدًا مِنَ الْإِنْسَانِ بِالنَّارِ.

Then the serpent descended and Ali^{-asws} followed it. The people said, 'O Amir Al-Momineen^{-asws}! Will you^{-asws} inform us with the speech of this serpent?' He^{-asws} said: 'Yes. It is a messenger of the Jinn. It said, 'I am a successor of the Jinn and their messenger to you^{-asws}. The Jinn are saying, 'If only the humans would love you^{-asws} like our^{-asws} love for you^{-asws}, and be obedient

⁴⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 12

⁴⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 13

to you^{-asws} just like our obedience, Allah^{-azwj} would not Punish anyone from the humans with the Fire”.⁴⁶⁵

15- قب، المناقب لابن شهر آشوب النّجّي ص في حُرّ يا ابن عبّاس و الذي بعثني بالحقّ نبياً إنّ النّار لأشدُّ غضباً على مُبغضني عليّ منها على من زعم أنّ الله ولداً.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘The Prophet^{-saww} in a Hadeeth: ‘O Ibn Abbas! By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! The Fire would be of severer fury upon a hater of Ali^{-asws} than it would be upon the one who claims that Allah^{-azwj} has a son’.⁴⁶⁶

أبو حمزة عن أبي جعفر ع في قوله هذان خصمان اختصموا في رجمي فالذين كفروا بولاية عليّ بن أبي طالب قطعوا عنهم ثياب من نار.

Abu Hamza,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **These are two disputants disputing regarding their Lord. As for those who disbelieve** – the Wilayah of Ali^{-asws} - **there would be cut out for them clothes of fire, [22:19]**’.⁴⁶⁷

تاريخ بغداد و شرف المصطفى و شرح الألكاني [اللائكائي] عبد الرزاق عن معمر عن الزهري عن عبد الله عن ابن عباس عن النبي ص أنّه نظر إلى عليّ بن أبي طالب ع فقال أنت سيّد في الدّنيا و سيّد في الآخرة من أحبّك فقد أحبّني و من أحبّني فقد أحبّ الله و من أبغضك فقد أبغضني و من أبغضني فقد أبغض الله.

(The books) ‘Tareekh Baghdad’ and ‘Sharaf Al Mustafa^{-saww}’ and the commentary of Al Alkany – Abdul Razzaq, from Ma’mar, from Al Zuhry, from Abdullah, from Ibn Abbas,

‘From the Prophet^{-saww} having looked at Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-saww} said: ‘You^{-asws} are a chief in the world, and chief in the Hereafter. One who loves you^{-asws} so he has loved me^{-saww}, and one who loves me^{-saww} so he has loved Allah^{-azwj}; and one who hates you^{-asws} so he has hated me^{-saww}, and one who hates me^{-saww}, so he has hated Allah^{-azwj}’.⁴⁶⁸

16- يل، الفضائل لابن شاذان فض، كتاب الروضة روي عن عمر بن الخطّاب قال: كنّا بين يدي رسول الله ص في مسجده و قد صلّى بالنّاس صلاة الطّهر و استند إلى حُرّابه كأنّه البدْر في تمامه و أصحابه حوله إذ نظر إلى السّماء و أطال التّظر إليها و نظر إلى الأرض و أطال التّظر إليها ثمّ نظر سهلاً و جبلاً و قال معاشر المسلمين أنصتوا يرحمكم الله

(The books) ‘Al Fazaail’ of Ibn Shazan, (and) ‘Kitaab Al Rawza’ – It is reported from Umar Bin Al Khattab having said,

‘We were in front of Rasool-Allah^{-saww} in his^{-saww} Masjid, and he^{-saww} had already prayed Salat Al-Zohr with the people, and he^{-asws} leant to his^{-saww} prayer niche, as if he^{-saww} was a full moon in its completion and his^{-saww} companions were around him^{-saww}, when he^{-saww} looked at the

⁴⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 14

⁴⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 15 a

⁴⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 15 b

⁴⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 15 c

sky, and prolonged the looking towards it, and he^{-saww} looked into the ground and prolonged the looking towards it, then he^{-saww} looked at a coast and mountain and said: 'Be silent! May Allah^{-azwj} have Mercy on you all.

وَاعْلَمُوا أَنَّ فِي جَهَنَّمَ وَادِيًا يُعْرِفُ بِوَادِي الصَّبَاعِ وَ فِي ذَلِكَ الْوَادِي بئرٌ وَ فِي تِلْكَ الْبئرِ حَيَّةٌ فَشَكَتْ جَهَنَّمَ مِنْ ذَلِكَ الْوَادِي إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ شَكَا الْوَادِي مِنْ تِلْكَ الْبئرِ وَ شَكَا تِلْكَ الْبئرُ مِنْ تِلْكَ الْحَيَّةِ إِلَى اللَّهِ تَعَالَى فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً

And know that there is a valley in Hell known as the valley of Al-Ziba'a (Heynas), and in that valley there is a well, and in that well there is a serpent. Hell complains of that valley to Allah^{-azwj} Mighty and Majestic, and the valley complains of that well, and that well complains of that serpent to Allah^{-azwj} the Exalted, seventy times during every day'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ لِمَنْ هَذَا الْعَذَابُ الْمُضَاعَفُ الَّذِي يَشْكُو بَعْضُهُ عَنْ بَعْضٍ قَالَ هُوَ لِمَنْ يَأْتِي يَوْمَ الْقِيَامَةِ وَ هُوَ غَيْرُ مُلْتَزِمٍ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

It was said, 'O Rasool-Allah^{-saww}! And who is that multiple punishment for, part of which complains of a part?' He^{-saww} said: 'It is for the one who comes on the Day of Qiyamah, and he is without commitment with the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁶⁹

17- فض، كتاب الروضة عَنْ أَحْمَدَ بْنِ الْمُظَفَّرِ الْعَطَّارِ يَرْفَعُهُ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ ع يَا عَلِيُّ لَا تُبَالِ بِمَنْ مَاتَ وَ هُوَ مُبْغِضٌ لَكَ فَمَنْ مَاتَ عَلَى بُغْضِكَ مَاتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

(The book) 'Kitab Al Rawza' – From Ahmad Bin Al Muzaffar Al Attar, raising it,

'From the Prophet^{-saww} having said to Ali^{-asws}: 'O Ali^{-asws}! Don't care of the one who dies while being hateful to you^{-asws}. The one who dies upon hating you^{-asws} either dies a Jew or a Christian''.⁴⁷⁰

وَ عَنْهُ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ لَأَحَبُّ إِلَيْنَا مِنْ أَوْلَادِنَا وَ أَنْفُسِنَا

And from him, by his chain from Anas (well-known fabricator) who said,

'We were in the presence of Rasool-Allah^{-saww} and with him^{-saww} was a group from his^{-saww} companions. They said, 'O Rasool-Allah^{-saww}! You^{-saww} are more beloved to us than our children, and our own selves'.

فَدَخَلَ عَلِيُّ ع فَقَالَ إِلَيَّ يَا أَبَا الْحَسَنِ لَقَدْ كَذَبَ الَّذِي يَزْعُمُ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ.

Ali^{-asws} entered, so he^{-saww} said: 'Towards me^{-saww}, O Abu Al-Hassan^{-asws}! He has lied, the one who claims that he loves me^{-saww} and hates you^{-asws}!'⁴⁷¹

⁴⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 16

⁴⁷⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 17 a

⁴⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 17 b

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ خَلَقَ خَلْقًا لَا هُمْ مِنَ الْجِنِّ وَلَا مِنَ الْإِنْسِ يَلْعَنُونَ مُبْغِضَ عَلِيِّ ع قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ الْقَنَابِرُ يُنَادُونَ فِي السَّحَرِ عَلَى رُءُوسِ الْأَشْجَارِ أَلَا لَعْنَةُ اللَّهِ عَلَى مُبْغِضِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

And from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Created creatures, neither are they from the Jinn nor from the human beings. They are cursing the haters of Ali^{-asws}’. It was said, ‘O Rasool-Allah^{-saww}! Who are they?’ He^{-saww} said: ‘The larks are calling out during the pre-dawn from the top of the trees, ‘Indeed! The Curse of Allah^{-azwj} is upon the haters of Ali^{-asws} Bin Abu Talib^{-asws}!’⁴⁷²

18- ع، علل الشرائع الحسين بن يحيى البجلي عن أبيه عن ابن عوانة عن عطاء بن السائب عن عباة بن الصامت عن أبيه عن جدّه قال: إذا رأيت رجلاً من الأنصار يُبغض عليّ بن أبي طالب فاعلم أنّ أصله يهودي.

(The book) ‘Illal Al Sharaie’ – Al-Husayn Bin Yahya Al Bajaly, from his father, from Ibn Awanah, from Ata’a Bin Al Sa’ib, from Abayah Bin Al Samir, from his father, from his grandfather who said,

‘Whenever you see a man from the Helpers hating Ali^{-asws} Bin Abu Talib^{-asws}, then know that his origin is Jewish’.⁴⁷³

19- ما، الأماي للشيخ الطوسي المفيد عن الجعافي عن علي بن العباس عن إبراهيم بن بشر عن منصور بن يعقوب عن عمرو بن شمر عن إبراهيم بن عبد الأعلى عن سويد بن غفلة قال سمعت علياً ع يقول والله لو صببت الدنيا على المنافق صباً ما أحبني ولو ضربت بسيفي هذا خيشوم المؤمن لأحبني وذلك إني سمعت رسول الله ص يقول يا علي لا تحبك إلا مؤمن ولا يبغضك إلا منافق.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Ali Bin Al Abbas, from Ibrahim Bin Bishr, from Mansour Bin Yaquob, from Amro Bin Shimr, from Ibrahim Bin Abdul A’ala, from Suwed Bin Gafalah who said,

‘I heard Ali^{-asws} saying: ‘By Allah^{-azwj}! Even if I^{-asws} were to pour the world upon the hypocrite with a pouring, he will not love me^{-asws}, and even if I^{-asws} were to strike with this sword of mine the nose of the Momin, he will still love me^{-asws}, and that is because I^{-asws} have heard Rasool-Allah^{-saww} saying: ‘O Ali^{-asws}! No one will love you^{-asws} except a Momin nor hate you^{-asws} except a hypocrite!’⁴⁷⁴

20- ما، الأماي للشيخ الطوسي المفيد عن المظفر بن محمد عن محمد بن أحمد بن أبي الثلج عن أبيه عن داود بن أبي رشيد عن عطاء بن مسلم عن الوليد بن بشير عن عمران بن ميم عن أبيه رحمه الله قال سمعت علياً أمير المؤمنين ع وهو يجود بنفسه يقول يا حسن فقال الحسن كبتك يا أبتاه فقال إنّ الله أخذ ميثاق أبيك على بغض كل منافق وفاسق وأخذ ميثاق كل منافق وفاسق على بغض أبيك.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Muzaffar Bin Muhammad, from Muhammad Bin Ahmad Bin Abu Al Salj, from his father, from Dawood Bin Abu Rusheyd, from Ata’a Bin Muslim, from Al Waleed Bin Bashar, from Imran Bin Meysam, from his father who said,

‘I heard Ali Amir Al-Momineen^{-asws} and he^{-asws} was finding his breath (difficulty in breathing) saying: ‘O Hassan^{-asws}!’ He^{-asws} said: ‘Here I^{-asws} am, O father^{-asws}!’ He^{-asws} said: ‘Allah^{-azwj} Took

⁴⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 17 c

⁴⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 18

⁴⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 19

a Covenant of your^{-asws} father^{-asws} upon the hatred of every hypocrite and mischief-maker, and Took a Covenant of every hypocrite and mischief-maker upon the hatred of your^{-asws} father^{-asws}” 475

21- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ص قَبْلَ أَنْ يُصَلِّيَ مَعَهُ أَحَدٌ مِنَ النَّاسِ ثَلَاثَ سِنِينَ فَكَانَ مِمَّا عَهَدَ إِلَيَّ أَنْ لَا يُبْغِضَنِي مُؤْمِنٌ وَلَا يُحِبَّنِي كَافِرٌ أَوْ مُنَافِقٌ وَاللَّهُ مَا كَذَبْتُ وَلَا كُذِّبْتُ وَلَا ضَلَلْتُ وَلَا ضَلَّ بِي وَلَا نَسِيتُ مِمَّا عَهَدَ إِلَيَّ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Abdul Rahman, from his father, from Jabir, from Abdullah Bin Yahya who said,

‘I heard Ali^{-asws} Bin Abu Talib^{-asws} saying: ‘I^{-asws} prayed Salat with Rasool-Allah^{-saww} before anyone from the people did, by three years. It was from what he^{-saww} had covenanted to me^{-asws} that no Momin would hate me^{-saww} nor would any Kafir or hypocrite love me^{-asws}. By Allah^{-azwj}! Neither did he^{-saww} lie, nor do I^{-asws} lie, nor had I^{-asws} been strayed, nor am I^{-asws} straying, nor have I^{-asws} forgotten from what he^{-saww} had covenanted to me^{-asws}” 476

22- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْجُعْفِيِّ عَنْ أَبِيهِ عَنْ زِيَادِ بْنِ حَيْثَمَةَ وَزُهَيْرِ بْنِ مُعَاوِيَةَ مَعًا عَنْ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَلِيٍّ ع قَالَ: إِنَّ فِيمَا عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ص أَنْ لَا يُحِبَّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضَكَ إِلَّا مُنَافِقٌ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Muhammad Bin Yahya Al Jufy, from his father, from Ziyad Bin Khaysama and Zuheyr Bin Muawiya, both together from Al Amsh, from Aday Bin Sabit, from Zirr Bin Hubeysh,

‘From Ali^{-asws} having said: ‘Among what Rasool-Allah^{-saww} had covenanted to me^{-asws}: ‘No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite” 477

23- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ تَرْيَيعٍ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ سَوَّارِ بْنِ مُصْعَبٍ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ عَنْ يَحْيَى بْنِ الْحَزَّارِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ زَعَمَ أَنَّهُ آمَنَ بِي وَبِمَا جِئْتُ بِهِ وَهُوَ يُبْغِضُ عَلِيًّا فَهُوَ كَاذِبٌ لَيْسَ بِمُؤْمِنٍ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Bazie, from Amro Bin Ibrahim, from -sawwar Bin Mus’ab, from Al Hakam Bin Uteyba, from Yahya Bin Al Khazzaz, from Abdullah Bin Masoud who said,

‘I heard Rasool-Allah^{-saww} saying: ‘One who claims that he believes in me^{-saww} and with whatever I^{-saww} have come with, and he hates Ali^{-asws}, so he is a liar. He isn’t a Momin” 478

24- ما، الأماالي للشيخ الطوسي الْعَضَائِرِيُّ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنِ الْبُقَاطِيِّ عَنْ يَحْيَى بْنِ زَكْرِيَّا عَنْ دَاوُدَ بْنِ كَثِيرٍ أَبِي خَالِدٍ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَجَلَّ لَوْ لَا أَنِّي أَسْتَحْيِي مِنْ عَبْدِ الْمُؤْمِنِ مَا تَرَكْتُ عَلَيْهِ حَرْقَةً يَتَوَارَى بِهَا وَإِذَا كَمَلْتُ لَهُ الْإِيمَانُ ابْتَلَيْتُهُ بِضَعْفٍ فِي قُوَّتِهِ وَفَلَّةٍ فِي رِزْقِهِ فَإِنْ هُوَ حَرَجَ [خَرَجَ] أَعَدْتُ عَلَيْهِ فَإِنْ صَبَرَ بَاهَيْتُ بِهِ مَلَائِكَتِي

475 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 20

476 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 21

477 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 22

478 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 23

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Gazairy, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al-Husayn Bin Ahmad Al Maliky, from Al Yaqteeni, from Yahya Bin Zakariya, from Dawood Bin Kaseere Abu Khalid Al Raqqy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "Had I^{-azwj} not been Embarrassed from My^{-azwj} Momin servant, I^{-azwj} would not leave a cloth upon him to cover with, and when I^{-azwj} Complete the Eman for him, I^{-azwj} Try him with weakness in his (physical) strength and scarcity in his sustenance. If he panics, I^{-azwj} Return it to him, and if he is patient, I^{-azwj} Boast to My^{-azwj} Angels about him.

أَلَا وَ قَدْ جَعَلْتُ عَلِيًّا عَلَمًا لِلنَّاسِ فَمَنْ تَبِعَهُ كَانَ هَادِيًا وَ مَنْ تَرَكَهُ كَانَ ضَالًّا لَا يُجِبُهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ.

Indeed! And I^{-azwj} had Made Ali^{-asws} to be a flag for the people. So, the one who follows him^{-asws} would be guided, and one who neglects him^{-asws} would stray. No one will love him^{-asws} except a Momin nor hate him^{-asws} except a hypocrite".⁴⁷⁹

25- ماء، الأماالي للشيخ الطوسي بإسناد أخيه دُعَيْلٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ عَزَّ وَ جَلَّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ قَالَ نَزَلَتْ فِيَّ وَ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ ذَلِكَ أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ شَفَّعَنِي رَبِّي وَ شَفَّعَكَ وَ كَسَانِي وَ كَسَاكَ يَا عَلِيُّ

(The book) 'Al Amaali' of the sheykh Al Tusi, by a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} regarding Words of the Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir!** [50:24]. He^{-saww} said: 'It was Revealed regarding me^{-saww} and regarding Ali^{-asws} Bin Abu Talib^{-asws}, and that is because when it will be the Day of Qiyamah, my^{-saww} Lord^{-azwj} will Intercede for me^{-saww} and Intercede for you^{-asws}, and Clothe me^{-saww} and Clothe you^{-asws}, O Ali^{-asws}!

ثُمَّ قَالَ لِي وَ لَكَ يَا عَلِيُّ أَلْقِيَا فِي جَهَنَّمَ كُلٌّ مِنْ أُبْغَضَكُمَا وَ أَدْخِلَا فِي الْجَنَّةِ كُلٌّ مِنْ أَحَبَّكُمَا فَإِنَّ ذَلِكَ هُوَ الْمُؤْمِنُ.

Then He^{-azwj} would Say to me^{-saww} and to you^{-asws}, O Ali^{-asws}: "**Both (of you), throw into Hell** [50:24] every one hating you^{-asws} two, and enter into the Paradise everyone who loves you^{-asws} both, for that one, he is the Momin".⁴⁸⁰

26- ماء، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَرِيعٍ عَنْ إِسْمَاعِيلَ بْنِ أَنَانَ عَنْ صَبَّاحِ بْنِ يَحْيَى عَنْ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَلِيٍّ ع قَالَ: إِنَّ ابْنِي فَاطِمَةَ يَشْتَرِكُ فِي حَبِمِهِ [حَبِيمَا] الْبَرُّ وَ الْفَاجِرُ وَ إِنِّي كُتِبَ لِي أَنْ يُجَبِّي كُلُّ مُؤْمِنٍ وَ يُبْغِضَنِي كُلُّ مُنَافِقٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Bazie, from Ismail Bin Aban, from Sabbah Bin Yahya, from Jabir, from Abdullah Bin Yahya,

'From Ali^{-asws} having said: 'The two sons^{-asws} of (Syeda) Fatima^{-asws} (Al-Hassan^{-asws} and Al-Husayn^{-asws}), the righteous and the immoral participate in loving them^{-asws}, and it has been Decreed for me^{-saww} that every Momin would love me^{-asws} and every hypocrite would hate me^{-asws}".⁴⁸¹

⁴⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 24

⁴⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 25

⁴⁸¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 26

27- سن، المحاسن أبي عن يونس بن عبد الرحمن أو غيره عن رباح بن أبي نصر قال سمعت أبا عبد الله ع يقول إن رسول الله ص كان جالساً في مأى من أصحابه إذ قام فزعاً فاستقبل جنازة على أربعة رجال من الحبش فقال ضعه ثم كشف عن وجهه فقال أئكم يعرف هذا

(The book) 'Al Mahaasin' – My father, from Yunus Bin Abdul Rahman or someone else, from Ziyah Bin Abu Nasr who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} was seated in an assembly of his^{-saww} companions when he^{-saww} stood up alarmed, and there was a funeral bier coming carried by four men from the Ethiopians. He^{-saww} said: 'Place him down!' Then he^{-saww} uncovered from his face and said: 'Which one of you recognises this one?'

فقال علي بن أبي طالب ع أنا يا رسول الله هذا عبد بني رباح ما استقبلني قط إلا قال و الله أنا أحبك

Ali^{-asws} Bin Abu Talib^{-asws} said: 'I^{-asws} do, O Rasool-Allah^{-saww}! This is a slave of the clan of Riyah. He did not meet me^{-asws} at all except he had said, 'By Allah^{-azwj}! I love you^{-asws}!'

قال قال رسول الله ص فاشهد ما يحبك إلا مؤمن ولا يبغضك إلا كافر وإنه قد شيعه سبعون ألف قبيل من الملائكة كل قبيل على سبعين ألف قبيل

He (the narrator) said, 'Rasool-Allah^{-saww} said: 'Be witness! No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a Kafir, and he is being escorted by seventy thousand types of Angels, each type being upon seventy thousand types'.

قال ثم أطلقه من جريدته وغسله وكفنه وصلى عليه و قال إن الملائكة تضايق به الطريق وإنما فعل به هذا لحبه إياك يا علي.

He (the narrator) said, 'Then he^{-saww} removed his clothes, and washed him, and shrouded him, and prayed Salat upon him, and said: 'The street is too narrow with the Angels, and rather this is being done with him due to his loving you^{-asws}, O Ali^{-asws}!''⁴⁸²

28- سن، المحاسن أبي عمن حدته عن جابر قال قال أبو جعفر ع قال رسول الله ص ما من مؤمن إلا وقد خلص ودي إلى قلبه و ما خلص ودي إلى قلب أحد إلا وقد خلص ودي علي إلى قلبه كذب يا علي من زعم أنه يحبني و يبغضك

(The book) 'Al Mahasin' – My father, from the one narrating it, from Jabir who said,

'Abu Ja'far^{-asws} said: 'Rasool-Allah^{-saww} said: 'There is no Momin except and my^{-saww} cordiality is sincere in his heart, and my^{-saww} cordiality will not be sincere in the heart of anyone except and the cordiality of Ali^{-asws} is sincere to his heart. He has lied, O Ali^{-asws}, one who claim that he loves me^{-saww} and hates you^{-asws}'.

قال فقال رجلان من المنافقين لقد فتن رسول الله بهذا العلام فأنزل الله تبارك و تعالى فستبصر و تبصرون بأئكم الممنون و دوا لو ندهن فيدهنون و لا تطغ كل خالف مهين قال نزلت فيهما إلى آخر الآية.

He (Abu Ja'far^{-asws}) said: 'Two men from the hypocrites said, 'Rasool-Allah^{-saww} has been bewitched by this boy!' So, Allah^{-azwj} Blessed and Exalted Revealed: **So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6] They wish that**

⁴⁸² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 27

you should be pliant so they (too) would be pliant [68:9] And do not heed a despicable oath-monger [68:10]. He^{-asws} said: ‘It was Revealed regarding them both, up to the last Verse’.⁴⁸³

29- سن، المحاسن ابن فضال عن أبي جميلة عن جابر بن يزيد عن عبد الله بن يحيى قال سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ ابْنِي فَاطِمَةَ اشْتَرَكَ فِي حُبِّهِمَا الْبِرُّ وَالْفَاجِرُ وَإِنَّهُ كُتِبَ لِي أَنْ لَا يُحِبَّنِي كَافِرٌ وَلَا يُبْغِضَنِي مُؤْمِنٌ وَقَدْ خَابَ مَنْ افْتَرَى.

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Abu Jameela, from Jabir Bin Yazeed, from Abdullah Bin Yahya who said,

‘I heard Amir Al-Momineen^{-asws} saying: ‘The two sons^{-asws} of (Syeda) Fatima^{-asws}, the righteous and the immoral participate in loving them^{-asws}, and it has been Decreed for me^{-asws} that a Kafir will not love me^{-asws} nor will a Momin hate me^{-asws} **and the one who fabricates would be disappointed’ [20:61]**’.⁴⁸⁴

30- شاء، الإرشاد مُحَمَّدُ بْنُ عُمَرَ الْجُعَافِيُّ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الدِّهْقَانِ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنِ الْأَعْمَشِ عَنْ عَبْدِ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع عَلَى الْمِنْبَرِ فَسَمِعْتُهُ يَقُولُ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدَ النَّبِيِّ إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ شَقِيٌّ.

(The book) ‘Al Irshad’ – Muhammad Bin Umar Al Jiany, from Muhammad Bin Sahl, from Ahmad Bin Umar Al Dihqan, from Muhammad Bin Kaseer, from Ismail Bin Muslim, from Al Amsh, from Aday Bin Sabit, from Zirr Bin Hubeysht who said,

‘I saw Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} upon the pulpit and I heard him^{-asws} saying: ‘By the One^{-azwj} Who Split the seed and Formed the person! It is a pact of the Prophet^{-saww} to me^{-asws}: ‘No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a wretched hypocrite’.⁴⁸⁵

31- شاء، الإرشاد مُحَمَّدُ بْنُ عِمْرَانَ الْمُرْزُبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيِّ عَنْ عُبيدِ اللَّهِ بْنِ عُمَرَ الْقَوَارِيرِيِّ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنِ النَّضْرِ بْنِ حُمَيْدٍ عَنْ أَبِي الْجَارُودِ عَنِ الْحَارِثِ الْأُمْدَائِيِّ قَالَ: رَأَيْتُ عَلِيًّا ع وَ قَدْ جَاءَ ذَاتَ يَوْمٍ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ قَضَاءُ قَضَاءِ اللَّهِ تَعَالَى عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ أَنَّهُ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ وَقَدْ خَابَ مَنْ افْتَرَى.

(The book) ‘Al Irshad’ – Muhammad Bin Imran Al Murzabani, from Abdullah Bin Muhammad Bin Abdul Aziz Al Baghaway, from Ubeydullah Bin Umar Al Qawariry, from Ja’far Bin Suleyman, from Al Nazr Bin Humejd, from Abu Al Jaroud, from Al Haris Al Hamdany who said,

‘I saw Ali^{-asws}, and he^{-asws} had come one day and ascended the pulpit. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘It is a Decree Allah^{-azwj} the Exalted has Decreed upon the tongue of the Ummi Prophet^{-saww} that no one will love me^{-asws} except a Momin, nor hate me^{-asws} except a hypocrite **and the one who fabricates would be disappointed’ [20:61]**’.⁴⁸⁶

⁴⁸³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 28

⁴⁸⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 29

⁴⁸⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 30

⁴⁸⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 31

32- شاء، الإرشاد مُحَمَّدُ بْنُ الْمُطَفَّرِ الْبَزَّازُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى الْبَرْهَرِيِّ عَنْ خَلْفِ بْنِ سَالِمٍ عَنْ وَكِيعٍ عَنِ الْأَعْمَشِيِّ عَنْ عَبْدِ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: عَهْدَ إِلَيَّ النَّبِيِّ ص أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

(The book) 'Al Irshad' – Muhammad Bin Al Muzaffar Al Bazzaz, from Muhammad Bin Yahya, from Muhammad Bin Musa Al Barbary, from Khalaf Bin Salim, from Wakie, from Al Amsh, from Aday Bin Sabit, from Zirr Bin Hubeysh,

'From Amir Al-Momineen^{-asws} having said: 'The Prophet^{-saww} covenanted to me^{-asws}: 'No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite''.⁴⁸⁷

33- قب، المناقب لابن شهر آشوب قَوْلُهُ تَعَالَى وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً فِي أَمِيرِ الْمُؤْمِنِينَ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Words of the Exalted: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]** – regarding Amir Al-Momineen^{-asws}'.⁴⁸⁸

تفسير [تفسير] التَّعْلِيْقِ وَ السُّلَيْبِيِّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ مَنْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ حَسَنَةً نَرِدْ لَهُ فِيهَا حُسْنًا قَالَ الْمُؤَدَّةُ لِأَلِ مُحَمَّدٍ ع.

Tafseer Al Sa'alby, and Al Sa'alby, from Abu Malik, from Ibn Abbas,

'Regarding His^{-azwj} Words: **And one who earns good, We will Increase the good for him therein [42:23]**, he said, 'The cordiality is for Progeny^{-asws} of Muhammad^{-saww}'.⁴⁸⁹

الحَسَنُ بْنُ عَلِيٍّ ع قَالَ: الْحُسْنَةُ حُبُّ أَهْلِ الْبَيْتِ ع.

Al-Hassan^{-asws} Bin Ali^{-asws} said: 'The good deed (earned) is the love of People^{-asws} of the Household''.⁴⁹⁰

أَبُو تُرَابٍ فِي الْحَدَائِقِ وَ الْخَوَارِزْمِيُّ فِي الْأَرْبَعِينَ بِإِسْنَادِهِمَا عَنْ أَنَسٍ وَ الدَّيْلَمِيُّ فِي الْفَرْدَوْسِ عَنْ مُعَاذٍ وَ جَمَاعَةٍ عَنِ ابْنِ عُمَرَ قَالَ النَّبِيُّ ص حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَسَنَةٌ لَا تَضُرُّ مَعَهَا سَيِّئَةٌ وَ بُغْضُهُ سَيِّئَةٌ لَا تَنْفَعُ مَعَهَا حَسَنَةٌ.

Abu Turab in (the book) 'Al Hadaiq', and Al Khuwarizmi in (the book) 'Al Arbaeen', by their chains, from Anas (well-known fabricator), and Al Daylami in (the book) 'Al Firdows', from Muaz, and a group, from Ibn Umar,

'The Prophet^{-saww} said: 'Love of Ali^{-asws} Bin Abu Talib^{-asws} is such a good deed, no evil deed harms being with it, and hating him^{-asws} is such an evil deed that no good deed benefits while being with it''.⁴⁹¹

⁴⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 32

⁴⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 33 a

⁴⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 33 b

⁴⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 33 c

⁴⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 33 d

كِتَابُ ابْنِ مَرْذَوَيْهِ بِالْإِسْنَادِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص قَالَ: يَا عَلِيُّ لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ مِثْلَ مَا قَامَ نُوحٌ فِي قَوْمِهِ وَكَانَ لَهُ مِثْلُ جَبَلٍ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ وَ مَدَّ فِي عُمُرِهِ حَتَّى حَجَّ أَلْفَ عَامٍ عَلَى قَدَمَيْهِ ثُمَّ قُتِلَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ مَظْلُومًا ثُمَّ لَمْ يُوَالِكَ يَا عَلِيُّ لَمْ يَشَمَّ رَائِحَةَ الْجَنَّةِ وَ لَمْ يَدْخُلْهَا.

The book of Ibn Mardawayh, by the chain, from Zayd Bin Ali, from his father, from his grandfather,

‘From the Prophet^{-saww} having said: ‘O Ali^{-asws}! Even if a servant were to worship Allah^{-azwj} like what Noah^{as} had stayed among his^{as} people, and he had gold for him like mount Ohad and he spends it in the Way of Allah^{-azwj}, and an extension in his age until he performs Hajj for a thousand years upon his feet, then is killed unjustly between Al-Safa and Al-Marwa, then does not have your^{-asws} Wilayah, O Ali^{-asws}, he will not even smell the aroma of Paradise and will not enter it’.⁴⁹²

34- قب، المناقب لابن شهر آشوب في تاريخ النسائي و شرف المصطفى و اللفظ له قال النبي ص لو أن عبداً عبد الله تعالى بين الركن و المقام ألف عام ثم ألف عام ثم ألف عام و لم يكن حينئذ أهل البيت لأكتبه الله على منخره في النار.

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, in the history by Al Nasaie, and ‘Sharaf Al Mustafa^{-saww}’, and the wordings are his,

‘The Prophet^{-saww} said: ‘Even if a servant were to worship Allah^{-azwj} the Exalted between the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim^{as}) for a thousand years, then a thousand years, then a thousand years, and does not happen to love us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} would Fling him upon his nostrils into the Fire’.⁴⁹³

حَنَانُ بْنُ سَدِيرٍ عَنِ الْبَاقِرِ ع قَالَ: مَا ثَبَتَ اللَّهُ حُبَّ عَلِيٍّ فِي قَلْبِ أَحَدٍ فَرَلْتُ لَهُ قَدَمٌ إِلَّا ثَبَّتَهَا اللَّهُ وَ ثَبَّتَ لَهُ قَدَمٌ أُخْرَى.

Hanan Bin Sadeyr,

‘From Al-Baqir^{-asws} having said: ‘Allah^{-azwj} does not Affirm the love of Ali^{-asws} in the heart of anyone, so a foot of his slips, except Allah^{-azwj} Affirms the other foot for him’.⁴⁹⁴

الْفِرْدَوْسُ وَ الرِّسَالَةُ الْقَوَامِيَّةُ أَبُو صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُّ عَلِيٍّ بِنِ أَبِي طَالِبٍ يَأْكُلُ الدُّنُوبَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

(The books) ‘Al Firdows’, and ‘Al Risalat Al Qawamiya’ – Abu Salih, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Love of Ali^{-asws} Bin Abu Talib^{-asws} consumes the sins like the fire consumes the firewood’.⁴⁹⁵

كِتَابُ خَطِيبِ الْخَوَارِزْمِيِّ وَ شَيْرَوَيْهِ الدَّيْلَمِيِّ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ النَّبِيُّ ص جَاءَنِي جَبْرِئِيلُ ع مِنْ عِنْدِ اللَّهِ بِوَرَقَةٍ آسٍ خَضِرَاءَ مَكْتُوبٌ فِيهَا بَيَاضٌ إِنِّي افْتَرَضْتُ حُبَّ عَلِيٍّ بِنِ أَبِي طَالِبٍ عَلَى خَلْقِي فَبَلَغَ ذَلِكَ عَنِّي.

⁴⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 33 e

⁴⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 a

⁴⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 b

⁴⁹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 c

The book of Khateeb Al Khawarizmi and Sheyrawiya Al Daylami – Jabir Bin Abdullah,

‘The Prophet^{-saww} said: ‘Jibraeel^{as} came to me^{-saww} from the Presence of Allah^{-azwj} with a green myrtle leaf. There was written in it in white: “I^{-azwj} have Obligated the love of Ali^{-asws} Bin Abu Talib^{-asws} upon My^{-azwj} creatures, so deliver than on My^{-azwj} behalf!”’⁴⁹⁶

مُعْجَمُ الطَّبْرَانِيِّ بِإِسْنَادِهِ إِلَى فَاطِمَةَ ع قَالَتْ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى نَاهَى بِكُمْ وَ عَفَرَ لَكُمْ عَامَّةً وَ لِعَلِيٍّ خَاصَّةً وَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرَ هَائِبٍ لِقَوْمِي وَ لَا مُحَابٍ لِقَرَابَتِي هَذَا جِبْرِيلُ يُخْبِرُنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ وَ أَنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ مَنْ أَبْغَضَ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ.

Mu’jam Al Tabrani, by his chain to,

‘Fatima^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Boasts with you all and Forgives for you all in general and for Ali^{-asws} in particular, and I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} to you, neither frightened of my^{-saww} people nor prejudicial towards my^{-saww} relatives. This is Jibraeel^{as} informing me^{-saww} that the fortunate of all fortunate is the one loving Ali^{-asws} during his^{-asws} lifetime and after his^{-asws} expiry, and that the wretched of all wretches is one hating Ali^{-asws} during his^{-asws} lifetime and after his^{-asws} expiry”.

حَدَّثَنِي عَنْ ابْنِ الْيَمَانِ عَنِ النَّبِيِّ ص فِي خَبَرٍ أَنَّ اللَّهَ فَرَضَ عَلَى الْخَلْقِ خَمْسَةً فَأَخَذُوا أَرْبَعَةً وَ تَرَكُوا وَاحِدًا فَسُئِلَ عَنْ ذَلِكَ قَالَ الصَّلَاةُ وَ الزَّكَاةُ وَ الصَّوْمُ وَ الْحَجُّ قَالُوا فَمَا الْوَاحِدُ الَّذِي تَرَكُوا

Huzeyfa Bin Al Yamani,

‘From the Prophet^{-saww} in a Hadeeth: ‘Allah^{-azwj} has Obligated five upon the creatures. They took four and neglected one’. He^{-saww} was asked about that. He^{-saww} said: ‘The Salat, and the Zakat, and the Fasting, and the Hajj’.

قَالَ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالُوا هِيَ وَاجِبَةٌ مِنَ اللَّهِ قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا الْآيَاتِ.

They said, ‘So, what is the one which they have neglected?’ He^{-saww} said: ‘Wilayah of Ali^{-asws} Bin Abu Talib’. They said, ‘It is an Obligation from Allah^{-azwj}?’ He^{-saww} said: ‘Yes. Allah^{-azwj} the Exalted Said: **So who is more unjust than the one who fabricates a lie upon Allah [7:37] – the Verse**’.⁴⁹⁷

رَوْضَةُ الْوَاعِظِينَ فِي خَبَرٍ أَنَّ النَّبِيَّ ص قَالَ يَوْمًا لِأَصْحَابِهِ أَيُّكُمْ يَصُومُ الدَّهْرَ وَ يُحْيِي اللَّيْلَ وَ يُحْتِمُ الْقُرْآنَ فَقَالَ سَلْمَانُ أَنَا يَا رَسُولَ اللَّهِ

(The book) ‘Rowzat Al Waizeen’ – In a Hadeeth,

‘The Prophet^{-saww} said to his^{-saww} companions one day: ‘Which one of you Fasts all the time, and revives the night (praying Salat), and completes the Quran?’ Salman^{ra} said, ‘I^{ra} do, O Rasool-Allah^{-saww}!’

⁴⁹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 34 d

⁴⁹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 34 e

قَالَ فَغَضِبَ بَعْضُهُمْ وَ قَالَ إِنَّ سَلْمَانَ رَجُلًا مِّنَ الْفُرْسِ يُرِيدُ أَنْ يَفْتَحِرَ عَلَيْنَا مَعَاشِرَ قُرَيْشٍ وَ هُوَ يَكْذِبُ فِي جَمِيعِ ذَلِكَ

He (the narrator) said, 'One of them was angered and said, 'Salman^{ra} is a man from Persia intending to pride upon us community of Quraysh, and he^{-asws} is lying in entirety of that!'

فَقَالَ النَّبِيُّ ص مَهْ يَا فَلَانُ أَتَى لَكَ بِمَثَلِ لُقْمَانَ الْحَكِيمِ سَلَهُ فَإِنَّهُ يُبَيِّنُكَ فَقَالَ رَأَيْتُكَ فِي أَكْثَرِ أَيَّامِكَ تَأْكُلُ وَ أَكْثَرِ لَيْلِكَ نَائِمًا وَ أَكْثَرِ أَيَّامِكَ صَامِتًا

The Prophet^{-saww} said: 'Shh, O so and so! Where is for you the like of Luqman^{as} the wise? Ask him^{ra}, he^{ra} will inform you'. He said, 'I have seen you^{ra} eating in most of your^{ra} days, and sleeping most of your^{ra} night, and being silent most of your^{ra} days'.

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيَّ أَصُومُ الثَّلَاثَةَ فِي الشَّهْرِ وَ قَالَ اللَّهُ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَانِهَا وَ أَوْصِلُ رَجَبَ وَ شَعْبَانَ بِشَهْرِ رَمَضَانَ وَ ذَلِكَ صَوْمُ الدَّهْرِ وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَن بَاتَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْبَبَ اللَّيْلَ وَ أَنَا أُبَيِّثُ عَلَى طَهْرٍ

He^{ra} said: 'It isn't where you are going (with it). I^{ra} am Fasting the three during the month, and Allah^{-azwj} has Said: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, and I^{ra} connect Rajab and Shaban with the Month of Ramazan, and that is Fasting all the time, and I^{ra} have heard Rasool-Allah^{-saww} saying: 'One who spends the night upon cleanliness it is as if he revives the night, and I^{ra} tend to be upon cleanliness.

وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ يَا أَبَا الْحَسَنِ مِثْلُكَ فِي أَقْبَى مِثْلٍ قُلْ هُوَ اللَّهُ أَحَدٌ فَمَنْ قَرَأَهَا مَرَّةً فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثِي الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ فَقَدْ خَتَمَ الْقُرْآنَ كُلَّهُ

And I^{ra} have heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'O Abu Al-Hassan^{-asws}! Your^{-asws} example in my^{-saww} community is an example of **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed). The one who recites it once, so he has recited a third of the Quran, and one reciting it twice has recited two-thirds of the Quran, and one reciting it three times has completed the Quran, all of it.

فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ فَقَدْ كَمَلَ لَهُ ثُلُثَا الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ وَ نَصَرَكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

The one who loves you by his tongue, a third of the Eman would have been perfected for him, and one loving you by his tongue and his heart, two-thirds of the Eman is perfected for him, and one loving you^{-asws} by his tongue, and his heart, and helps you by his hand, so he has perfected the Eman.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا يَا عَلِيُّ لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَمَا عَذِبَ أَحَدٌ بِالنَّارِ وَ أَنَا أَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ فَقَامَ كَأَنَّهُ أُلْقِمَ حَجْرًا.

By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! If the inhabitants of the earth were to love you like the inhabitants of the sky, no one would be Punished with the

Fire'. And I^{ra} recite **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) three times every day'. He (the man) stood up as if he had swallowed a stone".⁴⁹⁸

وَقَالَ ابْنُ عَبَّاسٍ كَانَ يَهُودِيٌّ يُحِبُّ عَلِيًّا حُبًّا شَدِيداً فَمَاتَ وَلَمْ يُسْلِمِ قَالَ ابْنُ عَبَّاسٍ فَيَقُولُ الْجُبَّارُ تَبَارَكَ وَتَعَالَى أَمَّا جَنَّتِي فَلَيْسَ لَهُ فِيهَا نَصِيبٌ وَلَكِنْ يَا نَارُ لَا تُحْيِيهِ أَتَى لَا تُزْعِجِيهِ.

And Ibn Abbas said, 'A Jew used to love Ali^{-asws} with intense love. He died and had not become a Muslim'. Ibn Abbas said, 'The Subduer Blessed and Exalted Said: "As for My^{-azwj} Paradise, there isn't any share for him in it, but O Fire, do not threaten him!" – i.e. do not bother him".⁴⁹⁹ (How can Ibn Abbas quote Allah^{-azwj} I shall never know)

فَضَائِلُ أَحْمَدَ وَفِرْدَوْسُ الدَّيْلَمِيِّ قَالَ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرَاءَةٌ مِنَ النَّارِ وَأَنْشَدَ

حُبُّ عَلِيٍّ جَنَّةٌ لِلْوَرَى
لَوْ أَنَّ ذِمَّتِي نَوَى حُبُّهُ
اخْطُطُّ بِهِ يَا رَبِّ أَوْزَارِي
حُصِّنَ فِي النَّارِ مِنَ النَّارِ.

(The books) 'Fazaail' of Ahmad, and 'Firdows' of Al Daylami' – Umar Bin Al-Khattab said,

'The Prophet^{-saww} said: 'Love of Ali^{-asws} is a freedom pass from the Fire!' And he prosed: 'Love of Ali^{-asws} is a shield for the piety, surrounding my burdens with it, O Lord^{-azwj}. If a Zimmi (A Jew or Christian under Muslim responsibility) were to intend his^{-asws} love, he would be fortified in the Fire, from the Fire".⁵⁰⁰

وَفِي فِرْدَوْسِ الدَّيْلَمِيِّ قَالَ أَبُو صَالِحٍ لَمَّا حَضَرَتْ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ الْوَفَاةُ قَالَ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And in (the book) 'Firdows' of Al-Daylami – Abu Salih said, 'When the death presented to Abdullah Bin Abbas he said, 'O Allah^{-azwj}! I draw closer to you with the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}".⁵⁰¹

حَلِيَّةُ الْأَوْلِيَاءِ قَالَ يَحْيَى بْنُ كَثِيرٍ الضَّرِيرُ رَأَيْتُ زُبَيْدَ بْنَ الْحَارِثِ النَّامِي فِي النَّوْمِ فَقُلْتُ لَهُ إِلَى مَا صِرْتَ يَا أَبَا عَبْدِ الرَّحْمَنِ قَالَ إِلَى رَحْمَةِ اللَّهِ قُلْتُ فَأَيُّ الْعَمَلِ وَجَدْتَ أَفْضَلَ قَالَ الصَّلَاةُ وَحُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Hilyat Al Awliya' – Yahya Bin Kaseer Al Zareer said,

'I saw Zubeyd Bin Al-Haris Al-Namy in the dream. I said to him, 'What have you come to, O Abu Abdul Rahman?' He said, 'To the Mercy of Allah^{-azwj}'. I said, 'So which deed did you find to be the most superior?' He said, 'The Salat and love of Ali^{-asws} Bin Abu Talib^{-asws}".⁵⁰²

⁴⁹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 f

⁴⁹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 g

⁵⁰⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 h

⁵⁰¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 i

⁵⁰² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 j

وَنَزَلَ جِبْرِائِلُ عَلَى النَّبِيِّ ص وَ قَالَ: يَا مُحَمَّدُ اللَّهُ الْعَلِيُّ الْأَعْلَى يُقْرَأُ عَلَيْكَ السَّلَامُ وَ قَالَ مُحَمَّدٌ نَبِيٌّ رَحِمَنِي وَ عَلَيَّ مُقِيمٌ حُجَّتِي لَا أُعَذِّبُ مَنْ وَاوَاهُ وَ إِنِّ عَصَانِي وَ لَا أَرْحَمُ مَنْ عَادَاهُ وَ إِنِّ أَطَاعَنِي.

And Jibraeel^{as} descended unto the Prophet^{-saww} and said: ‘O Muhammad^{-saww}! The most Exalted Conveys the Greeting to you^{-asws} and Says: “Muhammad^{-saww} is My^{-azwj} Prophet^{-saww} of My^{-azwj} Mercy, and Ali^{-asws} is establisher of My^{-azwj} Arguments. I^{-azwj} will not Punish the one befriending him^{-asws} and even if he disobeys Me^{-azwj}, not will I^{-azwj} have Mercy on the one being inimical to him^{-asws} and even if he obeys Me^{-azwj}’⁵⁰³

حَلِيَّةُ الْأَوْلِيَاءِ وَ فَضَائِلُ أَحْمَدَ وَ حَصَائِصُ النَّطَنِزِيِّ رَوَى زَيْدُ بْنُ أَرْقَمَ عَنِ النَّبِيِّ ص قَالَ: مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَسْكُنَ جَنَّةَ الْخُلْدِ الَّتِي وَعَدَنِي رَبِّي عَزَّ وَ جَلَّ عَرَسَ فُضْبَانَهَا بِيَدِهِ فَلْيَتَوَلَّ عَلَيَّ بْنَ أَبِي طَالِبٍ ع فَإِنَّهُ لَمْ يُخْرِجْكُمْ مِنْ هُدًى وَ لَنْ يُدْخِلَكُمْ فِي ضَلَالَةٍ.

(The books) ‘Hilyat Al Awliya’, and ‘Fazaail’ of Ahmad, and ‘Khasaais’ of Al Natanzy – It is reported by Zayd Bin Arqam,

‘From the Prophet^{-saww} having said: ‘One who loves to live my^{-saww} life, and die my^{-saww} passing away, and settle in the eternal Paradise which my^{-saww} Lord^{-azwj} Mighty and Majestic Planted its branches by His^{-azwj} Hand, then let him befriend Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} will not exit you from guidance and will never enter you into straying’⁵⁰⁴.

وَ فِي رِوَايَةِ ابْنِ عَبَّاسٍ وَ أَبِي هُرَيْرَةَ مِنْ سَرِّهِ أَنَّ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلُ جَنَّةَ عَدْنٍ مَنَزِلِي مِنْهَا عَرَسُهُ رَبِّي ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلَيَّ بْنَ أَبِي طَالِبٍ وَلِيًّا ثُمَّ الْأَوْصِيَاءَ مِنْ وَلَدِهِ فَإِنَّهُمْ عَثَرَتِي خَلِفُوا مِنْ طِبْتِي الْحَبَرِ.

And in a report of Ibn Abbas and Abu Hureyra –

‘One whom it cheers that he lives my^{-saww} life, and die my^{-saww} passing away, and enter the Garden of Eden, my^{-saww} house being from it Planted by my^{-saww} Lord^{-azwj}, then Said to it: “Be!”, so it came into being, then let him befriend Ali^{-asws} Bin Abu Talib^{-asws} as a friend, then the successor^{-asws} from his^{-asws} sons^{-asws}, for they^{-asws} are my^{-saww} family^{-asws}, having been Created from my^{-saww} essence’ – the Hadeeth’⁵⁰⁵.

وَ قَالَ عَبْدُ اللَّهِ بْنُ مُوسَى تَشَاجَرَ رَجُلَانِ فِي الْإِمَامَةِ فَتَرَاضَيَا بِشَرِيكَ بْنِ عَبْدِ اللَّهِ فَجَاءَا إِلَيْهِ فَقَالَ شَرِيكَ حَدَّثَنِي الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ سَلَمَةَ عَنْ حَدِيثَةٍ بَنِ الْيَمَانِ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ عَلِيًّا قَضِيْبًا مِنَ الْجَنَّةِ فَمَنْ تَمَسَّكَ بِهِ كَانَ مِنْ أَهْلِ الْجَنَّةِ

And Abdullah Bin Musa said,

‘Two men quarrelled regarding the Imamate, and they agreed with Shareek Bin Abdullah (as judge), so they came to him. Shareek said, ‘It is narrated to me by Al-Amsh, from Shaqeeq, from Salama, from Huzeyfa Bin Al-Yamani who said, ‘The Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Created Ali^{-asws} to be a pole from the Paradise. So, the one who adheres with him would be from the inhabitants of Paradise’.

⁵⁰³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 34 k

⁵⁰⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 34 l

⁵⁰⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 34 m

فَاسْتَعْظَمَ ذَلِكَ الرَّجُلُ وَقَالَ هَذَا حَدِيثٌ مَا سَمِعْنَاهُ نَأْنِي ابْنُ دَرَّاجٍ فَأَتَيْنَاهُ فَأَخْبَرَاهُ بِقِصَّتَيْهِمَا فَقَالَ أَ تَعْجَبَانِ مِنْ هَذَا حَدَّثَنِي الْأَعْمَشُ عَنْ أَبِي هَارُونَ الْعُبَيْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ خَلَقَ قُضِييًّا مِنْ نُورٍ فَعَلَّقَهُ بِطُنَانِ عَرْشِهِ لَا يَنَالُهُ إِلَّا عَلِيٌّ وَمَنْ تَوَلَّاهُ مِنْ شِيعَتِهِ

That was grievous to the man and he said, 'This is a Hadeeth we have not heard. We shall go to Ibn Darraj. They came to him and informed him with their stories. He said, 'Are you both astounded from this? It is narrated to me by Al-Amsh, from Abu Haroun Al-Abdy, from Abu Saeed Al-Khudri who said, 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created a pole of light and Suspended it in the interior of His^{-azwj} Throne. No one can take it except Ali^{-asws} and the ones from his^{-asws} Shias befriending him^{-asws}'.

فَقَالَ الرَّجُلُ هَذِهِ أُخْتُ تِلْكَ تَمْضِي إِلَى وَكِيعٍ فَمَضَى إِلَيْهِ فَأَخْبَرَاهُ بِالْقِصَّةِ فَقَالَ وَكِيعٌ أَ تَعْجَبَانِ مِنْ هَذَا حَدَّثَنِي الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَرْكَانَ الْعَرْشِ لَا يَنَالُهَا أَحَدٌ إِلَّا عَلِيٌّ وَمَنْ تَوَلَّاهُ مِنْ شِيعَتِهِ قَالَ فَأَعْتَرَفَ الرَّجُلُ بِوَلَايَةِ عَلِيٍّ ع.

The man said, 'This is a sister of that! We shall go to Wakie'. They went to him and informed him the story. Wakie said, 'Are you two astounded from this? It is narrated to me by Al-Amsh, from Abu Salih, from Abu Saeed Al-Khudri who said, 'Rasool-Allah^{-saww} said: 'The elements of the Throne, no one can take these except Ali^{-asws} and the ones from his^{-asws} Shias befriending him^{-asws}'. The man acknowledged with the Wilayah of Ali^{-asws}' 506

ابْنُ بَطَّةٍ فِي الْإِبَانَةِ وَالْحُطَيْبُ فِي الْأَرْبَعِينَ بِإِسْنَادِهِمَا عَنِ السُّدِّيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى وَ عَنْ زَيْدِ بْنِ أَرْقَمٍ وَ بِإِسْنَادَيْهِمَا عَنْ شَرِيكِ عَنِ الْأَعْمَشِ عَنْ حَبِيبِ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ وَ الثَّعْلَبِيِّ فِي رِبْعِ الْمَدْكُورِينَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ وَ اللَّفْظُ لَزَيْدٍ قَالَ النَّبِيُّ ص مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْقُضِييِّ الْأَحْمَرِ الَّذِي عَرَسَهُ اللَّهُ فِي جَنَّةِ عَدْنٍ يَمِينِهِ فَلْيَتَمَسَّكَ بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Ibn Battah in (the book) 'Al Ibanah', and Al Khateeb in 'Al Arbaeen', by their chain from Al Sudy, from Abdul Rahman Bin Abu Layli, and from Zayd Bin Arqam, and by their chains from Shareek, from Al Mash, from Habeeb Bin Sabit, from Zayd Bin Arqam, and Al Sa'alby in (Al Rabie Al Mazkureyn', by his chain from Abu Hureyra, and the wordings are of Zayd,

'The Prophet^{-saww} said: 'One who loves to adhere with the red people which Allah^{-azwj} has Installed in the Garden of Eden, then let him adhere with the love of Ali^{-asws} Bin Abu Talib^{-asws}' 507

35- قب، المناقب لابن شهر آشوب ابن عُدَّة وَ ابْنُ جَرِيرٍ بِالْإِسْنَادِ عَنِ الْخُدْرِيِّ وَ جَابِرِ الْأَنْصَارِيِّ وَ جَمَاعَةٍ مِنَ الْمُفَسِّرِينَ فِي قَوْلِهِ تَعَالَى وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ يُعْظِمُهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Uqdah, and Ibn Jareer, by the chain from Al Khudri, and Jabir Al Ansari, and a group of interpreters,

'Regarding Words of the Exalted: **and you can (already) recognise them by their tone of speech, [47:30]** – due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}' 508

506 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 n

507 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 34 o

508 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 35 a

قَالَ الرَّبِيعُ بْنُ سُلَيْمَانَ كُنْتُ بِالْكُوفَةِ فَمَرَرْتُ بِمَجْنُونٍ فَقَرَأْتُ عَلَيْهِ آيَةَ اللَّهِ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ قَالَ مَا عَلَى اللَّهِ يَفْتَرِي وَ لَكِنْ يُبْغِضُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

Al Rabie Bin Suleyman said,

‘I was at Al-Kufa and I passed by a madman. I recited to him: **‘Did Allah Permit for you, or are you fabricating upon Allah?’ [10:59]**. He said, ‘They did not fabricate upon Allah^{-azwj}, but they hated Ali^{-asws} Bin Abu Talib^{-asws}’.⁵⁰⁹

جَابِرٌ سَأَلَ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فُلُوقُهُمْ مُنْكَرَةٌ وَ هُمْ مُسْتَكْبِرُونَ فَقَالَ ع فَإِنَّهُمْ عَنْ وَلَايَةِ عَلِيٍّ مُسْتَكْبِرُونَ فَقَالَ لِمَنْ فَعَلَ ذَلِكَ وَعَيْدًا مِنْهُ لَا جَزَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ عَنْ وَلَايَةِ عَلِيٍّ ع.

Jabir asked Abu Ja’far^{-asws} about Words of the Exalted: **so (as for) those who are not believing in the Hereafter, their hearts are in denial and they are being arrogant [16:22]**. He^{-asws} said: ‘They are being arrogant about the Wilayah of Ali^{-asws}. Allah^{-azwj} Said threatening to the one does that: **There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely, He does not Love the arrogant [16:23]**, about Wilayah of Ali^{-asws}’.⁵¹⁰

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ أَغْدَاؤُهُ وَ أَوْلِيَاؤُهُ وَ مَنْ كَانَ يَهْزَأُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ هُمُ الَّذِينَ قَالُوا هَذَا صَفِيٌّ مُحَمَّدٍ مِنْ بَنِي أَهْلِهِ وَ كَانُوا يَتَعَامَزُونَ بِأَمِيرِ الْمُؤْمِنِينَ ع فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ.

Al-Baqir^{-asws} regarding Words of the Exalted: **We will Suffice you against the scoffers [15:95]**, his^{-asws} enemies and his^{-asws} friends, and the ones who used to mock Amir Al-Momineen^{-asws}, and they are those who said, ‘This is an elite of Muhammad^{-saww} from between his^{-saww} family^{-asws}’, and they were winking at each other referring to Amir Al-Momineen^{-asws}. So, Allah^{-azwj} the Exalted Revealed: **And We have Known that you tend to constrict your chest due to what they are saying [15:97]**’.⁵¹¹

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى فَلَنْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ فَآتِغُوثِي بِحُبِّهِمْ وَ ذَلِكَ حِينَ اجْتَمَعُوا فَقَالُوا لَنْ مَاتَ مُحَمَّدٌ لَمْ نَسْمَعْ لِعَلِيٍّ وَ لَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِهِ.

Al-Baqir^{-asws} regarding Words of the Exalted: **Say (O Rasool): ‘If you love Allah, then follow me. Allah will Love you [3:31]** – the Verse: ‘It was Revealed regarding them, and that is when they gathered and said, ‘If Muhammad^{-saww} were to die, we will not listen to Ali^{-asws} nor to anyone from the People^{-asws} of his^{-saww} Household’’.⁵¹²

ذَكَرَ ابْنُ بَطَّةٍ فِي الْإِبَانَةِ بِإِسْنَادِهِ عَنْ جَابِرٍ قَالَ النَّبِيُّ ص لَوْ أَنَّ أُتَيْتُ أَبْغَضُوكَ لَأَكْبَهُمُ اللَّهُ عَلَى مَنَاجِرِهِمْ فِي النَّارِ.

Ibn Battah mentioned in (the book) ‘Al Ibanah’, by his chain from Jabir,

⁵⁰⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 35 b

⁵¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 35 c

⁵¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 35 d

⁵¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 35 e

‘The Prophet^{-saww} said: ‘If my^{-saww} community were to hate you^{-asws}, Allah^{-azwj} would Fling them upon their nostrils into the Fire!’⁵¹³

عَطِيَّةُ عَنْ أَبِي سَعِيدٍ قَالَ النَّبِيُّ ص مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ فَهُوَ مُنَافِقٌ.

Atiyya, from Abu Saeed,

‘The Prophet^{-saww}, ‘One who hates us^{-asws}, People^{-asws} of the Household, so he is a hypocrite’.⁵¹⁴

ابْنُ مَسْعُودٍ قَالَ النَّبِيُّ ص مَنْ زَعَمَ أَنَّهُ آمَنَ بِمَا جِئْتُ بِهِ وَهُوَ يُبْغِضُ عَلِيًّا فَهُوَ كَاذِبٌ لَيْسَ بِمُؤْمِنٍ.

Ibn Masoud –

‘The Prophet^{-saww} said: ‘One who claims that he believes in what I^{-saww} have come with and he hates Ali^{-asws}, so he is a liar. He isn’t a Momin’.⁵¹⁵

النَّبِيُّ ص مَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَ فِي قَلْبِهِ بُغْضٌ عَلَيَّ بِنِ أَبِي طَالِبٍ لَقِيَ اللَّهَ وَ هُوَ يَهُودِيٌّ.

The Prophet^{-saww}: ‘One who meets Allah^{-azwj} Mighty and Majestic, and in his heart, there is hatred of Ali^{-asws} Bin Abu Talib^{-asws}, would be meeting Allah^{-azwj} while being a Jew’.⁵¹⁶

ابْنُ عَبَّاسٍ وَ أُمُّ سَلَمَةَ وَ سَلْمَانُ قَالَ النَّبِيُّ ص مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحْبَبَنِي وَ مَنْ أَبْغَضَ عَلِيًّا فَقَدْ أَبْغَضَنِي.

Ibn Abbas, and Umm Salama^{ra}, and Salman^{ra}, ‘The Prophet^{-saww} said: ‘One who loves Ali^{-asws}, so he has loved me^{-saww}, and one hating Ali^{-asws} has hated me^{-saww}’.⁵¹⁷

أُمُّ سَلَمَةَ وَ أَنَسٌ قَالَ النَّبِيُّ ص وَ نَظَرَ إِلَى عَلِيٍّ ع كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ هَذَا.

Umm Salama^{ra} and Anas (well-known fabricator),

‘The Prophet^{-saww} said and he^{-saww} looked at Ali^{-asws}: ‘He is lying, one claiming that he loves me^{-saww} and hates this one!’⁵¹⁸

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ يَمْؤُلَاةٍ عَلَيَّ فَفَرِقَا مِنْ آلِ مُحَمَّدٍ كَذِبْتُمْ وَ فَرِقَا تَفْتُلُونَ.

Al-Baqir^{-asws} regarding Words of the Exalted: ***Is it not so that every time the Rasools came to you with what your souls did not desire, - the Wilayah of Ali^{-asws} - so a group – from the Progeny^{-asws} of Muhammad^{-saww} - you belied and a group you are killing [2:87]***.⁵¹⁹

⁵¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 f

⁵¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 g

⁵¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 h

⁵¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 i

⁵¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 j

⁵¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 k

⁵¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 l

الصَّادِقُ ع سَمِعَ عَنْ قَوْلِهِ تَعَالَى قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا فَقَالَ إِنَّ رَسُولَ اللَّهِ دَعَا النَّاسَ إِلَى وَلَايَةِ عَلِيٍّ فَكَرِهَ ذَلِكَ قَوْمٌ وَقَالُوا فِيهِ فَأَنْزَلَ اللَّهُ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ إِنَّ عَصِيئَتَهُ فِيمَا أَمَرَنِي بِهِ الْآيَاتِ.

Al-Sadiq^{asws} was asked about Words of the Exalted: **Say: 'I cannot not control for you, neither harm nor rightful Guidance' [72:21]**. He^{asws} said: 'Rasool-Allah^{saww} called the people to the Wilayah of Ali^{asws}. A group disliked that and said regarding it. So, Allah^{azwj} Revealed: **Say: 'I cannot not control for you, neither harm nor rightful Guidance' [72:21] Say: 'Surely no one can ever protect me from Allah, [72:22] – if I^{saww} were to disobey Him^{azwj} in what He^{azwj} has Commanded me^{saww} with' – the Verses''⁵²⁰**

هَلْقَامُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَاصْبِرْ عَلَى مَا يَقُولُونَ قَالَ دَفَعِيهِمْ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع.

Hilqam, 'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Therefore, be patient upon what they are saying, [20:130]**. He^{asws} said: 'He^{saww} shoved to them the Wilayah of Amir Al-Momineen^{asws}'⁵²¹

ابْنُ بَطَّةٍ مِنْ سِتَّةِ طُرُقٍ وَ ابْنُ مَاجَةَ وَ التِّرْمِذِيُّ وَ مُسْلِمٌ وَ الْبُخَارِيُّ وَ أَحْمَدُ وَ ابْنُ الْبَيْعِ وَ أَبُو الْقَاسِمِ الْأَصْفَهَانِيُّ وَ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ عَنْ وَكِيعٍ وَ أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ بِإِسْنَادِهِمْ عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ عَلِيُّ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأَمِيِّ أَنَّهُ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

Ibn Batta, from six ways, and Ibn Maja, and Al Tirmizi, and Muslim, and al Bukhari, and Ahmad, and Ibn Al Bay'a, and Abu Al Qasim Al Asfahany, and Abu Bakr Bin Abu Shayba, from Wakie, and Abu Muawiya, from Al Amsh, by their chains, from Zirr Bin Hubeish,

'Ali^{asws} said: 'By the One^{azwj} Who Split the seed and Formed the person! It is a pact of the Ummay Prophet^{saww} that no one will love me^{asws} except a Momin, nor hate me^{asws} except a hypocrite''⁵²²

الْحَلَبِيُّ وَ فَضَائِلُ السَّمْعَانِيِّ وَ الْعُكْبَرِيُّ وَ شَرْحُ الْأَلْكَانِيِّ [الْأَلْكَانِيُّ] وَ تَارِيخُ بَعْدَادَ عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ عَهْدُ إِلَيَّ النَّبِيِّ ص أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

(The books) 'Al Hilyat', and 'Fazaail' of Al Sam'any, and Al Ukbari, and commentary of Al Alkany, and history of Baghdad, from Zirr Bin Hubeish who said,

'I heard Ali^{asws} saying: 'The Prophet^{saww} covenanted to me^{asws}: 'Surely no one will love you^{asws} except a Momin, nor hate you^{asws} except a hypocrite''⁵²³

جَامِعُ التِّرْمِذِيِّ وَ مُسْنَدُ الْمُؤَصِّلِيِّ وَ فَضَائِلُ أَحْمَدَ عَنْ أُمِّ سَلَمَةَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع لَا يُحِبُّكَ مُنَافِقٌ وَ لَا يُبْغِضُكَ مُؤْمِنٌ.

(The books) 'Jamie' of Al Tirmizi, and 'Musnad' of Al Mowsily, and 'Fazaail' of Ahmad,

⁵²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 m

⁵²¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 n

⁵²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 o

⁵²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 p

‘From Umm Salama^{ra}, ‘The Prophet^{-saww} said to Ali^{-asws}: ‘Neither will a hypocrite love you^{-asws} nor will a Momin hate you^{-asws}’⁵²⁴.

أَحْمَدُ فِي مُسْنَدِ النِّسَاءِ الصَّحَابِيَّاتِ عَنْ أُمِّ سَلَمَةَ وَكِتَابُ إِبْرَاهِيمَ التَّقْفِيَّ عَنْ أَنَسٍ قَالَ رَسُولُ اللَّهِ ص أَتُبَشِّرُ فَإِنَّهُ لَا يُبْغِضُكَ مُؤْمِنٌ وَلَا يُحِبُّكَ مُنَافِقٌ وَلَا أَنْتَ لَمْ يُعْرِفْ حِزْبَ اللَّهِ.

Ahmad in ‘Musnad Al Nisa Al Sahabiyat’, from Umm Salama^{ra}, and the book of Ibrahim Al Saqafi, from Anas (well-known fabricator),

‘Receive glad tidings, for surely neither will a Momin hate you^{-asws} nor will a hypocrite love you^{-asws}, and had it not been for you^{-asws}, the party of Allah^{-azwj} would not be recognised’⁵²⁵.

وَفِي الْحَرِّ يَا عَلِيُّ حُبُّكَ تَقْوَى وَإِيمَانٌ وَبُغْضُكَ كُفْرٌ وَنِفَاقٌ.

And in the Hadeeth: ‘O Ali^{-asws}! Having your^{-asws} love is piety and Eman and hating you^{-asws} is Kufr and hypocrisy’⁵²⁶.

الصَّادِقُ ع وَ لَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا بِوَلَايَةِ عَلِيٍّ وَ لَيَعْلَمَنَّ الْمُنَافِقِينَ يَغْنِي الَّذِينَ أَنْكَرُوا وَلَا يَتَنَّهُ.

Al-Sadiq^{-asws}: **And Allah will Make known those who believe** - meaning Wilayah of Ali^{-asws} - **and He will (also) Make known the hypocrites [29:11]** – meaning those who denied his^{-asws} Wilayah’.

رَبِيعُ الْمَذْكُورِينَ قَالَ النَّبِيُّ ص يَا عَلِيُّ لَوْلَاكَ لَمَا عُرِفَ الْمُؤْمِنُونَ بِعَدِي.

(The book) ‘Rabie Al-Mazkureen’ – The Prophet^{-saww} said: ‘O Ali^{-asws}! Had it not been for you^{-asws}, the Momineen would not be recognised after me^{-saww}’⁵²⁷.

الْبَلَاذُرِيُّ وَ الرَّزْمَزِيُّ وَ السَّمْعَانِيُّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ نَحْنُ مَعَاشِرَ الْأَنْصَارِ يُبْغِضُهُمْ عَلِيٌّ بَنُ أَبِي طَالِبٍ ع.

Al Balazury, and Al Tirmizi, and Al Sam’any, from Abu Haroun Al Abdy, ‘Abu Saeed Al Khudri said,

‘We the community of Helpers used to recognise the hypocrites, due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}’⁵²⁸.

إِبَانَةُ الْعُكْبَرِيِّ وَ كِتَابُ ابْنِ عُقْدَةَ وَ فَضَائِلُ أَحْمَدَ بِأَسَانِيدِهِمْ أَنَّ جَابِرًا وَ الْخُدْرِيَّ قَالَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص يُبْغِضُهُمْ عَلِيًّا.

(The books) ‘Ibanah’ of Al Ukbari, and the book of Ibn Uqdah, and ‘Fazaail’ of Ahmad, by their chains, ‘Jabir and Al Khudri both said,

⁵²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 q

⁵²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 r

⁵²⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 s

⁵²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 t

⁵²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 u

‘In the era of Rasool-Allah^{-saww}, we used to recognise the hypocrites due to their hatred of Ali^{-asws}’⁵²⁹

إِبَانَةُ الْعُكْبَرِيِّ وَ شَرْحُ الْأَلْكَانِيِّ [الْأَلْكَانِيُّ] قَالَ جَابِرٌ وَ زَيْدُ بْنُ أَرْقَمٍ مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ وَ نَحْنُ مَعَ النَّبِيِّ ص إِلَّا بِبُغْضِهِمْ عَلَيْنَا.

(The book) ‘Ibanah of Al Ukbari, and commentary of Al Alkany – Jabir and Zayd Bin Arqam said,

‘We could not recognise the hypocrites, and (although) we were with the Prophet^{-saww}, except by their hatred for Ali^{-asws}’⁵³⁰

الْبَاقِرُ ع فِي قَوْلِهِ وَ لَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ قَالَ لَا تَغْدِلُوا عَنْ وَلَا تَبْنُوا فَتَهْلِكُوا فِي الدُّنْيَا وَ الْآخِرَةِ.

Al-Baqir^{-asws} regarding His^{-azwj} Words: **and cast not yourselves to destruction with your own hands, [2:195]**, he^{-asws} said: ‘Do not deviate away from our^{-asws} Wilayah, for you will be destroyed in the world and the Hereafter’⁵³¹

أَبُو بَكْرٍ بْنُ مَرْذَوَيْهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الصَّبَّاحِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَحْمَدَ قَالَ سَمِعْتُ الشَّافِعِيَّ يَقُولُ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ قَالَ أَنَسُ بْنُ مَالِكٍ مَا كُنَّا نَعْرِفُ الرَّجُلَ لِعَیْرِ أَبِيهِ إِلَّا بِبُغْضِ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

Abu Bakr Bin Mardawayh, from Ahmad Bin Muhammad Bin Al Sabbah Al Neshapuri, from Abdullah Bin Ahmad Bin Hanbal, from Ahmad who said, ‘I heard Al Shafie saying, ‘I heard Malik Bin Anas saying, ‘Anas Bin Malik (well-known fabricator) said,

‘We could not recognise the man as being for other than his father, except by his hatred of Ali^{-asws} Bin Abu Talib^{-asws}’⁵³²

أَنَسٌ فِي خَيْرٍ طَوِيلٍ كَانَ الرَّجُلُ مِنْ بَعْدِ يَوْمِ خَيْبَرَ يَحْمِلُ وَلَدَهُ عَلَى عَاتِقِهِ ثُمَّ يَقِفُ عَلَى طَرِيقٍ عَلِيٍّ ع فَإِذَا نَظَرَ إِلَيْهِ أَوْمَأَ بِإِصْبَعِهِ يَا بُنَيَّ نَحِبُ هَذَا الرَّجُلِ فَإِنْ قَالَ نَعَمْ قَبْلَهُ وَ إِنْ قَالَ لَا حَرَقَ بِهِ الْأَرْضَ وَ قَالَ لَهُ الْحَقُّ بِأَمِّكَ.

Anas (well-known fabricator) in a lengthy Hadeeth – ‘After the day of Khyber, the man would tend to carry his son upon his shoulders, then he would pause in the path of Ali^{-asws}. Then he would look at him, gesturing by his fingers, ‘O my son! Do you love this man^{-asws}?’ If he said yes, he would accept him, and if he said no, he would drop him on the ground and say to him, ‘Join up with your mother!’⁵³³

الْهَرَوِيُّ فِي الْعَرَبِيِّينَ قَالَ عُبَادَةُ بْنُ الصَّامِتِ كُنَّا نَسِيرُ أَوْلَادَنَا بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَإِذَا رَأَيْنَا أَحَدَهُمْ لَا يُجِبُهُ عَلِمْنَا أَنَّهُ لَعِبٍ رَشَدٍ.

Al Harwy in (the book) ‘Al Garibeyn’, ‘Ubadah Bin Al Samit said,

⁵²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 v

⁵³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 w

⁵³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 x

⁵³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 y

⁵³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 z

‘We used to test our children by the love of Ali^{-asws} Bin Abu Talib^{-asws}. When we saw one of them not loving him, we would know that he is without maturity (rightful guidance)’.⁵³⁴

الطَّبْرِيُّ فِي الْوَلَايَةِ بِإِسْنَادٍ لَهُ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ عَلِيٌّ ع لَا يُحِبُّنِي ثَلَاثَةٌ وَلَدٌ زَنًا وَ مُنَافِقٌ وَ رَجُلٌ حَمَلَتْ بِهِ أُمُّهُ فِي بَعْضِ حَيْضَتِهَا.

Al Tabary in (the book) ‘Al Wilayah’, by a chain of his, from Al Asbagh Bin Nubata,

‘Ali^{-asws} said: ‘Three will not love me^{-asws} – a child of adultery, and a hypocrite, and a man whose mother had borne (conceived) him in one of her menstrual cycles’.⁵³⁵

و رَوَى عُبَادَةُ بْنُ يَعْقُوبَ بِإِسْنَادِهِ عَنْ يَعْلَى بْنِ مُرَّةٍ أَنَّهُ كَانَ جَالِسًا عِنْدَ النَّبِيِّ ص إِذْ دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص كَذَبَ مَنْ زَعَمَ أَنَّهُ يَتَوَلَّانِي وَ يُحِبُّنِي وَ هُوَ يُعَادِي هَذَا وَ يُبْغِضُهُ وَ اللَّهُ لَا يُبْغِضُهُ وَ يُعَادِيهِ إِلَّا كَافِرٌ أَوْ مُنَافِقٌ أَوْ وَلَدٌ زَنِيَّةٍ.

And it is reported by Ubahah Bin Yaquoub, by his chain from Ya’la Bin Murrah,

‘He was seated in the presence of the Prophet^{-saww} when Ali^{-asws} Bin Abu Talib^{-asws} entered. The Prophet^{-saww} said: ‘He is lying, the one who claims he befriends me^{-saww} and loves me^{-saww} while he is being inimical to him^{-asws} and hates him^{-asws}. By Allah^{-azwj}! None will hate him^{-asws} and be inimical to him^{-asws} except a Kafir or a hypocrite or a child of adultery (bastard)’.⁵³⁶

شِيرَوْنِي فِي الْفِرْدَوْسِ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ ص إِنَّمَا رَفَعَ اللَّهُ الْفَطْرَ عَنْ بَنِي إِسْرَائِيلَ بِسُوءِ رَأْيِهِمْ فِي أَنْبِيَائِهِمْ وَ إِنَّ اللَّهَ يَرْفَعُ الْفَطْرَ عَنْ هَذِهِ الْأُمَّةِ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

Sheyrawiya in (the book) ‘Al Firdows’ – Ibn Abbas said,

‘The Prophet^{-saww} said: ‘But rather, Allah^{-azwj} Raised the drops (of rain) away from the children of Israel due to their evil views regarding their Prophets^{as}, and Allah^{-azwj} will Raise the drops (of rain) away from this community due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}’.⁵³⁷

وَ فِي رِوَايَةٍ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ وَ هَلْ يُبْغِضُ عَلِيًّا أَحَدٌ قَالَ نَعَمْ الْفُغُودُ عَنْ نُصْرَتِهِ يُبْغِضُ.

And in a report – ‘A man stood up and said, ‘O Rasool-Allah^{-saww}! And does anyone hate Ali^{-asws}?’ He^{-saww} said: ‘Yes, the one sitting back from helping him^{-asws} due to hatred’.⁵³⁸

36- جاء المجلس للمفيد علي بن محمد بن خالد عن محمد بن الحسين السبيعي عن عباد بن يعقوب عن أبي عبد الرحمن المسعودي عن كثير النواء عن أبي مريم الخولاني عن مالك بن صمرة قال قال أمير المؤمنين علي بن أبي طالب ع أخذ رسول الله بيدي و قال من تابع هؤلاء الخمس ثم مات و هو يحبك فقد قضى نحبته و من مات و هو يبغضك فقد مات ميتة جاهلية فحاسب بما يعمل في الإسلام و من عاش بعدك و هو يحبك حتم الله له بالإيمان و الإيمان حتى يرد علي الخوض.

⁵³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 z a

⁵³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 z b

⁵³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 z c

⁵³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 z d

⁵³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 35 z e

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Muhammad Bin Khalid, from Muhammad Bin Al-Husayn Al Sabie, from Abbad Bin Yaqoub, from Abu Abdul Rahman Al Masoudy, from Kaseer Al Nawa'a, from Abu Maryam Al Khowlany, from Malik Bin Zamrah who said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'Rasool-Allah^{-saww} held my^{-asws} hand and said: 'One who follows these five then dies and he loves you^{-asws}, so he has **fulfilled his vow, [33:23]**, and one who dies while he hates you^{-asws} so he had died a death of the pre-Islamic period. He will be Reckoned with whatever he would have done in Al-Islam, and one who lives after you^{-asws} while he loves you^{-asws}, Allah^{-azwj} would End for him with the security and the Eman, until he arrives to me^{-saww} at the Fountain''.⁵³⁹

37- جاء المجلس للمفيد مُحَمَّدُ بْنُ عِمْرَانَ الْمَرْزُبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الطُّوسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَلِيِّ بْنِ حَكِيمٍ الْأَوْدِيِّ عَنْ شَرِيكِ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ عَنْ سَالِمِ بْنِ الْجُعْدِيِّ قَالَ: سَأَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ فَقِيلَ لَهُ أَخْبِرْنَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَرَفَعَ حَاجِبَيْهِ بِيَدَيْهِ ثُمَّ قَالَ ذَاكَ خَيْرُ الْبَرِيَّةِ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ وَلَا يَشْكُ فِيهِ إِلَّا كَافِرٌ.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Imran al Marzubany, from Abdullah Bin Muhammad Al Tusi, from Abdullah Bin Ahmad Bin Hanbal, from Ali Bin Hukeym Al Awdy, from Shareek, from Usman Bin Abu Zur'ah, from Salim Bin Al Ja'ad who said,

'Jabir Bin Abdullah Al-Ansari was asked, and his eyebrows had fallen upon his eyes (due to old age), it was said to him, 'Inform us about Ali^{-asws} Bin Abu Talib^{-asws}'. He raised his eyebrows by his hands, then said, 'That is best of the Created beings. No one will hate him^{-asws} except a hypocrite nor doubt in him^{-asws} except a Kafir''.⁵⁴⁰

38- جاء المجلس للمفيد مُحَمَّدُ بْنُ جَعْفَرٍ التَّمِيمِيُّ عَنْ هِشَامِ بْنِ يُونُسَ النَّهْشَلِيِّ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ عَنِ الرَّهَرِيِّ عَنْ أَنَسٍ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ يَا عَلِيُّ مَنْ أَبْغَضَكَ أَمَانَةُ اللَّهِ مِثَّةً جَاهِلِيَّةً وَ حَاسِبَهُ بِمَا عَمِلَ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Ja'far al Tameemi, from Hisham Bin Yunus Al Nahshaly, from Abu Muhammad Al Ansari, from Abu Bakr Bin Ayyash, from Al Zuhry, from Anas (well-known fabricator) who said,

'The Prophet^{-saww} looked at Ali^{-asws} Bin Abu Talib^{-asws} and said: 'O Ali^{-asws}! One who hates you^{-asws}, Allah^{-azwj} will Cause him to die a death of the pre-Islamic period and Reckon him on the Day of Qiyamah with whatever he had done''.⁵⁴¹

39- جاء المجلس للمفيد عَلِيُّ بْنُ بِلَالٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الثَّقَفِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ يَحْيَى بْنِ الْحُسَيْنِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ زَادَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص يَوْمَ عَرَفَةَ فَقَالَ أَتَيْهَا النَّاسُ إِنَّ اللَّهَ بَاهَى بِكُمْ فِي هَذَا الْيَوْمِ لِيُغْفَرَ لَكُمْ عَاقِبَةُ وَ يُغْفَرَ لِعَلِيِّ خَاصَّةً

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah, from Al Saqafy, from Abdul Rahman Bin Abu Hashim, from Yahya Bin Al-Husayn, from Abu Haroun Al Abdy, from Zazan,

⁵³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 36

⁵⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 37

⁵⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 38

'From Salman Al-Farsi^{ra}, may Allah^{-azwj} have Mercy on him^{ra}, said, 'Rasool-Allah^{-saww} came out on the day of Arafaat and said: 'O you people! Allah^{-azwj} Boasts with you all during this day to Forgive for you generally and Forgive for Ali^{-asws} in particular!'

ثُمَّ قَالَ اِذْ مِئِّي يَا عَلِيُّ فَدَنَا مِنْهُ فَأَخَذَ بِيَدِهِ ثُمَّ قَالَ إِنَّ السَّعِيدَ كُلَّ السَّعِيدِ حَقَّ السَّعِيدِ مَنْ أَطَاعَكَ وَتَوَلَّاكَ مِنْ بَعْدِي وَإِنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ حَقَّ الشَّقِيَّ مَنْ عَصَاكَ وَنَصَبَ لَكَ عَدَاوَةً مِنْ بَعْدِي.

Then he^{-saww} said: 'Come near me^{-saww}, O Ali^{-asws}!' He^{-asws} went near him^{-saww}. He^{-saww} grabbed his^{-asws} hand, then said: 'The fortunate, as is right to be fortunate, is one who obeys you^{-asws} and befriends you^{-asws} from after me^{-saww}; and the wretched of all wretches as is the right of being the wretch is one who disobeys you^{-asws} and installs the hostility to you^{-asws} from after me^{-saww}'.⁵⁴²

40- ما، الأماالي للشيخ الطوسي جاء، المجلس للمفيد المفيض عن الحسن بن عبيد الله القطان عن عثمان بن أحمد عن أحمد بن الحسين عن إبراهيم بن محمد بن إسحاق عن علي بن الحكم عن الليث بن سعد عن أبي سعيد الخدري قال قال رسول الله ص معاشر الناس أجبو علياً فإن لحمة لحمي ودمه دمي لعن الله أقواماً من أمتي صبغوا فيه عهدي و نسوا فيه وصيتي ما لهم عند الله من حلاق.

(The books) 'Al Amaali of the sheykh Al Tusi, (and) 'Al Majaalis' of Al Mufeed – Al Mufeed, from Al-Hassan Bin Ubeydullah Al Qattan, from usman Bin Ahmad, from Ahmad Bin Al-Husayn, from Ibrahim Bin Muhammad Bin Bassam, from Ali Bin Al Hakam, from Al Lays Bin Sa'ad, from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'Community of people! Love Ali^{-asws}, for his^{-asws} flesh is my^{-saww} flesh, and his^{-asws} blood is my^{-saww} blood! May Allah^{-azwj} Curse a group of my^{-saww} community who waste my^{-saww} pact regarding him^{-asws}, and they forget my^{-saww} bequest regarding him^{-asws}! There will be no share for them in the Presence of Allah^{-azwj}'.⁵⁴³

41- جاء، المجلس للمفيد الجعافي عن ابن عوف عن جعفر بن محمد بن مزيان عن أبيه عن إبراهيم بن الحكم عن المسعودي عن الحارث بن حصيرة عن عمران بن الحصين قال: كنت أنا و عمر بن الخطاب جالسين عند النبي ص و علي ع جالسين إلى جنبه إذ قرأ رسول الله ﷺ يجيب المضطر إذا دعاه و يكثف السوء و يجعلكم خلفاء الأرض أ إله مع الله قليلاً ما تدكرون

(The book) 'Al Majaalis of Al Mufeed – Al Jiany, from Ibn Uqdah, from Ja'far Bin Muhammad Bin Marwan, from his father, from Ibrahim Bin Al Hakam, from Al Masoudy, from Al Haris Bin Haseyra, from Imran Bin Al-Husayn who said,

'I and Umar Bin Al-Khattab were seated in the presence of the Prophet^{-saww} and Ali^{-asws} was seated to his^{-saww} side, when Rasool-Allah^{-saww} recited: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62].**

قَالَ فَانْتَفَضَ عَلِيٌّ ع انْتِفَاضَةَ الْعُصْفُورِ فَقَالَ لَهُ النَّبِيُّ ص مَا شَأْنُكَ تَجْزَعُ فَقَالَ مَا لِي لَا أَجْزَعُ وَ اللَّهُ يَقُولُ إِنَّهُ يَجْعَلُنَا خُلَفَاءَ الْأَرْضِ

⁵⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 39

⁵⁴³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 40

He (the narrator) said, 'Ali^{-asws} rose up like the rising of the sparrow. The Prophet^{-saww} said to him^{-asws}: 'What is your^{-asws} affair, being alarmed?' He^{-asws} said: 'Why should I^{-asws} not be alarmed, and Allah^{-azwj} is Saying He^{-azwj} will be Making us caliphs of the earth?'

فَقَالَ لَهُ النَّبِيُّ ص لَا تَجْزَعَنَّ فَوَ اللَّهِ لَا يُحِبُّكَ إِلَّا الْمُؤْمِنُ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

The Prophet^{-saww} said to him^{-asws}: 'Do not be alarmed, for by Allah^{-azwj}, no one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite'.⁵⁴⁴

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْسٍ عَنْ صَبَّاحِ الْمُرَزَبِيِّ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع إِلَى جَنْبِهِ أَقْرَبُ حُبِّهِ إِلَى قَوْلِهِ فَوَ اللَّهِ لَا يُبْغِضُكَ مُؤْمِنٌ وَ لَا يُحِبُّكَ كَافِرٌ.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Is'haq Bin Muhammad Bin Marwan, from his father, from Abdullah Bin Khuneys, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Abu Dawood, from Bureyda who said,

'Rasool-Allah^{-saww} said, and Ali^{-asws} was to his^{-saww} side: '**Or, One Who Answers [27:62]** up to his^{-saww} words: 'No Momin will hate you^{-asws} nor will a Kafir love you^{-asws}'.⁵⁴⁵

42- يل، الفضائل لابن شاذان فض، كتاب الروضة عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ يُحْرِقُ الذُّنُوبَ كَمَا تُحْرِقُ النَّارُ الْخَطِيْبَ.

(The book) 'Al Fazaail' of Ibn Shazan, the book 'Al Rowza', from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Love of Ali^{-asws} Bin Abu Talib^{-asws} incinerates the sins like the fire incinerates the firewood'.⁵⁴⁶

وَ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَسَنَةٌ لَا تَضُرُّ مَعَهَا سَيِّئَةٌ وَ بُغْضُهُ سَيِّئَةٌ لَا تَنْفَعُ مَعَهَا حَسَنَةٌ.

And from him, said, 'Rasool-Allah^{-saww} said: 'Love of Ali^{-asws} Bin Abu Talib^{-asws} is such a good deed, no evil deed harms while being with it, and hating him^{-asws} is such an evil deed, no good deed benefits being with it'.⁵⁴⁷

وَ عَنْهُ ص قَالَ: خُلِفْتُ أَنَا وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ مِنْ نُورٍ وَاحِدٍ فَمُحِبِّي حُبِّي عَلِيٍّ وَ مُبْغِضِي مُبْغِضِ عَلِيٍّ.

And from him^{-saww} having said; 'I^{-saww} and Ali^{-asws} have been Created from one Noor, so the one loving me^{-saww} loves Ali^{-asws}, and my^{-saww} hater is hater of Ali^{-asws}'.⁵⁴⁸

43- يل، الفضائل لابن شاذان فض، كتاب الروضة مِنْ كِتَابِ الْفَرْدَوْسِ بِمَا رَفَعَ إِلَى رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَوْ اجْتَمَعَتْ عَلَى حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَهْلُ الدُّنْيَا مَا خَلَقَ اللَّهُ النَّارَ.

⁵⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 41 a

⁵⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 41 b

⁵⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 42 a

⁵⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 42 b

⁵⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 42 c

(The books) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab Al Rowza', from 'Kitab Al Firdows',

'From what is raised to Rasool-Allah^{-saww} having said: 'If the people of the world had united upon the love of Ali^{-asws} Bin Abu Talib^{-asws}, Allah^{-azwj} would not have Created the Fire".⁵⁴⁹

وَعَنْهُ ص أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَتَمَسَّكَ بِالْقَضِيبِ الْأَحْمَرِ الْمَعْرُوسِ فِي جَنَّةِ عَدْنٍ فَلْيَتَمَسَّكَ بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

And from him^{-saww} having said: 'One who wants to adhere with the red pole, the installed in the Garden of Eden, then let him adhere with the love of Ali^{-asws} Bin Abu Talib^{-asws}".⁵⁵⁰

44- كشف، كشف الغمة من مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ قَالَ عَلِيٌّ ع وَ اللَّهُ إِنَّهُ لَمِمَّا عَاهَدَ إِلَيَّ رَسُولُ اللَّهِ ص أَنَّهُ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ وَلَا يُحِبُّنِي إِلَّا مُؤْمِنٌ.

(The book) 'Kashf Al Ghumma', from (the book) 'Musnad' of Ahmad Bin Hanbal, from Zirr Bin Hubeysh who said,

'By Allah^{-azwj}! Surely it is from what Rasool-Allah^{-saww} had covenanted to me^{-asws} is that no one will hate me^{-asws} except a hypocrite, nor love me^{-asws} except a Momin".⁵⁵¹

وَمِنْ كِتَابِ الْأَلِ لِابْنِ خَالَوَيْهِ عَنْ حَدِيقَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِقَصَبَةِ الْيَافُوتِ الَّتِي خَلَقَهَا اللَّهُ بِيَدِهِ ثُمَّ قَالَ لَهَا كُونِي فَكَانَتْ فَلْيَتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ مِنْ بَعْدِي.

And from the book 'Al Aal' of Ibn Khalwayh, from Huzeifa who said,

'Rasool-Allah^{-saww} said: 'One who loves to adhere with the pole of ruby which Allah^{-azwj} Created by His^{-azwj} Hand, then said to it: "Be!", so it came into being, then let him befriend Ali^{-asws} Bin Abu Talib^{-asws} from after me^{-saww}".⁵⁵²

وَمِثْلُهُ عَنْ حَدِيقَةَ بْنِ الْيَمَانِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَتَمَسَّكَ بِالْقَصَبَةِ الْيَافُوتَةِ الَّتِي خَلَقَهَا اللَّهُ ثُمَّ قَالَ لَهَا كُونِي فَكَانَتْ فَلْيَتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ مِنْ بَعْدِي.

And like it from Huzeifa Bin Al Yamani who said,

'Rasool-Allah^{-saww} said: 'One who cheers him to live my^{-saww} life and die my^{-saww} passing away and adhere with the pole of ruby which Allah^{-azwj} has Created it, then Said to it: "Be!", so it came into being, then let him befriend Ali^{-asws} Bin Abu Talib^{-asws} from after me^{-saww}".⁵⁵³

وَمِنْ كِتَابِ ابْنِ خَالَوَيْهِ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع حُبُّكَ لِيَمَانٌ وَ بُغْضُكَ لِنَفَاقٍ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مُحِبُّكَ وَ أَوَّلُ مَنْ يَدْخُلُ النَّارَ مُبْغِضُكَ وَ قَدْ جَعَلَكَ اللَّهُ أَهْلًا لِدَلِيلِكَ فَأَنْتَ مَيِّ وَ أَنَا مِنْكَ وَ لَا نَبِيَّ بَعْدِي.

And from the book of Ibn Khalwayh, from Abu Saeed who said,

⁵⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 43 a

⁵⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 43 b

⁵⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 44 a

⁵⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 44 b

⁵⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 44 c

'Rasool-Allah^{-saww} said to Ali^{-asws}: 'Loving you^{-asws} is Eman, and hating you^{-asws} is hypocrisy, and the first one to enter the Paradise would be one loving you^{-asws}, and the first one to enter the Fire would be your^{-asws} hater, and Allah^{-azwj} has Made you^{-asws} to be deserving of that. So, you^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}, and there will be no Prophet^{-saww} after me^{-saww}' 554

وَمِنْهُ أَيْضاً عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص مِنْ بَيْتِ زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى أَتَى بَيْتَ أُمِّ سَلَمَةَ فَجَاءَ دَاقٌ وَ دَقَّ الْبَابَ فَقَالَ يَا أُمُّ سَلَمَةَ قُومِي فَأَفْتَحِي لَهُ فَإِنِّي قُلْتُ وَمَنْ هَذَا يَا رَسُولَ اللَّهِ الَّذِي بَلَغَ مِنْ خَطَرِهِ أَنْ أَفْتَحَ لَهُ الْبَابَ وَ أَتْلُقَاهُ بِمَعَاصِمِي وَ قَدْ نَزَلَتْ فِيَّ بِالْأَمْسِ آيَاتٌ مِنْ كِتَابِ اللَّهِ

And from him as well, Abdullah Bin Masoud said,

'Rasool-Allah^{-saww} came out from the house of Zainab Bint Jahash until he^{-saww} came to the house of Umm Salama^{ra}. A knocking one came and knocked the door. He^{-saww} said: 'O Umm Salama^{ra}! Arise and open for him'. She^{ra} said, 'I said, 'And who is this, O Rasool-Allah^{-saww}, whose status has reached such that I^{ra} should open the door for him and welcome him being with my^{ra} bangles, and yesterday Verses were Revealed regarding me^{ra} from the Book of Allah^{-azwj}'

فَقَالَ يَا أُمُّ سَلَمَةَ إِنَّ طَاعَةَ الرَّسُولِ طَاعَةُ اللَّهِ وَ إِنَّ مَعْصِيَةَ الرَّسُولِ مَعْصِيَةُ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ بِالْبَابِ لَرَجُلًا لَيْسَ بِنَزِيٍّ وَ لَا خَرِقٍ وَ مَا كَانَ لِيَدْخُلَ مَنْزِلًا حَتَّى لَا يَسْمَعَ حِسًا هُوَ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

He^{-saww} said: 'O Umm Salama^{ra}! Obedience to the Rasool^{-saww} is obedience to Allah^{-azwj}, and disobedience of the Rasool^{-saww} is disobedience of Allah^{-azwj} Mighty and Majestic, and at the door there is a man who is neither with irritation nor playfulness, and he would not be entering a house until he cannot sense a hiss. He loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him'.

قَالَتْ فَفَتَحْتُ الْبَابَ فَأَخَذَ بَعْضَادَتِي الْبَابِ ثُمَّ جِئْتُ حَتَّى دَخَلْتُ الْخِدْرَ فَلَمَّا أَنْ لَمْ يَسْمَعْ وَطْئِي دَخَلَ ثُمَّ سَلَّمَ عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ ص يَا أُمُّ سَلَمَةَ وَ أَنَا مِنْ وَرَاءِ الْخِدْرِ أَتَعْرِفِينَ هَذَا قُلْتُ نَعَمْ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع

She^{ra} said, 'I^{ra} opened the door, and I^{ra} grabbed the frames of the door, then I^{ra} came until I^{ra} entered the room. When he could no longer hear my^{ra} footsteps, he entered then greeted unto Rasool-Allah^{-saww}. Then he^{-saww} said: 'O Umm Salama^{ra}! And I^{ra} was inside the room: 'Do you^{ra} recognise this one?' I^{ra} said, 'Yes, this is Ali^{-asws} Bin Abu Talib^{-asws}!'

قَالَ هُوَ أَخِي سَجِيَّتُهُ سَجِيَّتِي وَ لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي يَا أُمُّ سَلَمَةَ هَذَا قَاضِي عِدَاتِي مِنْ بَغْدِي فَاسْمَعِي وَ اشْهَدِي يَا أُمُّ سَلَمَةَ هَذَا وَلِيِّي مِنْ بَغْدِي فَاسْمَعِي وَ اشْهَدِي

He^{-saww} said: 'This is my^{-saww} brother^{-asws}. His^{-asws} attributes are my^{-saww} attributes, and his^{-asws} flesh is from my^{-saww} flesh. O Umm Salama^{ra}! This is the fulfiller of my^{-saww} promises from after me^{-saww}, so listen and witness! O Umm Salama^{ra}! This is my^{-saww} guardian^{-asws} from after me^{-saww}, so listen and witness!

554 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 44 d

يَا أُمَّ سَلَمَةَ لَوْ أَنَّ رَجُلًا عَبَدَ اللَّهَ أَلْفَ سَنَةٍ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَلَقِيَ اللَّهَ مُبْغِضًا لِهَذَا أَكْبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ.

O Umm Salama^{ra}! Even if a man were to worship Allah^{-azwj} for a thousand years between the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim^{as}), and meets Allah^{-azwj} as a hater to this one^{-asws}, Allah^{-azwj} Mighty and Majestic would Fling him upon his face into the Fire of Hell”.⁵⁵⁵

وَقَدْ رَوَاهُ الْخَطِيبُ فِي كِتَابِ الْمَنَاقِبِ وَ فِيهِ زِيَادَةٌ وَ دُمُهُ مِنْ دَمِي وَ هُوَ عَيْنُهُ عَلِمِي اسْمِعِي وَ اشْهَدِي هُوَ قَاتِلُ النَّكِيثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ مِنْ بَغْدِي اسْمِعِي وَ اشْهَدِي هُوَ وَ اللَّهُ مُخَيِّ سُنِّي اسْمِعِي وَ اشْهَدِي لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ أَلْفَ عَامٍ مِنْ بَعْدِ أَلْفِ عَامِ بَيْنَ الرُّكْنِ وَالْمَقَامِ ثُمَّ لَقِيَ اللَّهَ مُبْغِضًا لِعَلِّي أَكْبَهُ اللَّهُ عَلَى مَنْخَرِيهِ فِي نَارِ جَهَنَّمَ.

And it has been reported by Al Khateeb in the book ‘Al Manaqib’ and there is an addition in it,

‘And his^{-asws} blood is from my^{-saww} blood, and he^{-asws} is a receptacle of my^{-saww} knowledge. And listen and witness! He^{-asws} would be the killer of the allegiance-breakers, and the deviants and the renegades from after me^{-saww}. Listen and witness! Even if a servant were to worship Allah^{-azwj} for a thousand years from after a thousand years, between the (Yemeni) corner and the standing place (of Ibrahim^{as}, then meets Allah^{-azwj} as a hater of Ali^{-asws}, Allah^{-azwj} would Fling him upon his nostrils into the Fire of Hell”.⁵⁵⁶

45- كشف، كشف الغمة من مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ حَسَنِ وَ حُسَيْنٍ وَ قَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

(The book) ‘Al Kashf Al Ghumma’, from ‘Musnad’ of Ahmad Bin Hanbal by his chain,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: ‘Rasool-Allah^{-saww} held the hands of Hassan^{-asws} and Husayn^{-asws} and said: ‘One who loves me^{-asws} and loves these two and their^{-asws} father^{-asws} and their^{-asws} mother^{-asws}, would be with me^{-saww} in my^{-saww} rank on the Day of Qiyamah”.⁵⁵⁷

وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص قَالَتْ قَالَ رَسُولُ اللَّهِ ص لِعَلِّي ع أَمَا إِنَّكَ يَا ابْنَ أَبِي طَالِبٍ وَ شِيعَتَكَ فِي الْجَنَّةِ.

And from (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘As for you^{-asws}, O son^{-asws} of Abu Talib^{as}, and your^{-asws} Shias would be in the Paradise”.⁵⁵⁸

وَمِنْهُ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ص قَالَ: عَلِيٌّ وَ شِيعَتُهُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

And from him, from Umm Salama^{ra}, from the Prophet^{-saww} having said: ‘Ali^{-asws} and his^{-asws} Shias would be the successful ones on the Day of Qiyamah”.⁵⁵⁹

⁵⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 44 e

⁵⁵⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 44 f

⁵⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 45 a

⁵⁵⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 45 b

⁵⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 45 c

وَمِنْ مَنَاقِبِ ابْنِ مَرْكُوبٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَقْبَلْتُ ذَاتَ يَوْمٍ فَاصِدًا إِلَى رَسُولِ اللَّهِ ص فَقَالَ لِي يَا أَبَا سَعِيدٍ فَقُلْتُ لَنَبِيِّكَ يَا رَسُولَ اللَّهِ قَالَ إِنَّ لِلَّهِ عَمُودًا تَحْتَ الْعَرْشِ يُضِيءُ لِأَهْلِ الْجَنَّةِ كَمَا تُضِيءُ الشَّمْسُ لِأَهْلِ الدُّنْيَا لَا يَنَالُهُ إِلَّا عَلِيٌّ وَ مُحِبُّهُ.

And from (the book) 'Manaqib' of Ibn Mardawayh, from Abu Saeed Al Khudri who said,

'I came one day aiming to see Rasool-Allah^{-saww}. He^{-saww} said to me: 'O Abu Saeed!' I said, 'At your^{-saww} service, O Rasool-Allah^{-saww}!' He^{-saww} said: 'There is a pillar for Allah^{-azwj} beneath the Throne, illuminating for the inhabitants of Paradise like the sun illuminates for the inhabitants of the world. None will attain it except Ali^{-asws} and ones loving him^{-asws}'.⁵⁶⁰

وَمِنْ مَنَاقِبِ الْمَعَارِئِ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَاةَ الْفَجْرِ ثُمَّ قَالَ أَ تَذَرُونَنَا هَبَطَ جِبْرِئِيلُ ع ثُمَّ قَالَ هَبَطَ جِبْرِئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّسَ قَضِيبًا فِي الْجَنَّةِ ثُلُثُهُ مِنْ ياقُوتٍ حُمْرَاءَ وَ ثُلُثُهُ مِنْ زَبَرْجَدٍ خَضْرَاءَ وَ ثُلُثُهُ مِنْ لَوْلُؤَةٍ رَطْبَةٍ صَرَبَتْ عَلَيْهَا طَاقَاتُ جَعَلْ بَيْنَ الطَّاقَاتِ عُرْفًا وَ جَعَلَ فِي كُلِّ عُرْفَةٍ شَجَرَةً وَ جَعَلَ حَمَلَهَا الْخَوَرُ الْعَيْنِ وَ أَجْرَى عَلَيْهِ عَيْنَ السَّلَامِ

And from (the book) 'Manaqib' of Al Maghazali, from Abu Hureyra who said,

'Rasool-Allah^{-saww} prayed with us Salat Al-Fajr, then said: 'Are you knowing what Jibraeel^{as} has come down with?' Then he^{-saww} said: 'Jibraeel^{as} has come down and said: 'O Muhammad^{-saww}! Allah^{-azwj} has Installed a pole in the Paradise, a third of it is of red ruby, and a third of it is of green emeralds, and a third of it is of wet pearls. Then He^{-azwj} Made terraces upon it, Making rooms between the terraces, and Made a tree to be in every room, and Made its load (like fruit) to be the Maiden Houries, and Flowed the spring Al-Salaam, upon it'.

ثُمَّ أَمْسَكَ فَوَثَبَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ يَا رَسُولَ اللَّهِ لِمَنْ ذَلِكَ الْقَضِيبُ فَقَالَ مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِذَلِكَ الْقَضِيبِ فَلْيَتَمَسَّكَ بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Then he^{-saww} withheld. A man from the people leapt and said, 'O Rasool-Allah^{-saww}! Who is that pole for?' He^{-saww} said: 'One who loves to adhere with that pole, then let him adhere with the love of Ali^{-asws} Bin Abu Talib^{-asws}'.⁵⁶¹

وَمِنْ كِتَابِ كِفَايَةِ الطَّالِبِ عَنِ الْحَارِثِ الْهَمْدَانِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَا جَاءَ بِكَ فَقُلْتُ حُبِّي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ يَا حَارِثُ أَ تُحِبُّنِي فَقُلْتُ نَعَمْ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ

And from the book 'Kifayat Al-Talib', from Al-Haris Al-Hamdani who said, 'I entered to see Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} said: 'What have you come with?' I said, 'My love for you^{-asws}, O Amir Al-Momineen^{-asws}!' He^{-asws} said: 'O Haris! Do you love me^{-asws}?' I said, 'Yes, O Amir Al-Momineen^{-asws}!'

فَقَالَ أَمَا لَوْ بَلَغَتْ نَفْسُكَ الْخُلُقُومَ لَرَأَيْتَنِي حُبُّ وَ لَوْ رَأَيْتَنِي وَ أَنَا أَذُوُ الرِّجَالِ عَنِ الْخَوْصِ دَوْدَ عَرَبِيَّةِ الْإِبِلِ لَرَأَيْتَنِي حُبُّ.

⁵⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 45 d

⁵⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 45 e

He^{-asws} said: 'But, if your soul reached the throat, you will see me^{-asws} where you will love it, and if only you could see me^{-asws} while I^{-asws} impeded the men from the Fountain, impeding of the strange camel, you will be seeing me^{-asws} where you will love it!'"⁵⁶²

46- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن سليمان بن الأشعث عن هشام بن يونس عن الحسين بن سليمان الرقاعي عن عبد الملك بن عمير عن أنس قال: نظر النبي إلى علي بن أبي طالب ع وأخذ بيده وقال يا علي كذب من زعم أنه يحبني وهو يبغضك.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Suleyman Bin Al Ash'as, from Hisham Bin Yunus, from Husayn Bin Suleyman Al Rafa'a, from Abdul Malik Bin Umeyr, from Anas (well-known fabricator) who said,

'The Prophet^{-saww} looked at Ali^{-asws} Bin Abu Talib^{-asws} and held his^{-asws} hand and said: 'O Ali^{-asws}! He lies, the one claiming that he loves me^{-saww} while he hates you^{-asws}!'"⁵⁶³

47- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين الخنعمي عن عباد بن يعقوب الأسدي عن السيد بن عيسى الهمداني عن الحكم بن عبد الرحمن بن أبي نعيم عن أبي سعيد الخدري قال: كانت أماراة المنافقين بغير علي بن أبي طالب فبينما رسول الله ص في المسجد ذات يوم في نفر من المهاجرين والأنصار وكنت فيهم إذ أقبل علي ع فتخطى القوم حتى جلس إلى النبي ص وكان هناك مجلسه الذي يعرف به

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al-Husayn Al Khas'amy, from Abbad Bin Yaqoub Al Asady, from the Seyyid Bin Isa Al Hamdany, from Al Hakam Bin Abdul Rahman Bin Abu Nueym, from Abu Saeed Al Khudri who said,

'The symptom of the hypocrites was hatred of Ali^{-asws} Bin Abu Talib^{-asws}. One day, while Rasool-Allah^{-saww} was in the Masjid among a number of Emigrants and Helpers, and I was among them, when Ali^{-asws} came. He^{-asws} cut across the people until he^{-asws} sat down to the Prophet^{-saww}, and his^{-asws} seat used to be over there, which he^{-asws} was known with it.

فسار رجل رجلاً وكانا يؤميان بالتفاق فعرف رسول الله ص ما أرادا فغضب غضباً شديداً حتى التمع وجهه ثم قال والذي نفسي بيده لا يدخل عبداً الجنة حتى يحبني ألا وكذب من زعم أنه يحبني وهو يبغض هذا وأخذ بكف علي ع

Then, man by man went on to target him^{-asws} with the hypocrisy. Rasool-Allah^{-saww} recognised what they intended, so he^{-saww} got angered with severe anger until his^{-saww} face glowed (red), then he^{-saww} said: 'By the One^{-azwj} in Whose Hand is my^{-saww} soul! No servant will enter the Paradise until he loves me^{-saww}. Indeed! And he is lying, the one claiming that he loves me^{-asws} while he hates this one' – and he^{-saww} grabbed a wrist of Ali^{-asws}.

فأنزل الله عز وجل هذه الآية في شأنهما يا أيها الذين آمنوا إذا تناجىتم فلا تتناجوا بالإثم والغشيان ومغصبة الرسول إلى آخر الآية.

Allah^{-azwj} Mighty and Majestic Revealed this Verse regarding their^{-asws} glory: ***O you those who believe! When you confer, then do not confer with the sin, and the aggression, and the disobedience to the Rasool, [58:9] – up to the end of the Verse***".⁵⁶⁴

⁵⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 45 f

⁵⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 46

⁵⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 47

48- مع، معاني الأخبار العطّار عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع يَوْمًا يَا أَبَا الْحَسَنِ مِثْلَكَ فِي أُمَّتِي مِثْلُ قُلٍ هُوَ اللَّهُ أَحَدٌ فَمَنْ قَرَأَهَا مَرَّةً فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثَيِ الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثًا فَقَدْ خَتَمَ الْقُرْآنَ

(The book) 'Ma'any Al Akhbar' – Al Attar, from his father, from Ibn Isa, from Nuh Bin Shuayb, from Abu Baseer,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Salman^{ra} having said, 'I^{ra} heard my^{ra} beloved Rasool-Allah^{-saww} saying to Ali^{-asws} one day: 'O Abu Al-Hassan^{-asws}! An example of you^{-asws} in my^{-saww} community is an example of **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed). The one who recites it once, so he has recited a third of the Quran, and one reciting it twice would have recited two-thirds of the Quran, and one reciting it thrice would have completed the Quran.

فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ وَ نَصَرَكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

The one who loves you^{-asws} by his tongue, so a third of the Eman is perfected for him, and one loving you^{-asws} with his tongue and his heart, two-thirds of the Eman is perfected for him, and the one loving you^{-asws} with his tongue, and his heart, and helps you^{-asws} with his hands, so he has perfected the Eman.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ يَا عَلِيُّ لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَكَ لَمَّا عَذِّبَ أَحَدٌ بِالنَّارِ الْخَبِيرِ.

By the One^{-azwj} Who Sent me^{-saww} with the truth, O Ali^{-asws}! If the inhabitants of the earth were to love you^{-asws} like the love of the inhabitants of the sky for you^{-asws}, no one would be punished by the Fire!' – the Hadeeth".⁵⁶⁵

49- ما، الأماالي للشيخ الطوسي الْقَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ص قَالَ: قَالَ رَسُولُ اللَّهِ ص لِي وَ إِلاَّ صَمَمْنَا يَا عَلِيُّ حُبُّكَ مُحِبِّي وَ مُبْغِضُكَ مُبْغِضِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al fahaam, from Al Mansouri, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the third, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}, or else I^{-asws} be deaf: 'O Ali^{-asws}! One loving you^{-asws} loves me^{-saww}, and your^{-asws} hater is my^{-saww} hater".⁵⁶⁶

50- ما، الأماالي للشيخ الطوسي أَبُو مَنْصُورٍ السُّكْرِيُّ عَنْ جَدِّهِ عَلِيٍّ بْنِ عُمَرَ عَنْ أَحْمَدَ بْنِ الْأَزْهَرِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الرَّهْزِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ يَا عَلِيُّ أَنْتَ سَيِّدٌ فِي الدُّنْيَا سَيِّدٌ فِي الْآخِرَةِ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ عَزَّ وَ جَلَّ.

⁵⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 48

⁵⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 49

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Mansour Al Sukry, from his grandfather Ali Bin Umar, from Ahmad Bin Al Azhar, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'The Prophet^{-saww} said to Ali^{-asws}: 'You^{-asws} are a chief in the world and a chief in the Hereafter. One loving you^{-asws} has loved me^{-saww}, and one loving me^{-saww} has loved Allah^{-azwj}; and one hating you^{-asws} has hated me^{-saww}, and one hating me^{-saww} has hated Allah^{-azwj} Mighty and Majestic".⁵⁶⁷

51- ما، الأماالي للشيخ الطوسي الحفّار عن عبد الله بن محمد بن عثمان عن محمد بن علي بن معمر عن علي بن يونس اللؤلؤي عن جدّه هشام بن يونس عن الحسين بن سليمان عن عبد الملك بن عميرة عن أنس قال: نظر النبي ص إلى علي ع فقال كذب من زعم أنّه يبغضك و يحبّي.

(The book) 'Al Amaali' of the sheykh al Tusi – Al Haffar, from Abdullah Bin Muhammad Bin Usman, from Muhammad Bin Ali Bin Ma'mar, from Ali Bin Yunus Al Luluie, from his grandfather Hisham Bin Yunus, from Husayn Bin Suleyman, from Abdul Malik Bin Ameyra, from Anas (well-known fabricator) who said,

'The Prophet^{-saww} looked at Ali^{-asws} and said: 'He is lying, the one claiming that he hates you^{-asws} and loves me^{-saww}!"⁵⁶⁸

52- ير، بصائر الدرجات أبو الجوزاء عن ابن غلوان عن ابن طريف قال قال أبو جعفر ع قال رسول الله ص ألا إنّ جبرئيل ع أتاني فقال يا محمد ربك يأمرك بحب علي بن أبي طالب ع و يأمرك بولائته.

(The book) 'Basaair Al Darajaat' – Abu Al Jowzi, from Ibn Ulwan, from Ibn Tareyf who said,

'Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Indeed! Jibraeel^{as} came to me^{-saww} and said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Commands you^{-saww} with loving Ali^{-asws} Bin Abu Talib^{-asws}, and Commands you^{-saww} with his^{-asws} Wilayah".⁵⁶⁹

53- ثو، ثواب الأعمال أبي عن سعد عن البرقي عن ابن مهران عن أبيه عن إسحاق بن جبرير قال قال أبو عبد الله ع جاءني ابن عمك كأنه أعرابيّ مجنون و عليه إزار و طيلسان و نعلاه في يده فقال لي إنّ قوماً يقولون فيك قلت له أ لست عربياً قال بلى فقلت إنّ العرب لا تبغض علياً ع

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Ibn Mihran, from his father, from Is'haq Bin Jareer who said,

'Abu Abdullah^{-asws} said: 'A son of your uncle came to me^{-asws} as if he was a mad Bedouin, and upon him was a trouser and a shawl, and his slippers were in his hands. He said to me^{-asws}: 'A group is talking (badly) about you^{-asws}'. I^{-asws} said to him: 'Aren't you an Arab?' He said, Yes'. I^{-asws} said: 'The Arabs do not hate Ali^{-asws}'.

ثم قلت له لعلك ممن يكذب بالخوض أما والله لئن أبغضته ثم وردت على الخوض لتموتن عطشاً.

⁵⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 50

⁵⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 51

⁵⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 52

Then I^{-asws} said to him: 'Perhaps you are from the ones belying the Fountain. But, by Allah^{-azwj}, if you were to hate him^{-asws}, then arrive at the Fountain, you will die of thirst'.⁵⁷⁰

54- كشف، كشف الغمة من الأحاديث التي جمعها العز المحدث عن أنس قال: قال رسول الله ص علي ع كذب من زعم أنه يحبني ويغضبك.

(The book) 'Kashf Al Ghumma', from the Ahadeeth which were collected by the honourable narrator, from Anas (well-known fabricator) who said,

'Rasool-Allah^{-saww} said to Ali^{-asws}: 'He is lying, one who claims he loves me^{-saww} and hates you^{-asws}'⁵⁷¹

و منه عن عبد الله بن مسعود قال: رأيت رسول الله ص أخذاً بيد علي ع و هو يقول الله وليي و أنا وليك و معادي من عاداك و مسلم من سلمك.

And from him, from Abdullah Bin Masoud who said,

'I saw Rasool-Allah^{-saww} grab a hand of Ali^{-asws} and he^{-saww} was saying: 'Allah^{-azwj} is my^{-saww} Friend, and I^{-saww} am your^{-asws} friend, and an enemy to the one being inimical to you^{-asws}, and at peace with the one at peace with you^{-asws}'⁵⁷²

و منه عن أبي علقمة مؤلف بني هاشم قال: صلى بنا النبي ص الصبح ثم التفت إلينا فقال معاشر أصحابي رأيت البارحة عتي حمزة بن عبد المطلب و أخي جعفر بن أبي طالب و بين أيديهما طبق من نبي

And from him, from my father Alqamah,

'A slave of the clan of Hashim^{as} who said, 'The Prophet^{-saww} Prayed the morning Salat with us, then turned to face us and said: 'Community of my^{-saww} companions! Yesterday I^{-saww} my^{-saww} uncle^{as} Hamza^{-asws} Bin Abdul Muttalib^{-asws} and my^{-saww} brother Ja'far^{-asws} Bin Abu Talib^{-asws} (in a dream), and in front of them^{as} was a tray of buckthorn.

فأكلا ساعة ثم تحول النبق عنباً فأكلا ساعة ثم تحول العنب رطباً فأكلا ساعة فدنوث منهما و قلت بأبي أنتم أي الأعمال وجدتما أفضل قالا فديناك بالآباء و الأمهات وجدنا أفضل الأعمال الصلاة عليك و سقي الماء و حب علي بن أبي طالب ع.

They^{as} ate for a while, then the buckthorn turned into grapes. They^{as} ate for a while, then the grapes transformed into dates. They^{-asws} ate for a while. I^{-saww} approached them^{-asws} and said: 'By my^{-saww} father^{as}! Which of the deeds did you find to be the most superior?' They^{as} said: 'May our^{as} fathers^{as} and mothers^{as} be sacrificed for you^{-saww}! We found the most superior of the deeds to be the Salawaat upon you^{-saww}, and quenching the water, and love of Ali^{-asws} Bin Abu Talib^{-asws}'⁵⁷³

⁵⁷⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 53

⁵⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 a

⁵⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 b

⁵⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 c

وَقَدْ أُوْرِدَهُ الْخَوَارِزْمِيُّ فِي مَنْاقِبِهِ وَ رَوَى الْحَافِظُ عَبْدُ الْعَزِيزِ بْنُ الْأَخْضَرِ الْجَنَابِزِيُّ فِي كِتَابِهِ مَرْفُوعاً إِلَى فَاطِمَةَ ع قَالَتْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص عَشِيَّةَ عَرَفَةَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَاهَى بِكُمْ وَ غَفَرَ لَكُمْ عَامَّةً وَ لِعَلِيٍّ خَاصَّةً وَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرَ مُحَابٍ لِقَرَابَتِي إِنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيّاً فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ.

And Al Khawarizmi has referred to it in his (book) 'Manaqib', and it is reported by Al Hafiz Abdul Aziz Bin Al Akhzar Al Janabazy in his book, raising it to,

'(Syeda) Fatima^{-asws} said: 'Rasool-Allah^{-saww} came out to us in the evening of Arafaat. He^{-saww} said: 'Allah^{-azwj} is Boasting with you all and has Forgiven for you all generally and for Ali^{-asws} in particular, and I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} to you, without being prejudicial to my^{-saww} relatives. The fortunate of all fortunate ones, is the one who loves Ali^{-asws} during his^{-asws} lifetime and after his^{-asws} expiry'.⁵⁷⁴

قَالَ كَهْمَسٌ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَهْلِكُ فِي ثَلَاثَةٍ وَ يَنْجُو فِي ثَلَاثَةٍ الْأَعْيُنُ وَ الْمُسْتَمِيعُ وَ الْمُفْرِطُ وَ الْمَلِكُ الْمُتَرَفُّ يُتَقَرَّبُ إِلَيْهِ بِالْغِي وَ يُتَبَرَّأُ إِلَيْهِ مِنْ دِينِي وَ يُقْضَبُ عَنْهُ حَسْبِي وَ إِنَّمَا دِينِي دِينَ رَسُولِ اللَّهِ وَ حَسْبِي حَسْبُ رَسُولِ اللَّهِ ص

Kahmas said,

'Ali^{-asws} Bin Abu Talib^{-asws} said: 'Three will be destroyed regarding me^{-asws} and three would attain salvation regarding me^{-asws} – the cursing one, and the listener, and the fabricator, and the extravagant king drawing closer to him by cursing me^{-asws}, and disavowing to him from my^{-asws} religion, and my^{-asws} is cut off in his presence. And rather, my^{-asws} religion is religion of Rasool-Allah^{-saww}, and my^{-asws} affiliation is affiliation of Rasool-Allah^{-saww}.

وَ يَنْجُو فِي ثَلَاثَةٍ الْمُحِبُّ وَ الْمُؤَالِي لِمَنْ وَالَانِي وَ الْمُعَادِي لِمَنْ عَادَانِي فَإِنْ أَحْبَبَنِي مُحِبٌّ أَحَبَّ مُحِبِّي وَ أَبْغَضَ مُبْغِضِي وَ شَانَعَ مُشَاعِي

And three would attain salvation regarding me^{-asws} – the loving one, the friend to the one befriending me^{-asws}, and the enemy to the one being inimical to me^{-asws}. So, if a loving one loves me^{-asws}, he loves the one loving me^{-asws}, and hates the one hating me^{-asws}, and is loyal to my^{-asws} loyalist.

فَلْيَمْتَحِنْ أَحَدُكُمْ قَلْبَهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَوْفِهِ فَيُحِبُّ بِأَحَدِهِمَا وَ يُبْغِضَ بِالْآخَرِ.

Let one of you examine his heart, for Allah^{-azwj} Mighty and Majestic has not made two hearts to be in his inside, so he would love with one of them and hate with the other".⁵⁷⁵

وَ مِنْ كِتَابِ الْأَرْبَاعِينَ لِلْحَافِظِ أَبِي بَكْرٍ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ زِيَادِ بْنِ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَرْقَمَ وَ رُبَّمَا لَمْ يُذَكَّرْ زَيْدُ بْنُ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَسْكُنَ جَنَّةَ الْحُلْدِ الَّتِي وَعَدَنِي رَبِّي فَإِنَّ رَبِّي عَزَّ وَ جَلَّ غَرَسَ قُضْبَاهَا بِيَدِهِ فَلْيَتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَإِنَّهُ لَنْ يُخْرِجَكُمْ مِنْ هُدًى وَ لَنْ يُدْخِلَكُمْ فِي ضَلَالَةٍ.

And from the book 'Al Arbaeen' of Al Hafiz Abu Bakr Muhammad Bin Abu Nasr, from Ziyad Bin Mutrif, from Zayd Bin Arqam, and maybe he did not mention Zayd Bin Arqam, who said,

⁵⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 d

⁵⁷⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 e

'Rasool-Allah^{-saww} said: 'One who loves to live my^{-saww} life and die my^{-saww} passing away, and settle in the eternal Garden which my^{-saww} Lord^{-azwj} has Promised me^{-saww}, for my^{-saww} Lord^{-azwj} Mighty and Majestic Planted it by His^{-azwj} Hand, then let him befriend Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} will never exit you from a guidance and will never enter you into a straying''.⁵⁷⁶

وَنَقُلْتُ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَهْدِي إِلَى النَّبِيِّ ص فَبُذِرَ مَوْزٌ فَجَعَلَ يُقَشِّرُ الْمَوْزَةَ وَ يَجْعَلُهَا فِي فَمِي فَقَالَ لَهُ قَائِلٌ يَا رَسُولَ اللَّهِ إِنَّكَ تُحِبُّ عَلِيًّا قَالَ أَمَا عَلِمْتَ أَنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ.

And I have copied from (the book) 'Manaqib' of Al Khawarizmi, from Abd Khayr,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'A cluster of bananas was gifted to the Prophet^{-saww}. He^{-saww} went on to peel the banana and making it to be in my^{-asws} mouth. A speaker said to him^{-saww}, 'O Rasool-Allah^{-saww}! You^{-saww} love Ali^{-asws}!' He^{-saww} said: 'Don't you know that Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}?''⁵⁷⁷

وَمِنْهُ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي جِبْرِيلُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ بِوَرَقَةٍ آسٍ خَضِرَاءَ مَكْتُوبٌ فِيهَا بَيَاضٌ إِنِّي افْتَرَضْتُ حُبَّهُ عَلَيَّ بْنِ أَبِي طَالِبٍ عَلَى خَلْقِي فَبَلَّغَهُمْ ذَلِكَ عَنِّي.

And from him, from Jabir who said,

'Rasool-Allah^{-saww} said: 'Jibraeel^{as} came to me^{-saww} from the Presence of Allah^{-azwj} Mighty and Majestic with a green myrtle leaf. There was written in it in white: "I^{-azwj} have Obligated the love of Ali^{-asws} Bin Abu Talib^{-asws} upon Me^{-azwj} creatures, so deliver that to them on My^{-azwj} behalf!'"⁵⁷⁸

وَمِنْهُ عَنْ مُعَاوِيَةَ بْنِ نُعْلَبَةَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ وَ هُوَ جَالِسٌ فِي الْمَسْجِدِ وَ عَلِيٌّ ع يُصَلِّي أَمَامَهُ فَقَالَ يَا أَبَا ذَرٍّ أَلَا تُحَدِّثُنِي بِأَحَبِّ النَّاسِ إِلَيْكَ فَوَ اللَّهِ لَقَدْ عَلِمْتُ أَنَّ أَحَبَّهُمْ إِلَيْكَ أَحَبُّهُمْ إِلَى رَسُولِ اللَّهِ ص

And from him, from Muawiya Bin Sa'alba who said,

'A man came to Abu Zarr^{ra} and he^{ra} was seated in the Masjid, and Ali^{-asws} was praying Salat in front of him^{ra}. He said, 'O Abu Zarr^{ra}! Will you^{ra} not narrate to me with the most beloved of the people to you^{ra}? By Allah^{-azwj}! I know that the most beloved of them to you^{ra} would be the one most beloved of them to Rasool-Allah^{-saww}'.

قَالَ أَجَلٌ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَبَّهُمْ إِلَيَّ أَحَبُّهُمْ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ ذَاكَ الشَّيْخُ وَ أَشَارَ بِيَدِهِ إِلَى عَلِيٍّ ع.

He^{ra} said, 'Yes. By the One^{-azwj} in Whose Hand is my^{ra} soul! The most beloved of them to me^{ra} is the one most beloved of them to Rasool-Allah^{-saww}, and he^{-asws} is that sheykh' – and he^{ra} indicated by his^{ra} hand towards Ali^{-asws}'.⁵⁷⁹

⁵⁷⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 f

⁵⁷⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 g

⁵⁷⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 h

⁵⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 54 i

وَمِنَ الْمَنَاقِبِ أَيْضاً قَالَ رَجُلٌ لِّسَلْمَانَ مَا أَشَدَّ حُبَّكَ لِعَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَحَبَّ عَلِيّاً فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَ عَلِيّاً فَقَدْ أَبْغَضَنِي.

And from (the book) ‘Al-Manaqib’ as well – ‘A man said to Salman^{ra}, ‘How intense is your^{ra} love for Ali^{-asws}!’ He^{ra} said: ‘I^{ra} have heard Rasool-Allah^{-saww} saying: ‘One who loves Ali^{-asws}, so he has loved me^{-saww}, and one who hates Ali^{-asws}, so he has hated me^{-saww}’’.⁵⁸⁰

وَمِنْهُ قَالَ أَنبَاءُ الْإِمَامِ الْخَافِضُ صَدْرُ الْحَقَّاطِ الْحَسَنِ بْنِ أَحْمَدَ الْعَطَّارِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقَ اللَّهُ مِنْ نُورِ وَجْهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَ لِمُحِبِّهِ إِلَى يَوْمِ الْقِيَامَةِ.

And from him, said, ‘I am informed by the imam, the memoriser, chief of the memorisers, Al-Hassan Bin Ahmad Al Attar, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Created seventy thousand Angel, from the Noor (radiance) of the face of Ali^{-asws} Bin Abu Talib^{-asws}, seeking Forgiveness for him^{-asws} and for ones loving him^{-asws} up to the Day of Qiyamah’’.⁵⁸¹

وَمِنْهُ عَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ زَعَمَ أَنَّهُ آمَنَ بِي وَ بِمَا جِئْتُ بِهِ وَ هُوَ يُبْغِضُ عَلِيّاً فَهُوَ كَاذِبٌ لَيْسَ بِمُؤْمِنٍ.

And from him, from Ibn Masoud who said,

‘I heard Rasool-Allah^{-saww} saying: ‘One who claims that he has believed in me^{-saww} and in what I^{-saww} have come with, and he hates Ali^{-asws}, so he is a liar. He isn’t a believer’’.⁵⁸²

وَمِنْهُ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْقُضْبِ الْأَخْضَرِ الَّذِي عَرَسَهُ اللَّهُ فِي جَنَّةِ عَدْنٍ بِيَمِينِهِ فَلْيَتَمَسَّكَ بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And from him, from Zayd Bin Arqam who said,

‘Rasool-Allah^{-saww} said: ‘One who loves to adhere with the red pole which Allah^{-azwj} has Installed it in the Garden of Eden by His^{-azwj} Right Hand, then let him adhere with the love of Ali^{-asws} Bin Abu Talib^{-asws}’’.⁵⁸³

55- كشف، كشف الغمة من مناقب الخوارزمي قال قال المراسيل في معجم الطبراني بإسناده إلى فاطمة الزهراء ع قالت قال رسول الله ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَاهَى وَ عَفَّرَ لَكُمْ عَائَةً وَ لِعَلِيٍّ حَاصَةً وَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرَ هَائِبٍ لِقَوْمِي وَ لَا مُحَابٍ لِقَرَابَتِي

(The book) ‘Kashaf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi who said, ‘From the messages in ‘Mo’jam’ Al Tabari, by his chain to,

‘(Syeda) Fatima^{-asws} Al-Zahra having said: ‘Rasool-Allah^{-saww} said (on the day of Arafaat): ‘Allah^{-azwj} Mighty and Majestic Boasts and Forgives you all generally and for Ali^{-asws} in particular, and I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} to you all, without fear of my^{-saww} people nor prejudicial towards my^{-saww} relatives.

⁵⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 54 j

⁵⁸¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 54 k

⁵⁸² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 54 l

⁵⁸³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 54 m

هَذَا جِبْرِائِيلُ يُخْبِرُنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ وَأَنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ مَنْ أَبْغَضَ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ.

This here is Jibraeel^{as} informing me^{-saww} that the fortunate of all fortunate is the one loving Ali^{-asws} during his^{-asws} lifetime and after his^{-asws} expiry, and that the wretched of all wretches is the one hating Ali^{-asws} during his^{-asws} lifetime and after his^{-asws} expiry”.⁵⁸⁴

56- كشف، كشف الغمة من مسند أحمد بن حنبل عن عبد الله بن بريدة عن أبيه قال: أَبْغَضْتُ عَلِيًّا بَعْضًا لَمْ أَبْغِضْهُ أَحَدًا قَطُّ وَ أَحْبَبْتُ رَجُلًا مِنْ قُرَيْشٍ لَمْ أَحِبَّهُ إِلَّا عَلَى بَعْضِهِ عَلِيًّا

(The book) ‘Kashaf Al Ghumma, from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Abdullah Bin Bureyda, from his father having said,

‘I had hated Ali^{-asws} with such a hatred, I had not hated anyone at all, and I loved a man from Quraysh I did not love him except upon his hatred for Ali^{-asws}’.

قَالَ فَبِعِثَ ذَلِكَ الرَّجُلُ عَلَى خَيْلٍ فَصَحَبْتُهُ مَا أَصْحَبُهُ إِلَّا عَلَى بَعْضِهِ عَلِيًّا قَالَ فَأَصَبْنَا سَبِيًّا قَالَ فَكُتِبَ إِلَى رَسُولِ اللَّهِ ص ابْعَثْ إِلَيْنَا مِنْ خُمُسِهِ قَالَ فَبَعَثَ إِلَيْنَا عَلِيًّا ع وَ فِي السَّبْيِ وَصِيفَةٌ هِيَ مِنْ أَفْضَلِ السَّبْيِ

He said, ‘That man was sent upon a cavalry, and I accompanied him. I did not accompany him except upon his hatred of Ali^{-asws}. We attained captives. He wrote to Rasool-Allah^{-saww}, ‘Sent someone to us who can take its fifth (khums)’. He^{-saww} sent Ali^{-asws} to us, and among the captives there was a maid of honour (a maid in waiting for a vip) being from the best of the captives’.

قَالَ وَ قَسَمَ فَخَرَجَ وَ رَأْسُهُ يَقْطُرُ قُلْنَا يَا أَبَا الْحَسَنِ مَا هَذَا قَالَ أَلَمْ تَرَوْا إِلَى الْوَصِيفَةِ الَّتِي كَانَتْ فِي السَّبْيِ فَإِنِّي قَسَمْتُ وَ خُمُسْتُ فَصَارَتْ فِي الْخُمُسِ ثُمَّ صَارَتْ فِي أَهْلِ بَيْتِ النَّبِيِّ ثُمَّ صَارَتْ فِي آلِ عَلِيٍّ وَ وَقَعْتُ بِهَا

He (the narrator) said, ‘And he^{-asws} apportioned and came out, and his^{-asws} head was dripping (sweat). We said, ‘O Abu Al-Hassan^{-asws}! What is this?’ He^{-asws} said: ‘Didn’t you look at the maid of honour who was among the captives? I^{-asws} apportioned the khums, and she came to be in the khums, then she came to be in People^{-asws} of the Household of the Prophet^{-saww}, then she came to be in the family of Ali^{-asws}, and I^{-asws} took her’.

قَالَ فَكُتِبَ الرَّجُلُ إِلَى نَبِيِّ اللَّهِ فَعَلْتُ ابْعَثْنِي مُصَدِّقًا قَالَ فَجَعَلْتُ أَقْرَأُ الْكِتَابَ وَ أَقُولُ صَدَقَ قَالَ فَأَمْسَكَ يَدِي وَ الْكِتَابَ قَالَ أُنَبِّئُكَ عَلِيًّا قَالَ قُلْتُ نَعَمْ قَالَ فَلَا تُبْغِضْهُ وَ إِنْ كُنْتَ تُحِبُّهُ فَارْزُدْ لَهُ حُبًّا فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَصِيبَ عَلِيًّا فِي الْخُمُسِ أَفْضَلُ مِنْ وَصِيفَةٍ

He (the narrator) said, ‘The man wrote to the Prophet^{-saww} of Allah^{-azwj}. I said, ‘Send me as a ratifier’. I went on to read the letter and I said, ‘You speak the truth’. I withheld my hand and the letter. He^{-saww} said, ‘Do you hate Ali^{-asws}?’ I said, ‘Yes’. He^{-saww} said, ‘Do not hate him^{-asws}, and if you had been loving him^{-asws}, then increase the love for him^{-asws}, for by the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}! The share of Ali^{-asws} in the Khums is better than a maid of honour’.

⁵⁸⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 55

قَالَ فَمَا كَانَ مِنَ النَّاسِ بَعْدَ قَوْلِ رَسُولِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ عَلِيٍّ

He (the narrator) said, 'After the words of Rasool-Allah^{-saww}, there was none from the people more beloved to me than Ali^{-asws}'.

قَالَ عَبْدُ اللَّهِ فَوَ الَّذِي لَا إِلَهَ غَيْرُهُ مَا بَيْنِي وَ بَيْنَ النَّبِيِّ فِي هَذَا الْحَدِيثِ غَيْرُ أَبِي بُرَيْدَةَ.

Abdullah said, 'By the One^{-azwj} Who, there is no god apart from Him^{-azwj}! There was no one between me and the Prophet^{-saww} regarding this Hadeeth apart from Abu Bureyda⁻⁵⁸⁵'.

57- أَقُولُ رَوَى جَمَالُ الدِّينِ يُوسُفُ بْنُ حَاتِمٍ الْفَقِيهَ الشَّامِيَّ رَحِمَهُ اللَّهُ فِي كِتَابِ الْأَرْبَعِينَ عَنِ الْأَرْبَعِينَ فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّرَّاجِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: سَأَلْتُ النَّبِيَّ ص عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ فَمَا بَالُ قَوْمٍ يُنْكِرُونَ مَنْ لَهُ مَنْزِلَةٌ عِنْدَ اللَّهِ كَمَنْزِلَتِي أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي رَضِيَ اللَّهُ عَنْهُ وَ مَنْ رَضِيَ اللَّهُ عَنْهُ كَفَاهُ الْجَنَّةَ

I (Majlisi) am saying, 'It is reported by Jamal Al Deen Yusuf Bin Hatim the Syrian jurist in the book 'Al Arbaeen' regarding the merits of Amir Al-Momineen^{-asws}, from Hammad Bin Yazeed, from Abdul Rahman Bin Al Sarraj, from Nafie, from Ibn Umar who said,

'I asked the Prophet^{-saww} about Ali^{-asws} Bin Abu Talib^{-asws}. He^{-saww} said: 'What is the matter with a people denying the one for whom is a status in the Presence of Allah^{-azwj} like my^{-saww} status? Indeed! And the one who loves Ali^{-asws}, so he has loved me^{-saww}, and the one loving me^{-asws}, Allah^{-azwj} would be Pleased with him, and the one Allah is Pleased with, will Suffice him the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا يَقْبَلُ اللَّهُ صَلَاتَهُ وَ صِيَامَهُ وَ قِيَامَهُ وَ اسْتَجَابَ اللَّهُ دُعَاءَهُ

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} will Accept his Salat, and his Fasts, and his standing (at night for Salat), and Allah^{-azwj} would Answer his supplication.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا اسْتَعْفَرَتْ لَهُ الْمَلَائِكَةُ وَ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّ بَابٍ شَاءَ بِغَيْرِ حِسَابٍ

Indeed! And the one who loves Ali^{-asws}, the Angels would seek Forgiveness for him, and the doors of Paradise would be opened for him, he can enter from whichever door he so desires to without any Reckoning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنَ الْكَوْثَرِ وَ يَأْكُلَ مِنْ شَجَرَةِ طُوبَى وَ يَرَى مَكَانَهُ مِنَ الْجَنَّةِ

Indeed! And the one who loves Ali^{-asws} will not exit from the world until he drinks from Al Kawser and eats from the tree of Tooba and sees his place from the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ فِي الْجَنَّةِ بَعْدَ كُلِّ عَرْقٍ فِي بَدَنِهِ حُورًا وَ يُشْفِقُ فِي ثَمَانِينَ مِنْ أَهْلِ بَيْتِهِ وَ لَهُ بِكُلِّ شَعْرَةٍ فِي بَدَنِهِ مَدِينَةٌ فِي الْجَنَّةِ

⁵⁸⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 56

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} would Give him in the Paradise, the Maiden Houries of the number of veins in his body, and he would intercede regarding eighty from his family members, and for him, for every hair in his body, would be a castle in the Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا بَعَثَ اللَّهُ مَلَكَ الْمَوْتِ إِلَيْهِ يَرْفِقُ وَ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ هَوْلَ مُنْكَرٍ وَ نُكِيرٍ وَ نَوَّرَ قَلْبَهُ وَ بَيَّضَ وَجْهَهُ

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} will Send the Angel of death to him being with kindness, and Allah^{-azwj} Mighty and Majestic would Repel the horror of Munkar and Nakeer (two questioning Angels) away from him, and Radiate his heart, and Brighten his face.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا نَجَّاهُ اللَّهُ مِنَ النَّارِ

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} would Save him from the Fire.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَثْبَتَ اللَّهُ الْحُكْمَ فِي قَلْبِهِ وَ أَجْرَى عَلَى لِسَانِهِ الصَّوَابَ وَ فَتَحَ اللَّهُ لَهُ أَبْوَابَ الرَّحْمَةِ

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} would Affirm the Judgments in his heart and the correctness would flow upon his tongue, and Allah^{-azwj} would Open the doors of Mercy for him.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا سُمِّيَ فِي السَّمَاوَاتِ أَسِيرَ اللَّهِ فِي الْأَرْضِ

Indeed! And the one who loves Ali^{-asws}, he would be named in the skies as ‘captive of Allah^{-azwj} in the earth’.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا نَادَاهُ مَلَكٌ مِنْ تَحْتِ الْعَرْشِ أَنْ يَا عَبْدَ اللَّهِ اسْتَأْنِفِ الْعَمَلَ فَقَدْ غَفَرَ اللَّهُ لَكَ الذُّنُوبَ كُلَّهَا

Indeed! And the one who loves Ali^{-asws}, and Angel would call out at him from beneath the Throne: “O servant of Allah^{-azwj}! Resume the deeds (afresh), for Allah^{-azwj} has Forgiven the sins for you, all of them!”

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

Indeed! And the one who loves Ali^{-asws} would come on the Day of Qiyamah and his face would be like the moon on the night of the full moon.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكَرَامَةِ

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} would Place a crown of prestige upon his head.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا مَرَّ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ

Indeed! And the one who loves Ali^{-asws} would pass upon the Bridge like the flash of lightning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَ تَوَلَّاهُ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ جُوزاً عَلَى الصِّرَاطِ وَ أَمَاناً مِنَ الْعَذَابِ

Indeed! And the one who loves Ali^{-asws} and befriends him, Allah^{-azwj} would Write out for him a freedom pass from the Fire, and a permit upon the Bridge, and a security (deed) from the Punishment.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يُنْشَرُ لَهُ دِيْوَانٌ وَ لَا يُنْصَبُ لَهُ مِيزَانٌ وَ يُقَالُ لَهُ ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Indeed! And the one who loves Ali^{-asws}, neither would a register (of deeds) be publicised for him, nor a scale set up for him, and it would be said to him: “Enter the Paradise without Reckoning!”

أَلَا وَ مَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَ الْمِيزَانِ وَ الصِّرَاطِ

Indeed! And the one who loves the Progeny^{-asws} of Muhammad^{-saww} would be secure from the Reckoning, and the Scale, and the Bridge.

وَ مَنْ أَحَبَّ آلَ مُحَمَّدٍ صَافَحَتْهُ الْمَلَائِكَةُ وَ زَارَتْهُ الْأَنْبِيَاءُ وَ قُضِيَ لَهُ كُلُّ حَاجَةٍ كَانَتْ لَهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

And the one who loves the Progeny^{-asws} of Muhammad^{-saww}, the Angels would shake his hand, and the Prophets^{as} would visit him, and every need would be fulfilled for him which had been for him in the Presence of Allah^{-azwj} Mighty and Majestic.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفِيلُهُ بِالْجَنَّةِ فَإِنَّهُ ثَلَاثًا.

Indeed! And the one who dies upon the love of Progeny^{-asws} of Muhammad^{-saww}, so I^{-saww} am a guarantor for him with the Paradise’ – saying it thrice”.⁵⁸⁶

58- بشاء، بشارة المصطفى يَحْيَى بْنُ مُحَمَّدٍ الْجَوَائِي عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الدَّاعِي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَافِضِ عَنْ عَلِيِّ بْنِ حَمَّادٍ الْعَدَلِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَبَّارِ عَنْ لَيْثِ بْنِ دَاوُدَ عَنْ مُبَارَكِ بْنِ قُضَّالَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ص قَالَ لِقَاطِمَةَ ع أَمَا تَرْضَيْنَ أَنْ تُكَوِّنَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ قَالَتْ فَأَيْنَ مَرْثَمُ بِنْتِ عِمْرَانَ

(The book) ‘Basharat Al Mustafa^{-saww}’ – Yahya Bin Muhammad Al Jawany, from Al-Hassan Bin Ali Bin Al Daie, from Ja’far Bin Muhammad Al-Husayni, from Muhammad Bin Abdullah Al Hafiz, from Ali Bin Hammad Al Adl, from Ahmad Bin Ali Al Abbar, from Lays Bin Dawood, from Mubarak Bin Fazalat, from Imran Bin Huseyn,

‘The Prophet^{-saww} said to (Syeda) Fatima^{-asws}: ‘Are you^{-asws} not pleased that you^{-asws} happen to be the Chieftess of the women of the worlds?’ She^{-asws} said: ‘So where is Maryam Bint Imran^{as} (from this)?’

قَالَ لَهَا أَيُّ بَنِيَّةٍ تِلْكَ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَ أَنْتِ سَيِّدَةُ نِسَاءِ عَالَمِكِ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ زَوَّجْتُكَ سَيِّدًا فِي الدُّنْيَا وَ سَيِّدًا فِي الْآخِرَةِ فَلَا يُجْبُهُ إِلَّا مُؤْمِنٌ وَ لَا يَبْغِضُهُ إِلَّا مُنَافِقٌ.

He^{-saww} said to her^{-asws}: ‘Yes daughter^{-asws}! She^{as} was the Chieftess of the women of her^{as} world (era), and you^{-asws} are the Chieftess of the women of the (all) the worlds (eras). By the One^{-azwj} Who Sent me^{-saww} with the Truth, I^{-saww} have married you^{-asws} to the Chief in the world and

⁵⁸⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 57

Chief in the Hereafter. None shall love him^{-asws} except for a Momin, nor hate him^{-asws} except for a hypocrite”.⁵⁸⁷

59- بشاء، بشارة المصطفى أَبُو عَلِيٍّ ابْنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ الْمَرَاغِيِّ عَنِ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ زَيْنَادٍ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ أَبِي خَالِدٍ الْوَاسِطِيِّ عَنْ أَبِي هَاشِمٍ الْخَوْلَانِيِّ عَنْ زَادَانَ قَالَ سَمِعْتُ سَلْمَانَ رَجُلَهُ اللَّهُ يَقُولُ لَا أَزَالُ أَحِبُّ عَلِيًّا عَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص لَيَضْرِبُ فِخْذَهُ وَ يَقُولُ مُحِبُّكَ لِي مُحِبٌّ وَ مُحِبِّي لِلَّهِ مُحِبٌّ وَ مُبْغِضُكَ لِي مُبْغِضٌ وَ مُبْغِضِي لِلَّهِ مُبْغِضٌ.

(The book) ‘Basharat Al Mustafa^{-saww}’ – Abu Ali Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Al Marghy, from Ali Bin Al Abbas, from Ja’far Bin Muhammad Bin Al Husay, from Musa Bin Zayd, from Yahya Bin Ya’la, from Abu Khalid Al Wasity, from Abu Hashim Al Khowlany, from Zazan who said,

‘I heard Salman^{ra} saying, ‘I^{ra} have not ceased to love Ali^{-asws}, for I^{ra} saw Rasool-Allah^{-saww} strike his^{-asws} thigh and he^{-saww} was saying: ‘The one who loves you^{-asws} has love for me^{-saww}, and love for Allah^{-azwj}, and the one who hates you^{-asws}, hates me^{-saww} and is an adversary of Allah^{-azwj} with a hatred’”.⁵⁸⁸

ما، الأمايلي للشيخ الطوسي الحَقَّارُ عَنِ الْجَعَابِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ عَنْ أَحْمَدَ بْنِ يَحْيَى الْأَوْدِيِّ عَنْ حَسَنِ بْنِ حُسَيْنِ الْأَنْصَارِيِّ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ زَادَانَ قَالَ: قَالَ لِي سَلْمَانُ يَا زَادَانُ أَحِبَّ عَلِيًّا إِلَى آخِرِ مَا مَرَّ.

(The book) ‘Al Amaali of the sheykh Al Tusi Al Haffar, from Al Jiany, from Muhammad Bin Ahmad the scribe, from Ahmad Bin Yahya Al Awdy, from Hassan Bin Husayn Al Ansari, from Yahya Bin Ya’la, from Abdullah Bin Musa, from Abu Hashim Al Rummany, from Abu Al Bakhtari, from Zazan who said,

‘Salman^{ra} said to me, ‘O Zazan! I^{ra} love Ali^{-asws}’ – up to the end of what has passed’”.⁵⁸⁹

60- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ عَنْ جَعْفَرِ الدُّورِيسِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِوْنٍ عَنْ أَبِي الْمُفَضَّلِ السَّيْبَانِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْأَنْبَارِيِّ قَالَ: قَدِمَ أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ بَعْدَادَ فَنَزَلَ الرُّمَيْلَةَ وَ هِيَ حَمَلَةٌ يَحْمَا فَاجْتَمَعَ إِلَيْهِ أَصْحَابُ الْحَدِيثِ وَ نَصَبُوا لَهُ كُرْسِيًّا صَعِدَ عَلَيْهِ وَ أَخَذَ يَعْطِ النَّاسَ وَ يُذَكِّرُهُمْ وَ يَرْوِي لَهُمُ الْأَحَادِيثَ وَ كَانَتْ أَيَّاماً صَعْبَةً فِي التَّقِيَّةِ فَقَامَ رَجُلٌ مِنْ آخِرِ الْمَجْلِسِ وَ قَالَ لَهُ يَا أَبَا نُعَيْمٍ أَ تَتَشَبَّعُ قَالَ فَكَّرَهُ الشَّيْخُ مَقَالَتَهُ وَ أَعْرَضَ عَنْهُ وَ تَمَثَّلَ بِحَذَيْنِ الْبَيْتَيْنِ

(The book) ‘Basharat Al Mustafa^{-saww}’ – Muhammad Bin Ahmad Bin Shahriyar, from Ja’far Bin Al Dowreysty, from Ahmad Bin Abdoun, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Al-Husayn Al Anbary who said,

‘Abu Nuaym Al-Fazl Bin Dukeyn proceeded to Baghdad. He lodged at Al-Rumeyla, and it is a locality at which the companions of the Hadeeth tended to gather, and a chair was set up for him. He ascended to it and took to preaching the people and mentioning to them and reporting the Ahadeeth to them, and those were days which were difficult, regarding the dissimulation (Taqaiyya). A man from the end of the gathering stood up and said to him ‘O Abu Nuaym! Are you a Shia?’ The Sheykh disliked his talk and turned his face away from it, and he prosed, with these two couplets: -

بَرَزَ جَوَابِ السَّائِلِي عَنْكَ أَعْجَمُ
سَلِمْتُ وَ هَلْ حَيٌّ مِنْ النَّاسِ يَسْلَمُ

وَ مَا زَالَ يِ حُبِّكَ حَتَّى كَأَنِّي
لِأَسْلَمَ مِنْ قَوْلِ الْوُشَاةِ وَ تَسْلَمِي

⁵⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 58

⁵⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 59 a

⁵⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 59 b

‘And my love for you^{-asws} has not ceased until it is as if I am mute with responding by an answer to the questioner about you^{-asws} in order to be safe from the words of the whistle-blowers; and I would be submitted (to the tyrants) with a submission, and is there anyone alive from the people (from those) who have been submitted (to the tyrants)?’

قَالَ فَلَمْ يَفْطِنِ الرَّجُلُ بِمُرَادِهِ وَ عَادَ إِلَى السُّؤَالِ وَ قَالَ يَا أَبَا نُعَيْمٍ أَ تَنْتَشِيعُ فَقَالَ يَا هَذَا كَيْفَ بُلِيتُ بِكَ وَ أَيُّ رِيحٍ هَبَّتْ بِكَ إِلَيَّ نَعَمْ سَمِعْتُ الْحَسَنَ بْنَ صَالِحٍ بْنِ حَيٍّ يَقُولُ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ حُبُّ عَلِيٍّ عِبَادَةٌ وَ خَيْرُ الْعِبَادَةِ مَا كُنِمَتْ.

He (the narrator) said, ‘But he was not tempted by his intended meaning, and he returned to the question and said, ‘O Abu Nuaym, are you a Shia?’ He said, ‘O you! How I am being tried by you, and which wind has blown with you to me? Yes. I heard Al-Hassan Bin Salih saying, ‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘Love of Ali^{-asws} is worship, and the best worship is what is concealed (Taqaiyya)’⁵⁹⁰

61- بشاء، بشارة المصطفى أَبُو عَلِيٍّ بْنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمَفِيدِ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ مُسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَدِّهِ مُسْعَدَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ وَ اللَّهُ لَا يَهْلِكُ هَالِكٌ عَلَى حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَّا رَأَهُ فِي أَحَبِّ الْمَوَاطِنِ إِلَيْهِ وَ لَا يَهْلِكُ هَالِكٌ عَلَى بُغْضِ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَّا رَأَهُ فِي أَبْغَضِ الْمَوَاطِنِ إِلَيْهِ.

(The book) ‘Basharat Al Mustafa^{-saww}’ – Abu Ali Bin Sheykh Al Taifa, from his father, from Al Mufeed, from Abu Al Qasim Ja’far Bin Muhammad, from Abu Ali Muhammad Bin Hammam, from Ali Bin Muhammad Bin Mas’ada Bin Sadaqa, from his grandfather Mas’ada who said,

‘I heard Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘By Allah^{-azwj}! He would not die, the one who dies upon the love of Ali^{-asws} Bin Abu Talib^{-asws}, except he would see him^{-asws} in the place beloved to him, and he would not die, the one who dies upon the hatred of Ali^{-asws} Bin Abu Talib^{-asws} except he would see him^{-asws} in the most hateful of the places to him’⁵⁹¹

62- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ الْقَاضِي عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ سَابُورَ عَنْ عُثَيْدِ بْنِ هِشَامٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ مِثْلَ مَا قَامَ نُوحٌ فِي قَوْمِهِ وَ كَانَ لَهُ مِثْلُ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ فِي سَبِيلِ اللَّهِ وَ مَدَّ فِي عُمُرِهِ حَتَّى حَجَّ أَلْفَ حَجَّةٍ ثُمَّ قُبِلَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ لَمْ يُؤَالِكَ يَا عَلِيُّ لَمْ يَسْمَ رَائِحَةَ الْجَنَّةِ وَ لَمْ يَدْخُلْهَا

(The book) ‘Basharat Al Mustafa^{-saww}’ – Muhammad Bin Ahmad Bin Shahriyar, from Abdul Rahman Bin Yaqoub, from his father, from Ahmad Bin Is’haq the judge, from Ahmad Bin Abdullah Bin Sabour, from Ubeyd Bin Hisham, from Ismail Bin Ja’far, from Al A’la Bin Abdul Rahman, from his father, from Abdullah Bin Masoud who said,

‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! If a servant were to worship Allah^{-azwj} for the likes of what Noah^{as} stayed among his^{as} people (950 years), and had gold the like of (Mount) Ohad and he spends it in the Way of Allah^{-azwj}, and had an extension in his life-span until he performs a thousand Hajj, then is killed between Al-Safa and Al-Marwa, then does not accept you^{-asws} as a Master, O Ali^{-asws}, he will not (even) smell the aroma of the Paradise and will not enter it.

⁵⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 60

⁵⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 61

أَمَا عَلِمْتَ يَا عَلِيُّ أَنَّ حُبَّكَ حَسَنَةً لَا تَضُرُّ مَعَهَا سَيِّئَةٌ وَ بُغْضُكَ سَيِّئَةٌ لَا تَنْفَعُ مَعَهَا طَاعَةٌ يَا عَلِيُّ لَوْ نَفَرْتَ الدُّرَّ عَلَى الْمُنَافِقِ مَا أَحَبَّكَ وَ لَوْ صَرَبْتَ خَيْشُومَ الْمُؤْمِنِ مَا أَبْغَضَكَ لِأَنَّ حُبَّكَ إِيمَانٌ وَ بُغْضُكَ نِفَاقٌ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ تَقِيٌّ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ شَقِيٌّ.

But, do you not know, O Ali^{-asws}, that your^{-asws} love is such a good deed that an evil deed does not harm along with it, and your^{-asws} hatred is such an evil deed that an (act of) obedience does not benefit along with it? O Ali^{-asws}! If the gems were to be scattered upon the hypocrite, he would (still) not love you^{-asws}, and if the nose of a Momin is truck, he would (still) not hate you^{-asws}, because your^{-asws} love is *Eman* and your^{-asws} hatred is hypocrisy. None will love you^{-asws} except for a pious Momin, nor would anyone hate you^{-asws} except for a wretched hypocrite”.⁵⁹²

63- بشاء، بشارة المصطفى ابنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ عَنْ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ عُثْبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ بْنِ يَاسِرٍ عَنْ أَبِيهِ عَنْ عَمَّارٍ بْنِ يَاسِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَوْصِي مَنْ آمَنَ بِي وَ صَدَّقَنِي بِالْوَلَايَةِ لَعَلِّي فَإِنَّهُ مَنْ تَوَلَّاهُ تَوَلَّاهُ بِي وَ مَنْ تَوَلَّاهُ تَوَلَّاهُ بِي وَ مَنْ أَحَبَّهُ أَحَبَّنِي وَ مَنْ أَبْغَضَنِي أَبْغَضَنِي أَبْغَضَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) ‘Basharat Al Mustafa^{-saww}’ – Ibn Sheykh Al Taifa, from his father, from Abdul Wahid Bin Muhammad, from Ibn Uqdah, from Al-Hassan Bin Utba, from Muhammad Bin Abdullah, from Abu Ubeyda Bin Muhammad Bin Ammar Bin Yasser, from his father, from Ammar Bin Yasser who said,

‘I heard Rasool-Allah^{-saww} saying: ‘I^{-saww} bequeath to the one who believes in me^{-saww} and ratifies me^{-saww}, with the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}; and the one who befriends him^{-asws} so he has befriended me^{-saww}, and the one who befriends me^{-saww} so he has befriended Allah^{-azwj}; and the one who loves him^{-asws} so he has loved me^{-saww} and the one who loves me^{-saww} so he has loved Allah^{-azwj}; and the one who hates him^{-asws} so he has hated me^{-saww}, and the one who hates me^{-saww} so he has hated Allah^{-azwj} Mighty and Majestic’”.⁵⁹³

64- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مَرْوَانَ عَنْ مُوسَى بْنِ الْعَبَّاسِ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الدَّوْرَقِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْهَاشِمِ بْنِ الْبَرِيدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ عَنْ عَمَّارٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مِثْلَهُ.

(The book) ‘Basharat Al Mustafa^{-saww}’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Al Husayn Bin Marwan, from Musa Bin Al Abbas Al Juweyni, from Abdullah Bin Ahmad Al Dowraqy, from Abdul Aziz Bin Al Khattab, from Ali Bin Al Hashim Bin Al Bareed, from Muhammad Bin Abdullah Bin Abu Rafie, from Abu Ubeyda Bin Muhammad Bin Ammar, from his father, from his grandfather – similar to it.⁵⁹⁴

65- بشاء، بشارة المصطفى الْحَسَنُ بْنُ حُسَيْنٍ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ بْنِ بَابُوَيْهِ عَنْ مَاجِلُوَيْهِ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ نَصْرِ بْنِ سَعِيدٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنِ الْفُئْدِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَكُلُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُؤْمِنٌ قَالَ إِنَّ عِدَاؤَنَا تَلَحُّقُ بِالْيَهُودِيِّ وَ النَّصْرَانِيِّ إِنَّكُمْ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُحِبُّوُنِي وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ هَذَا يَعْنِي عَلِيًّا ع.

(The book) ‘Basharat Al Mustafa^{-saww}’ – Al-Hassan Bin Husayn Bin Babuwayh, from his uncle Muhammad Bin Al-Hassan, from his father Al-Hassan Bin Al Husayn, from his uncle Abu Ja’far Bin Babuwayh, from Majaylawiwayh,

⁵⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 62

⁵⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 63

⁵⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 64

from Muhammad Bin Al Attar, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn Bin Nasr Bin Saeed, from Khalid Bin Madd, from Al Qandy, from Jabir,

‘From Abu Ja’far^{-asws} said: ‘A man came over to the Prophet^{-saww} and he said, ‘O Rasool-Allah^{-saww}! Is everyone who says, ‘There is no god except Allah^{-azwj}’, a *Momin*?’ He^{-saww} said: ‘Enmity to us^{-asws} would join you with the Jews and the Christians. You will not be entering the Paradise until you love me^{-saww}. He has lied, the one who claims that he loves me^{-saww} and hates this one, meaning Ali^{-asws} Bin Abu Talib^{-asws}’.⁵⁹⁵

66- بشاء، بشارة المصطفى ابن شريح الطائفة عن أبيه عن عبد الواحد بن محمد عن ابن عثمة عن الحسن بن علي بن علفان عن الحسن بن عطية عن سعد بن عبد الله بن عطاء عن عبد الله بن بريدة عن أبيه قال: بعث رسول الله ص علي بن أبي طالب و خالد بن الوليد كل واحد منهما وخده و جمعهما فقال إذا اجتمعتما فليكن علي قال فأخذنا يمينا و يسارا قال فأخذ علي فأبعد فأصاب شيئا فأخذ جارية من الخمس

(The book) ‘Basharat Al Mustafa^{-saww} – Ibn Sheykh Al Taifa, from his father, from Abdul Wahid Bin Muhammad, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Affan, from Al-Hassan Bin Atiya, from Sa’ad, from Abdullah Bin Ata’a, from Abdullah Bin Bureyda, from his father who said,

‘Rasool-Allah^{-saww} sent for Ali^{-asws} Bin Abu Talib^{-asws} and Khalid Bin Al Waleed, each one of them alone, and gathered the two of them, and he^{-saww} said when he^{-saww} gathered the two of them: ‘Upon you is Ali^{-asws}. He^{-saww} took us right and left, and he^{-saww} grabbed Ali^{-asws} and went distant, and attained something, and he^{-asws} took a slave girl from the *Khums* (war booty).

قال بريدة و كنت أشد الناس بغيضا لعلي ع و قد علم ذلك خالد بن الوليد فأتى رجلا خالدا فأخبره أنه أخذ جارية من الخمس فقال ما هذا ثم جاء آخر ثم تتابع الأخبار على ذلك فدعاني خالد فقال يا بريدة قد عرفت الذي صنع فأنطلق بكتابي هذا إلى رسول الله ص فأخبره و كتب إليه

Bureyda said, ‘And I used to be the most intensely hateful of the people to Ali^{-asws} Bin Abu Talib^{-asws}, and Khalid Bin Abdul Wahid has known that. A man came over to Khalid and informed him that he^{-asws} had taken a slave girl from the *Khums*. He said, ‘What is this?’ Then another one came. Then the news was successive upon that. Khalid called me over and he said, ‘O Bureyda! I have understood that which he^{-asws} has done. Go with this letter of mine to Rasool-Allah^{-saww} and inform him^{-saww}. And he wrote to him^{-saww}.

فأنطلقت بكتابه حتى دخلت على رسول الله ص فأخذ الكتاب فأمسكه بشماله و كان كما قال الله عز و جل لا يكتب و لا يقرأ و كنت رجلا إذا تكلمت طأطأت رأسي حتى أفرغ من حاجتي فطأطأت أو فتكلمت فوقع في علي حتى فرغت ثم رفعت رأسي فرأيت رسول الله ص قد غضب غضبا لم أره غضب مثله قط إلا يوم قرئته و التضرير

I went with his letter until I came over to Rasool-Allah^{-saww}. He^{-saww} took the letter and held it in his^{-saww} left hand, and it was just as Allah^{-azwj} Mighty and Majestic Said, he^{-saww} could neither write nor read. (P.s. There is no such Verse). And I was a man, whenever I spoke, I would bow down my head until I was free of my need. So I spoke regarding Ali^{-asws} until I was free, then I raised my head, and I saw Rasool-Allah^{-saww} had become angry with such an anger I had not seen him^{-saww} with an anger the likes of it, at all except on the day of Qareyza and Al-Nazeer’.

فَنَظَرُ إِلَيَّ فَقَالَ يَا بَرِيدَةُ إِنَّ عَلِيًّا وَلِيَّكُمْ بَعْدِي فَأَحِبَّ عَلِيًّا فَإِنَّمَا يَفْعَلُ مَا يُؤْمَرُ قَالَ فَقُمْتُ وَ مَا أَخَذَ مِنَ النَّاسِ أَحَبَّ إِلَيَّ مِنْهُ.

⁵⁹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 65

He^{-saww} looked at me and he^{-saww} said: 'O Bureyda! Ali^{-asws} is your Guardian after me^{-saww}, so I^{saww} love Ali^{-asws}. But rather, he^{-asws} does whatever he^{-asws} is instructed with'. I arose and there was no one from the people who was more beloved to me than him^{-asws}'.⁵⁹⁶

وَقَالَ عَبْدُ اللَّهِ بْنُ عَطَاءٍ حَدَّثَنَا أَنَا حَرْبُ بْنُ سُوَيْدٍ بْنِ غَفَلَةَ فَقَالَ: كَتَمَكَ عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ بَعْضَ الْحَدِيثِ إِنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ أَ نَأْفَقْتُ بَعْدِي يَا بُرَيْدَةُ.

And Abdullah in Ata'a said, 'I narrated to Harb Bin Suweyd Bin Gafala. He said, 'Abdullah Bin Bureyda has concealed part of the Hadeeth. Rasool-Allah^{-saww} had said to him: 'Will become a hypocrite after me^{-saww}, O Bureyda?'⁵⁹⁷

67- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَصْفَهَانِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَسْفَرَايِينِيِّ عَنْ مُحَمَّدِ بْنِ يُوسُفَ بْنِ رَاشِدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ قَادِمٍ عَنْ عَطَاءٍ بْنِ مُسْلِمٍ عَنْ يَحْيَى بْنِ كَثِيرٍ قَالَ: رَأَيْتُ زَيْنَدَ الْأَيَّامِي [الْيَامِي] فِي الْمَنَامِ فَقُلْتُ إِلَى مَا صِرْتَ يَا أَبَا عَبْدِ الرَّحْمَنِ قَالَ إِلَى رَحْمَةِ اللَّهِ عَزَّ وَ جَلَّ قَالَ قُلْتُ فَأَيُّ عَمَلٍ وَجَدْتَ أَفْضَلَ قَالَ الصَّلَاةُ وَ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Basharat Al Mustafa^{-saww}' – Muhammad Bin Ali, from his father, from his grandfather Abdul Samad, from Muhammad Bin Al Qasim Al Farsi, from Muhammad Bin Al-Hassan Al Asfahany, from Muhammad Bin Ahmad Al Asfaraini, from Muhammad Bin Yusuf Bin Rashid, from his father, from Ali Bin Qadim, from Atiya Bin Muslim, from Yahya Bin Kaseer who said,

'I saw Zuneid Al-Ayyami in the dream. I said, 'What have you come to, O Abdul Rahman?' He said, 'To the Mercy of Allah^{-azwj} Mighty and Majestic'. I said, 'So, which deed did you find to be the most superior?' He said, 'The Salat, and love of Ali^{-asws} Bin Abu Talib^{-asws}'.⁵⁹⁸

68- بشاء، بشارة المصطفى بِهَذَا الْإِسْنَادِ عَنِ الْفَارِسِيِّ عَنْ يَحْيَى بْنِ زَكْرِيَّا عَنْ أَبِي ثُرَابٍ عَنْ أَحْمَدَ بْنِ الْأَزْهَرِ عَنْ عَبْدِ الرَّزَّاقِ عَنِ الْبُرَيْرِيِّ عَنْ غُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص نَظَرَ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَ سَيِّدٌ فِي الْآخِرَةِ طُوبَى لِمَنْ أَحَبَّكَ وَ وَبِلَا لِمَنْ أَبْغَضَكَ مِنْ بَعْدِي.

(The book) 'Basharat Al Mustafa^{-saww}' – By this chain, from Al Farsi, from Yahya Bin Zakariya, from Abu Turab, from Ahmad Bin Al Azhar, from Abdul Razzaq, from Al Burbary, from Ubeydullah Bin Abdullah, from Ibn Abbas,

'The Prophet^{-saww} looked at Ali^{-asws} and he^{-saww} said: 'O Ali^{-asws}! You^{-asws} are the chief in the world and the chief in the Hereafter. Beatitude is for the one who loves you^{-asws} and woe is for the one who hates you^{-asws} from after me^{-saww}'.⁵⁹⁹

69- بشاء، بشارة المصطفى بِهَذَا الْإِسْنَادِ عَنِ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ حَمَّادٍ عَنِ الْقَاسِمِ بْنِ جَعْفَرٍ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ عَنْ أَبِي عَسَّانَ عَنْ جَعْفَرِ بْنِ الْأَحْمَرِ عَنِ الْأَعْمَشِ عَنْ عَبْدِ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ قَالَ عَلِيُّ ع إِنَّ فِيمَا عَهْدَ إِلَيَّ النَّبِيِّ ص لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

⁵⁹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 66 a

⁵⁹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 66 b

⁵⁹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 67

⁵⁹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 68

(The book) 'Basharat Al Mustafa^{-saww}' – By this chain from Muhammad Al Farsi, from Muhammad Bin Muhammad Bin Hammad, from Al Qasim Bin Ja'far Bin Ahmad, from Al Husayn Bin Al Hakam, from Abu Gassan, from Ja'far Bin Al Ahmad, from Al Amsh, from Adayy Bin Sabit, from Zirr Bin Hubeysh who said,

'Ali^{-asws} said: 'Among what the Prophet^{-saww} covenanted to me^{-asws} is: 'No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite''.⁶⁰⁰

70- بشاء، بشارة المصطفى بهذا الإسناد عن الفارسي عن أحمد بن محمد الجري [الحبرمي] عن عتيق بن محمد المدني عن إسحاق بن بشر عن عبد الرحمن بن قصبه بن ذؤيب عن أبيه عن ابن عباس قال قال رسول الله ص أفضى أمتي بكتاب الله علي بن أبي طالب ألا من يحبني فليحبه فإن العبد لا ينال ولايتي إلا بحب علي بن أبي طالب.

(The book) 'Basharat Al Mustafa^{-saww}' – By this chain from Al Farsi, from Ahmad Bin Muhammad Al Jary, from Ateeq Bin Muhammad Al Madany, from Is'haq Bin Bishr, from Abdul Rahman Bin Qasaba Bin Zuweyb, from his father, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'The most judging by the Book of Allah^{-azwj} in my^{-saww} community is Ali^{-asws} Bin Abu Talib^{-asws}. Indeed! The one who loves me^{-saww}, then let him love him^{-asws}, for the servant cannot attain my^{-saww} Wilayah except by the love of Ali^{-asws} Bin Abu Talib^{-asws}'.⁶⁰¹

71- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْغَطَرِيْفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ حَمْدَانَ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ عَنْ حَبِيبِ بْنِ الْمُغِيرَةِ عَنْ جَنْدَلِ بْنِ وَائِلٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْمَازِنِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ فَاطِمَةَ الصُّغْرَى عَنْ حُسَيْنِ بْنِ عَلِيٍّ عَنْ أُمِّهِ فَاطِمَةَ ع قَالَتْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص عَشِيَّةَ عَرَفَةَ فَقَالَ إِنَّ اللَّهَ تَعَالَى بَاهَى بِكُمْ الْمَلَائِكَةَ فَعَفَّرَ لَكُمْ عَامَةً وَ عَفَّرَ لِعَلِيِّ خَاصَةً

And by this chain, from Ahmad Bin Muhammad Al Gatreyfi, from Al Husayn Bin Muhammad Bin Haroun, from Muhammad Bin Hamdan Bin Mihran, from Abdan, from Habeeb Bin Al Mugheira, from Jandal Bin Waliq, from Muhammad Bin Umar Al Maziny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from (Syeda) Fatima^{-asws} the younger, from Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} having said: 'Rasool-Allah^{-saww} came out to us on the evening of Arafaat. He^{-saww} said: 'Allah^{-azwj} the Exalted Boasts with you all to the Angels. He^{-saww} has Forgiven for you generally and for Ali^{-asws} (followers) in particular.

وَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ غَيْرَ هَائِبٍ لِقَوْمِي وَ لَا مُحَابٍ لِقَرَاتِي هَذَا جَبْرِئِيلُ يُخْبِرُنِي أَنَّ السَّعِيدَ كُلَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِي وَ بَعْدَ مَوْتِي.

And I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} to you all, without fearing my^{-saww} people and not being prejudicial towards my^{-saww} relatives. This is Jibraeel^{as}, informing me^{-saww} that the fortunate of all fortunate as is the right of being fortunate, the one who loves Ali^{-asws} during my^{-saww} lifetime and after my^{-saww} passing away''.⁶⁰²

⁶⁰⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 69

⁶⁰¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 70

⁶⁰² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 71

72- وَ بِحَدِّ إِسْنَادٍ عَنِ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الدَّقَاقِيِّ عَنِ ابْنِ عُفْدَةَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ عَنْ إِسْحَاقَ بْنِ يَزِيدَ عَنْ هَاشِمِ بْنِ الرِّيدِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ وَ لَوْ صَرَبْتُ أَنْفَ الْمُؤْمِنِينَ بِسَيْفِي هَذَا مَا أَبْغَضُونِي أَبَدًا وَ لَوْ أُعْطِيتُ الْمُنَافِقِينَ هَكَذَا وَ هَكَذَا مَا أَحْبَبُونِي أَبَدًا.

And by this chain, from Al farsi, from Muhammad Bin Ahmad al Daqqaq, from Ibn Uqdah, from Al Husayn Bin Abdul Malik, from Is'haq Bin Yazeed, from Hashim Bin Al Bureyd, from Ismail Bin Raja'a, from his father who said,

'I heard Ali^{-asws} saying: 'By the One^{-azwj} Who Split the seed and Formed the person! It is a covenant of the Ummy Prophet^{-saww}: 'No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite'. And even if I^{-asws} were to strike the noses of the Momineen with this sword of mine, they will not hate me^{-asws}, ever, and even if I^{-asws} were to give the hypocrites like this and like this, they will not love me^{-asws}, ever!'"⁶⁰³

73- وَ بِحَدِّ إِسْنَادٍ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ الْبَيْهَقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي النُّعْمَانِ بْنِ الْفَضْلِ بْنِ قُدَامَةَ عَنْ مُحَمَّدِ بْنِ شِهَابٍ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص عَنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

And by this chain, from Ahmad Bin Ja'far Al Bayhaqi, from Ahmad Bin Muhammad Al Askari, from Ibrahim Bin Muhammad Bin Abdullah, from Abu Al Numan Bin Al Fazl Bin Qudamah, from Muhammad Bin Shihad Al Zuhry, from Anas (well-known fabricator) who said,

'Rasool-Allah^{-saww} said:

عَنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ

'The heading of the parchment (book of deeds) of the Momin is 'Love of Ali^{-asws} Bin Abu Talib^{-asws}' 604

74- وَ بِحَدِّ إِسْنَادٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ عُثَيْدِ اللَّهِ بْنِ أَحْمَدَ الْبُجْلِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ نَصْرِ عَنْ قُتَيْبَةَ بْنِ الْعَلَاءِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ جَبْرِئِيلَ ع نَزَلَ عَلَى رَسُولِ اللَّهِ ص قَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يَأْمُرُكَ أَنْ تُحِبَّ عَلِيًّا بْنِ أَبِي طَالِبٍ فَإِنَّ اللَّهَ يُحِبُّ عَلِيًّا وَ يُحِبُّ مَنْ يُحِبُّهُ

And by this chain, from Muhammad Bin Muhammad Bin Is'haq, from Ubeydullah Bin Ahmad Al Bajaly, from Al-Hassan Bin Muhammad Bin Nasr, from Qurrah Bin Al A'ala, from Usman Bin Abdullah Bin Amro, from Muhammad Bin Ja'far, from his father, from his grandfather,

'Jibraeel^{as} descended unto Rasool-Allah^{-saww}. He^{as} said to him^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} the Exalted Commands you^{-saww} to love Ali^{-asws} Bin Abu Talib^{-asws}, for Allah^{-azwj}'s Love, and Loves the one who loves him^{-asws}'.

فَقَالَ يَا رَسُولَ اللَّهِ وَ مَنْ يُبْغِضُ عَلِيًّا فَقَالَ رَسُولُ اللَّهِ ص مَنْ يَحْمِلِ النَّاسَ عَلَى عَدَاوَتِهِ.

⁶⁰³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 72

⁶⁰⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 73

He said, 'O Rasool-Allah^{-saww}! And who will hate Ali^{-asws}?' Rasool-Allah^{-saww} said: 'One who carries the people upon being his^{-asws} enemy'.⁶⁰⁵

75- وَ بِهَذَا الْإِسْنَادِ عَنْ بَشْرِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَصَامِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ الْكِلَابِيِّ وَ عُمَرَ بْنِ سُلَيْمَانَ وَ أَبِي الرَّبِيعِ الْأَعْرَجِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ عَنْ عَلِيٍّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ كَتَبَ اللَّهُ لَهُ الْأَمْنَ وَ الْإِيمَانَ مَا طَلَعَتْ شَمْسٌ وَ مَا غَرَبَتْ وَ مَنْ أَبْغَضَهُ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ مَاتَ مِيتَةً جَاهِلِيَّةً وَ حُوسِبَ بِمَا عَمِلَ.

And by this chain, from Bishr Bin Ahmad, from Muhammad Bin Abdullah Bin Aamir, from Isam Bin Yusuf, from Muhammad Bin Ayoub Al Kilaby, and Umar Bin Suleyman, and Abu Al Rabie Al A'rajy, from Abdullah Bin Imran, from Ali, from Saeed Bin Al Musayyab, from Zayd Bin Sabit who said,

'Rasool-Allah^{-saww} said: 'One who loves Ali^{-asws} during his^{-asws} lifetime and after his^{-asws} expiry, Allah^{-azwj} would Write for him the (deed of) security, and the Eman, for as long as the sun rises and sets; and one who hates him^{-asws} during his^{-asws} lifetime and after his^{-asws} expiry would die a death of the Pre-Islamic period, and will be reckoned with whatever he had done''.⁶⁰⁶

76- وَ بِهَذَا الْإِسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ الرَّجَائِيِّ عَنْ أَبِي بَكْرٍ بْنِ أَبِي دَاوُدَ عَنْ هِلَالِ بْنِ بَشْرِ عَنْ عَبْدِ الْمَلِكِ بْنِ مُوسَى عَنْ أَبِي هَاشِمٍ صَاحِبِ الرُّمَّانِ عَنْ زَادَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ حُبُّكَ مُجِيبٌ وَ مُبْغِضُكَ مُبْغِضِي.

And by this chain, from Ibrahim Bin Ahmad Al Rajaie, from Abu Bakr Bin Abu Dawood, from Hilal Bin Bishr, from Abdul Malik Bin Musa, from Abu Hashim, author of 'Al Rumman', from Zazan,

'From Salman Al-Farsi^{ra} having said, 'I^{ra} heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'One loving you^{-asws} loves me^{-saww}, and one hating you^{-asws} hates me^{-saww}'.⁶⁰⁷

77- وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ يَزْدَادَ عَنْ أَبِي صَالِحٍ الْبَزَّازِ عَنْ أَبِي خَاتِمٍ عَنْ يَحْيَى الْهَمَّانِيِّ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ عَمَّارِ بْنِ زُرَيْقٍ عَنْ إِسْحَاقَ بْنِ زِيَادٍ عَنْ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَوْتِي وَ يَسْكُنَ جَنَّةَ الْخُلْدِ الَّتِي وَعَدَنِي رَبِّي وَ غَرَسَ قُصْبَاتُهَا بِيَدِهِ فَلْيَتَوَلَّ عَلِيًّا بِنِ أَبِي طَالِبٍ ع.

And by this chain, from Muhammad Bin Ahmad Al Farsi, from Muhammad Bin Abdullah Bin Yazdad, from Abu Salih Al Bazaz, from Abu Hatim, from Yahya Al Himany, from Yahya Bin Ya'la, from Ammar Bin Zureyq, from Is'haq Bin Ziyad, from Mutarrif, from Zayd Bin Arqam who said,

'Rasool-Allah^{-saww} said: 'One who loves to live my^{-saww} life and die my^{-saww} passing away, and settle in the eternal Garden which my^{-saww} Lord^{-azwj} Promised me^{-saww}, and Planted its trees by His^{-azwj} Hand, then let him befriend Ali^{-asws} Bin Abu Talib^{-asws}'.⁶⁰⁸

78- وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْأَزْهَرِ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى طَالِبٍ ع فَقَالَ يَا عَلِيُّ أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَ سَيِّدٌ فِي الْآخِرَةِ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ حَبِيبُكَ حَبِيبِي وَ حَبِيبُ اللَّهِ وَ بَغِضُكَ بَغِضِي وَ بَغِضِي بَغِضُ اللَّهِ فَطُوبَى لِمَنْ أَحَبَّكَ بَعْدِي.

⁶⁰⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 74

⁶⁰⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 75

⁶⁰⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 76

⁶⁰⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 77

And by this chain, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Suleyman, from Ahmad Bin Al Azhar, from Abdul Razzaq Bin Hammam, from Ma'mar Bin Rashid, from Al Zuhry, from Ubeydullah Bin Abdullah Bin Masoud, from Ibn Abbas who said,

'The Prophet^{-saww} looked at Ali^{-asws} Bin Abu Talib^{-asws} and said: 'O Ali^{-asws}! You^{-asws} are a chief in the world and a chief in the Hereafter. One who loves you^{-asws}, so he has loved me^{-saww}, and one who hates you^{-asws}, so he has hated me^{-saww}, and your^{-asws} beloved is my^{-saww} beloved, and my^{-saww} beloved is Beloved of Allah^{-azwj}, and your^{-asws} hater is my^{-saww} hater, and my^{-saww} hater is hater of Allah^{-azwj}. Beatitude is for one who loves you^{-asws} after me^{-saww}'.⁶⁰⁹

كشَف، كَشَفَ الغَمَّةَ مِنَ الْأَحَادِيثِ الَّتِي جَمَعَهَا الْعُرُ الْمُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ وَ فِي آخِرِهِ قَالَوْنِ لِمَنْ أَبْغَضَكَ بَعْدِي.

(The book) 'Kashaf Al Ghumma' – From the Ahadeeth which were collected by the honourable narrator, from Ibn Abbas – similar to it, and in its end: 'The woe is for the one who hates you^{-asws} after me^{-saww}'.⁶¹⁰

79- بشاء، بشارة المصطفى بالإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الصَّغَفَارِ عَنِ الْحَسَنِ بْنِ عَرْقَةَ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ الْوَرَّاقِ عَنْ عَلِيِّ بْنِ الْحَرُورِ [الْحَزَّوَرِ] عَنْ أَبِي مَرْثَمٍ الثَّقَفِيِّ عَنْ عَمَّارٍ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ طُوبَى لِمَنْ أَحَبَّكَ وَ وَئِلَّ لِمَنْ كَذَّبَكَ وَ كَذَّبَ فِيكَ.

(The book) 'Basharat Al Mustafa^{-saww}' – By the preceding chain from Abdullah Bin Muhammad Bin Abdullah Bin Dinar, from Ismail Bin Muhammad Al Saffar, from Al-Hassan Bin Arafat, from Saeed Bin Muhammad Al Waraq, from Ali Bin Al Kharour, from Abu Maryam Al Saqafi, from Ammar Bin Yasser who said,

'I heard the Prophet^{-saww} saying to Ali^{-asws} Bin Abu Talib^{-asws}: 'O Ali^{-asws}! Beatitude be for the one loving you^{-asws}, and woe be to the one belying you^{-asws} and lies regarding you^{-asws}'.⁶¹¹

80- وَ بِهَذَا الْإِسْنَادِ عَنْ نَصْرِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنِ الْعِيسَى عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ زِيَادِ بْنِ مَخْزُومٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع لَا تَلُومَنَّ النَّاسَ عَلَى حُبِّكَ فَإِنَّ حُبَّكَ مَخْزُومٌ تَحْتَ الْعَرْشِ لَا يَنَالُ حُبَّكَ مَنْ يُرِيدُ إِلَّا مَا يُنْزَلُ مِنَ السَّمَاءِ بِقَدَرٍ.

And by this chain from Nasr Bin Abdullah Al Qurshy, from Al Isa, from Hamad Bin Salama, from Ziyad Bin Milhraq, from Shahr Bin Hawshab, from Uqbah Bin Aamir who said,

'I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'Do not blame the people upon loving you^{-asws}, for your^{-asws} love is treasured beneath the Throne. Your^{-asws} love cannot be achieved by the one who wants, but rather it descends from the sky by a measurement (determination)'.⁶¹²

81- كَنْز، كَنْزُ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْعَبَّاسِ عَنْ عُثْمَانَ بْنِ هَاشِمٍ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنِ الْحَارِثِ بْنِ خَصِيرَةَ عَنْ أَبِي دَاوُدَ السَّعْصَعِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ص وَ عَلِيُّ ع إِلَى جَنْبِهِ إِذْ قَرَأَ النَّبِيُّ ص أَمْرًا مُجِيبَ الْمُضْطَرِّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ لِحُلَفَاءِ الْأَرْضِ

⁶⁰⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 78 a

⁶¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 78 b

⁶¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 79

⁶¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 80

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Al Abbas, from Usman Bin Hashim Bin Al Fazl, from Muhammad Bin Kaseer, from Al Haris Bin Haseyra, from Abu Dawood Al Shaby, from Imran Bin Husayn who said,

'I was seated in the presence of the Prophet^{-saww}, and Ali^{-asws} was to his^{-saww} side, when the Prophet^{-saww} recited: ***Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62].***

قَالَ فَارْتَعَدَ عَلِيٌّ ع فَضْرَبَ ص يَدِهِ عَلَى كَتِفِهِ وَ قَالَ مَا لَكَ يَا عَلِيُّ فَقَالَ يَا رَسُولَ اللَّهِ قَرَأْتَ هَذِهِ الْآيَةَ فَخَشِيتُ أَنْ تَنْتَلِي بِهَا فَأَصَابَنِي مَا رَأَيْتُ

He (the narrator) said, 'Ali^{-asws} trembled, so he^{-saww} struck his^{-saww} hand upon his^{-asws} shoulder and said: 'What is the matter with you^{-asws}, O Ali^{-asws}?' He^{-asws} said: 'O Rasool-Allah^{-saww}! You^{-saww} recited this Verse and I^{-asws} feared that we^{-asws} would be Tried by it, so it hit me^{-asws} what you^{-asws} saw'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ إِلَى يَوْمِ الْقِيَامَةِ.

Rasool-Allah^{-saww} said: 'O Ali^{-asws}! No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite, up to the Day of Qiyamah".⁶¹³

82- كَشَفُ الْبَقِيْن، لِلْعَلَامَةِ قُدْسٍ سِرُّهُ كَانَ لِأَبِي ذَلْفٍ وَلَدٌ فَتَخَادَثَ أَصْحَابُهُ فِي حُبِّ عَلِيٍّ ع وَ بُغْضِهِ فَرَوَى بَعْضُهُمْ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ يَا عَلِيُّ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ تَقِيٌّ وَ لَا يُبْغِضُكَ إِلَّا وَلَدُ زَنْيَةٍ أَوْ حَيْضَةٍ

(The book) 'Kashf Al Yaqeen' of the Allama, may his soul be sanctified –

'There was a son for Abu Dulaf, and his companions discussed regarding the love of Ali^{-asws} and hating him^{-asws}. One of them reported from the Prophet^{-saww} that he^{-saww} said: 'O Ali^{-asws}! No one will love you^{-asws} except a pious Momin, nor hate you^{-asws} except a child of adultery (bastard), or (conceived when his mother) was menstruating'.

فَقَالَ وَلَدُ أَبِي ذَلْفٍ مَا تَقُولُونَ فِي الْأَمِيرِ هَلْ يُؤْتَى فِي أَهْلِهِ فَقَالُوا لَا فَقَالَ وَ اللَّهُ إِنِّي لَأَشَدُّ النَّاسِ بُغْضًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ

The son of Abu Dulaf said, 'What are you saying the Emir can he be accessed in his family?' They said, 'No'. He said, 'By Allah^{-azwj}! I am the severest of the people hateful to Ali^{-asws} Bin Abu Talib^{-asws}!'

فَخَرَجَ أَبُوهُ وَ هُمُ فِي الشَّجَارِ فَقَالَ وَ اللَّهُ إِنَّ هَذَا الْخَبَرَ لَحَقُّ وَ اللَّهُ إِنَّهُ لَوَلَدُ زَنْيَةٍ وَ حَيْضَةٍ مَعًا إِنِّي كُنْتُ مَرِيضًا فِي دَارِ أَخِي فِي حُمَى ثَلَاثٍ فَدَخَلْتُ عَلَيَّ جَارِيَةً لِفَضَاءٍ حَاجَةٍ فَدَعَتْنِي نَفْسِي إِلَيْهَا فَأَبْتُ وَ قَالَتْ إِنِّي حَائِضٌ فَكَابَرْتُهَا عَلَى نَفْسِهَا فَوَطِئْتُهَا فَحَمَلَتْ بِهَذَا الْوَلَدِ فَهُوَ لَزْنِيَّةٌ وَ حَيْضَةٍ مَعًا.

His father came out while they were quarrelling, and he said, 'By Allah^{-azwj}! This Hadeeth is true. He is a child of adultery and menstruation, both together. I was ill in the house of my brother, in fever for three days. A maid entered to see me to fulfil a need. She called me to herself. I refused, but she said, 'I am menstruating'. She was arrogant upon herself. I slept

⁶¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 81

with her, and she became pregnant with this son, so he is of adultery and menstruation, both together”⁶¹⁴.

وَحَكَى وَالِدِي رَحِمَهُ اللَّهُ قَالَ: اجْتَزْتُ يَوْمًا فِي بَغْضِ دُرُوبِ بَغْدَادَ مَعَ أَصْحَابِي فَأَصَابَنِي عَطَشٌ ففُلْتُ لِبَعْضِ أَصْحَابِي اطْلُبْ مَاءً مِنْ بَعْضِ الدُّرُوبِ فَمَضَى يَطْلُبُ الْمَاءَ وَوَقَفْتُ أَنَا وَبَاقِي أَصْحَابِي نَنْتَظِرُ الْمَاءَ وَصَبِيَّانِ يَلْعَبَانِ أَحَدُهُمَا يَقُولُ الْإِمَامُ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ الْآخَرُ يَقُولُ إِنَّهُ أَبُو بَكْرٍ

And my father narrated saying,

‘One day I was crossing in one of the gates of Baghdad with my companions and thirst afflicted me. I said to one of my companions, ‘Search for water from one of the gates’. He went seeking the water and I stood, me and the remainder of my companions, awaiting the water, and two children were playing. One of them was saying, ‘The Imam^{-asws}, he^{-asws} is Ali^{-asws} Bin Abu Talib Amir Al-Momineen^{-asws}’, and there other one was saying, ‘It is Abu Bakr’.

ففُلْتُ صَدَقَ النَّبِيُّ ص يَا عَلِيُّ مَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا وَلَدٌ خِصَّةٍ فَخَرَجْتُ الْمَرْأَةُ بِالْمَاءِ فَقَالَتْ بِاللَّهِ عَلَيْكَ يَا سَيِّدِي أَسْمِعْنِي مَا قُلْتَ ففُلْتُ حَدِيثَ رَوَيْتُهُ عَنِ النَّبِيِّ ص لَا حَاجَةَ إِلَى ذِكْرِهِ فَكَتَرْتُ السُّؤَالَ فَرَوَيْتُهُ لَهَا

I said, ‘The Prophet^{-saww} spoke the truth: ‘O Ali^{-asws}! No one will love you^{-asws} except a Momin, nor hate you^{-asws} except one born of menstruation!’ A woman came out with the water and said, ‘With Allah^{-azwj} upon you, O my master! I heard what you said. You said a Hadeeth reporting it from the Prophet^{-saww}. There is no need to remind it’. She repeated the question, so I reported it to her.

فَقَالَتْ وَ اللَّهُ يَا سَيِّدِي إِنَّهُ لَخَبَرٌ صِدْقٍ إِنَّ هَذَيْنِ وَلَدَايَ الَّذِي يُحِبُّ عَلِيًّا وَلَدٌ طَهَرَ وَ الَّذِي يُبْغِضُهُ حَمَلْتُهُ فِي الْخِصَّةِ جَاءَ وَالِدُهُ إِلَيَّ فَكَابَرَنِي عَلَى نَفْسِي خَالَةَ الْخِصَّةِ فَنَالَ مِنِّي فَحَمَلْتُ بِهَذَا الَّذِي يُبْغِضُ عَلِيًّا.

She said, ‘By Allah^{-azwj}, of my master! It is a true Hadeeth. These two are my sons. The one who loves Ali^{-asws} was born (out of) cleanliness, and the one who hates him, I conceived him during the menstruation. His father had come to me and coerced me against myself in the state of menstruating. He attained from me and I became pregnant with this one who hates Ali^{-asws}”⁶¹⁵.

83- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ عَجَبٍ الْأَنْبَارِيِّ عَنْ سَعِيدِ بْنِ سُوَيْدٍ عَنْ عَلِيِّ بْنِ سَهْرِ عَنْ حَكِيمِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع إِنَّمَا مَثَلُكَ مَثَلُ فُلٍ هُوَ اللَّهُ أَحَدٌ فَإِنَّهُ مَنْ قَرَأَهَا مَرَّةً فَكَأَنَّمَا قَرَأَ ثَلَاثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَكَأَنَّمَا قَرَأَ ثَلَاثِي الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ

(The books) ‘Kanz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat’ – Muhammad Bin Al Abbas, from Saeed Bin Ajab Al Anbary, from Saeed Bin Suweyd, from Ali Bin Sahar, from Hakeem Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: ‘But rather, your^{-asws} example is an example of **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed). The one who recites it once, it is as if

⁶¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 82 a

⁶¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 82 b

he has recited a third of the Quran, and one who recites it twice, it is as if he recited two-third of the Quran, and one who recites it thrice, it is as if he recited the Quran, all of it.

وَكَذَلِكَ أَنْتَ مَنْ أَحَبَّكَ بِقَلْبِهِ كَانَ لَهُ ثُلُثُ ثَوَابِ الْعِبَادِ وَمَنْ أَحَبَّكَ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ كَانَ لَهُ ثَوَابُ الْعِبَادِ أَجْمَعُ.

And like that are you^{-asws}. One who loves you^{-asws} with his heart, there would be for him a third of the Rewards of the servants, and one who loves you with his heart and his tongue, there would be for him two-thirds Rewards of the servants, and one who loves you with his heart, and his tongue, and his hands, there would be for him (all) the Rewards of the servants, collectively”.⁶¹⁶

84- وَ يُؤَيِّدُهُ مَا رَوَاهُ أَيْضاً عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ الْكَاهِلِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ سَيْمَانَ بْنِ جَرْبٍ عَنِ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ وَمَنْ قَرَأَهَا مَرَّتَيْنِ فَكَأَنَّمَا قَرَأَ ثُلُثَيِ الْقُرْآنِ وَمَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ

And it is supported by what is reported as well, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Kahily, from Amro Bin Abu Al Miqdam, from Simak Bin Harb, from Al Numan Bin Bashir who said,

‘Rasool-Allah^{-saww} said: ‘One who recites: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) once, it is as if he has recited a third of the Quran, and one who recites it twice, it is as if he has recited two-thirds of the Quran, and one who recites it three times, it is as if he has recited the Quran, all of it.

وَكَذَلِكَ مَنْ أَحَبَّ عَلِيّاً بِقَلْبِهِ أَعْطَاهُ اللَّهُ ثُلُثَ ثَوَابِ هَذِهِ الْأُمَّةِ وَمَنْ أَحَبَّهُ بِقَلْبِهِ وَ لِسَانِهِ أَعْطَاهُ اللَّهُ ثُلُثَيِ ثَوَابِ هَذِهِ الْأُمَّةِ وَمَنْ أَحَبَّهُ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ أَعْطَاهُ اللَّهُ ثَوَابَ هَذِهِ الْأُمَّةِ كُلِّهَا.

And like that is the one who loves Ali^{-asws} with his heart, Allah^{-azwj} would Give him a third of the Rewards of this community, and one who loves him with his heart and his tongue, Allah^{-azwj} would Give him two-thirds of Rewards of this community, and one who loves him^{-asws} with his heart, and his tongues, and his hands, Allah^{-azwj} would Give him the Rewards of this community, all of it”.⁶¹⁷

85- وَ يَعْضُدُّهُ أَيْضاً مَا رَوَاهُ أَيْضاً عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ الْحَكَمِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ فِيكَ مَثَلاً مِنْ قُلْ هُوَ اللَّهُ أَحَدٌ مَنْ قَرَأَهَا مَرَّةً فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ وَمَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثَيِ الْقُرْآنِ وَمَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ

And it is supported as well by what is reported as well by Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Hakam Bin Suleyman, from Muhammad Bin Kaseer,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! In you^{-asws} there is an example from **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed). One who recites it once so

⁶¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 83

⁶¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 84

he has recited a third of the Quran, and one who recites it twice has recited two-thirds of the Quran, and one who recited it three times, it is as if he has recited the Quran, all of it.

يَا عَلِيُّ مَنْ أَحَبَّكَ بِقَلْبِهِ كَانَ لَهُ مِثْلُ أَجْرِ ثُلُثِ هَذِهِ الْأُمَّةِ وَمَنْ أَحَبَّكَ بِقَلْبِهِ وَ أَعَانَكَ بِلِسَانِهِ وَ نَصَرَكَ بِسَيْفِهِ كَانَ لَهُ مِثْلُ أَجْرِ هَذِهِ الْأُمَّةِ.

O Ali^{-asws}! One who loves you^{-asws} with his heart, there would be for him like the Recompense of a third of this community, and one who loves you with his heart and his tongue, there would be for him like the Recompense of two-thirds of this community, and one who loves you^{-asws} with his heart, and assists you with his tongue, and helps you^{-asws} with his sword, there would be for him like the Recompense of this community”.⁶¹⁸

86- وَ رَوَى الصَّدُوقُ مُحَمَّدُ بْنُ بَابُوَيْهٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص فِي مَلَأٍ مِنْ أَصْحَابِهِ وَ إِذَا أَسْوَدُ تَحْمِلُهُ أَرْبَعَةٌ مِنَ الرُّنُوجِ مُلْفُوفٌ فِي كِسَاءٍ يَمْضُونَ بِهِ إِلَى قَبْرِهِ فَقَالَ رَسُولُ اللَّهِ ص عَلِيُّ بِالْأَسْوَدِ فَوَضَعَ يَدَيْهِ

And it is reported by Al Sadouq – Muhammad Bin Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Al Husayn Bin Saeed, from Muhammad Bin Jamhour, from Yahya Bin Salih, from Ali Bin Asbat, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

‘From Al-Sadiq^{-asws} having said: ‘While Rasool-Allah^{-saww} was in an assembly of his^{-saww} companions, and there was a (body of a) black man being carried by four black men, wrapped in a cloak. They were going with him to his grave. Rasool-Allah^{-saww} said: ‘To me^{-saww} with the body of the black man!’ He was placed in front of him^{-saww}.

فَكُشِفَ عَنْ وَجْهِهِ ثُمَّ قَالَ لِعَلِيِّ ع يَا عَلِيُّ هَذَا رِثَاخُ غُلَامٍ آلِ النَّجَّارِ فَقَالَ عَلِيُّ ع وَ اللَّهُ مَا رَأَيْتُ قَطُّ إِلَّا وَ حُجَلٍ فِي قُبُورِهِ وَ قَالَ يَا عَلِيُّ إِنِّي أَحْبَبْتُكَ

He^{-saww} uncovered from his face, then said to Ali^{-asws}: ‘O Ali^{-asws}! This is Rabah, a slave of the family of Al-Najjar!’ Ali^{-asws} said: ‘By Allah^{-azwj}! He would not see me^{-asws} except and he would jump happily from his sitting, and say, ‘O Ali^{-asws}! I love you^{-asws}!’

قَالَ فَأَمَرَ رَسُولُ اللَّهِ ص بِغُسْلِهِ وَ كَفَنَهُ فِي ثَوْبٍ مِنْ ثِيَابِهِ وَ صَلَّى عَلَيْهِ وَ شَبَّعَهُ وَ الْمُسْلِمُونَ إِلَى قَبْرِهِ وَ سَمِعَ النَّاسُ دَوِيًّا شَدِيداً فِي السَّمَاءِ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ قَدْ شَبَّعَهُ سَبْعُونَ أَلْفَ قَبِيلٍ مِنَ الْمَلَائِكَةِ كُلُّ قَبِيلٍ سَبْعُونَ أَلْفَ مَلَكٍ وَ اللَّهُ مَا نَالَ ذَلِكَ إِلَّا بِحُبِّكَ يَا عَلِيُّ

He (the narrator) said, ‘Rasool-Allah^{-saww} instructed with washing him and enshrouding him in a cloth from his^{-saww} own clothes and prayed Salat upon him, and he^{-saww} and the Muslims escorted him to his grave; and the people heard a severe noise in the sky. Rasool-Allah^{-saww} said: ‘Seventy thousand types of Angels have escorted him, each type being of seventy thousand Angels. By Allah^{-azwj}! That cannot be achieved except by loving you^{-asws}, O Ali^{-asws}!’

قَالَ وَ نَزَلَ رَسُولُ اللَّهِ ص فِي لَحْدِهِ ثُمَّ أَعْرَضَ عَنْهُ ثُمَّ سَوَّى عَلَيْهِ اللَّيْنُ فَقَالَ لَهُ أَصْحَابُهُ يَا رَسُولَ اللَّهِ رَأَيْنَاكَ قَدْ أَعْرَضْتَ عَنِ الْأَسْوَدِ سَاعَةً سَوَّيْتَ عَلَيْهِ اللَّيْنُ

⁶¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 85

He (the narrator) said, 'And Rasool-Allah^{-saww} descended him into his grave, then turned away from him, then evened the bricks upon him. His^{-saww} companions said to him^{-saww}, 'O Rasool-Allah^{-saww}! We saw you^{-saww} turnaround from the black man for a while, (then) evened the bricks upon him'.

فَقَالَ نَعَمْ إِنَّ وَلِيَّ اللَّهِ خَرَجَ مِنَ الدُّنْيَا عَطْشَانًا فَنَبَّاذَرِ إِلَيْهِ أَزْوَاجَهُ مِنَ الْخُورِ الْعَيْنِ بِشَرَابٍ مِنَ الْجَنَّةِ وَ وَلِيَّ اللَّهِ غَيُورٌ فَكَرِهْتُ أَنْ أَخْزَنَهُ بِالنَّظَرِ إِلَى أَزْوَاجِهِ فَأَعْرَضْتُ عَنْهُ.

He^{-saww} said: 'Yes. A friend of Allah^{-azwj} exited from the world thirsty, so his wives from the Maiden Houries rushed towards him with a drink from the Paradise, and a friend of Allah^{-azwj} tends to be with self-esteem (Ghayra), so I^{-saww} disliked to aggrieve him by looking at his wives, so I turned away from him''⁶¹⁹.

87- فر، تفسير فرات بن إبراهيم مُحَمَّدٌ عَنْ عَوْنِ بْنِ سَلَامٍ قَالَ أَخْبَرَنَا مَنْدَلٌ عَنْ إِسْمَاعِيلَ بْنِ سَلَمَانَ عَنْ أَبِي عَمَرَ الْأَسَدِيِّ عَنْ ابْنِ الْحَنْفِيَّةِ فِي قَوْلِهِ تَعَالَى سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قَالَ لَا تَلْقَى مُؤْمِنًا إِلَّا وَ فِي قَلْبِهِ وُدٌّ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ أَهْلِ بَيْتِهِ ع.

Tafseer Furaat Bin Ibrahim – Muhammad, from Awn Bin Sallam who said, 'Mandal informed us from Ismail Bin Salman, from Abu Umar Al Asady, from Ibn Al Hanafiyya,

'Regarding Words of the Exalted: **the Beneficent would Make cordiality to be for them [19:96]**, he said, 'No Momin will meet except and in his heart would be cordiality for Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and People^{-asws} of his^{-asws} Household''⁶²⁰.

88- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِي سَعِيدٍ مَعْنَعًا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع يَا أَبَا الْحَسَنِ قُلِ اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْدًا وَ اجْعَلْ لِي عِنْدَكَ وُدًّا وَ اجْعَلْ لِي فِي قُلُوبِ الْمُؤْمِنِينَ مَوَدَّةً فَتَزَلَّتْ هَذِهِ الْآيَةُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قَالَ لَا تَلْقَى رَجُلًا مُؤْمِنًا إِلَّا وَ فِي قَلْبِهِ حُبٌّ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Bin Saeed transmitting, from Abu Saeed Al Khudri having said,

'The Prophet^{-saww} said to Ali^{-asws}: 'O Abu Al-Hassan^{-asws}! Say: 'O Allah^{-azwj}! Make a pact to be for me^{-asws} with You^{-azwj}, and Make cordiality to be for me^{-asws} to be with You^{-azwj}, and Make cordiality to be for me^{-asws} in the hearts of the Momineen''. So, this Verse was Revealed: **Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]**. He said, 'No Momin man meets except and in his heart is love for Ali^{-asws} Bin Abu Talib Amir Al-Momineen^{-asws}''⁶²¹.

89- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ مُوسَى مَعْنَعًا عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخَذَ رَسُولُ اللَّهِ ص يَدَيَّ وَ يَدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَعَلَا بِنَا عَلَى نَبْرٍ ثُمَّ صَلَّى رَكَعَاتٍ ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنَّ مُوسَى بْنَ عِمْرَانَ سَأَلَكَ وَ أَنَا مُحَمَّدٌ نَبِيُّكَ سَأَلْتُكَ أَنْ تَشْرَحَ لِي صَدْرِي وَ تُبَيِّرَ لِي أَمْرِي وَ تُخَلِّلَ عُقْدَةً مِنْ لِسَانِي لِيَقْفَهُوا قَوْلِي وَ اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي عَلِيٍّ بْنِ أَبِي طَالِبٍ أَخِي اشْدُدْ بِهِ أَرْزِي وَ أَشْرِكْهُ فِي أَمْرِي

Tafseer Furaat Bin Ibrahim – Ahmad Bin Musa transmitting from Ibn Abbas who said,

⁶¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 86

⁶²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 87

⁶²¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 88

'Rasool-Allah^{-saww} held my hand and a hand of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. He^{-saww} went high with us upon (mount) Subeyr, then he^{-saww} prayed two cycles, then raised his^{-saww} hands towards the sky and said: 'O Allah^{-azwj}! Musa^{as} Bin Imran^{as} had asked You^{-azwj}, and I^{-saww} am Muhammad^{-saww}, Your^{-azwj} Prophet^{-saww}. I^{-saww} am asking You^{-azwj} to Expand my^{-saww} chest for me^{-saww}, and Ease my^{-saww} affairs for me^{-saww}, and Loosen the knot of my^{-saww} tongue for them to understand my^{-saww} words: **And Make a Vizier to be for me from my family [20:29]**, Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} brother, **Strengthen my back by him [20:31]** **And associate him in my matter [20:32]**'.

قَالَ فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ مُنَادِيًا يُنَادِي يَا أَحْمَدُ قَدْ أُوتِيتَ مَا سَأَلْتَ قَالَ فَقَالَ النَّبِيُّ ص لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا أَبَا الْحُسَيْنِ اذْفَعْ يَدَكَ إِلَى السَّمَاءِ فَادْعُ رَبَّكَ وَ سَلْهُ يُعْطِكَ

He (the narrator) said, 'Ibn Abbas said, 'I heard a caller calling out, 'O Ahmad^{-saww}! You^{-saww} have been Given what you^{-saww} asked for!' The Prophet^{-saww} said to Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}: 'O Abu Al-Hassan^{-asws}! Raise your hands towards the sky and supplicate to your^{-asws} Lord^{-azwj}, and ask Him^{-azwj}, He^{-azwj} will Give you^{-asws}'.

فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْدًا وَ اجْعَلْ لِي عِنْدَكَ وَدًّا فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِلَى آخِرِ الْآيَةِ

He^{-asws} raised his^{-asws} hands towards the sky and he^{-asws} was saying: 'O Allah^{-azwj}! Make a pact to be for me^{-asws} with You^{-azwj} and Make cordiality to be for me^{-asws} with You^{-azwj}!' So, Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-saww}: **Surely, those who are believing and are doing righteous deeds, [19:96]** – up to the end of the Verse.

فَتَلَاهَا النَّبِيُّ ص عَلَى أَصْحَابِهِ فَتَعَجَّبُوا مِنْ ذَلِكَ عَجَبًا شَدِيدًا فَقَالَ النَّبِيُّ ص بِمَ تَعَجَّبُونَ إِنَّ الْقُرْآنَ أَرْبَعَةُ أَرْبَاعٍ رُبْعٌ فِيهَا أَهْلُ الْبَيْتِ خَاصَّةً وَ رُبْعٌ فِي أَعْدَائِنَا وَ رُبْعٌ حَلَالٌ وَ حَرَامٌ وَ رُبْعٌ قُرَائِصُ وَ أَحْكَامٌ وَ إِنَّ اللَّهَ أَنْزَلَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع كُرَائِمَ الْقُرْآنِ.

The Prophet^{-saww} recited it to his^{-saww} companions and they were astounded from that with intense wonderment. The Prophet^{-saww} said: 'Due to what are you astounded? The Quran is of four quarters – a quarter is regarding us^{-asws}, People^{-asws} of the Household in particular, and a quarter is regarding our^{-asws} enemies, and a quarter is Permissible(s) and Prohibitions, and a quarter is Obligations and Ordinances, and that Allah^{-azwj} has Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws}, the honours of the Quran'.⁶²²

90- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مَعْنَاهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ قُرَيْشٌ فِي حَدِيثٍ هُمْ فَلَمَّا رَأَوْهُ سَكَتُوا فَسَقَّ ذَلِكَ عَلَيْهِ فَجَاءَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ قَتَلْتُ بَيْنَ يَدَيْكَ سَبْعِينَ رَجُلًا صَبْرًا مِمَّا تَأْمُرُنِي بِقَتْلِهِ وَ ثَمَانِينَ رَجُلًا مُبَارَزَةً فَمَا أَخَذَ مِنْ قُرَيْشٍ وَ لَا مِنْ وَجْهِ الْعَرَبِ إِلَّا وَ قَدْ دَخَلَ عَلَيْهِمْ بَعْضٌ لِي فَادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مَحَبَّةً فِي قُلُوبِ الْمُؤْمِنِينَ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary transmitting,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} came and Quraysh were in a discussion of theirs. When they saw him^{-asws} they became silent. That was grievous upon him^{-asws}, so he^{-asws} came to the Prophet^{-saww} and said: 'O Rasool-Allah^{-saww}! I^{-asws} have killed seventy men in combat in front of you^{-saww} from the ones you^{-saww} ordered me^{-asws}

⁶²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 89

with killing, and eighty men in duel, so there is no one from Quraysh nor from faces of the Arabs except and hatred for me^{-asws} has entered upon them, So, Supplicate to Allah^{-azwj} that He^{-azwj} should Make love to be for me^{-asws} in the hearts of the Momineen’.

قَالَ فَسَكَتَ رَسُولُ اللَّهِ ص حَتَّى نَزَلَتْ هَذِهِ آيَةُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا فَقَالَ النَّبِيُّ ص يَا عَلِيُّ إِنَّ اللَّهَ قَدْ أَنْزَلَ فِيكَ آيَةً مِنْ كِتَابِهِ وَ جَعَلَ لَكَ فِي قَلْبِ كُلِّ مُؤْمِنٍ مَحَبَّةً.

He (the narrator) said, ‘Rasool-Allah^{-saww} was silent until this Verse was Revealed: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96].*** The Prophet^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} has Revealed a Verse from His^{-azwj} Book regarding you^{-asws} and Made love to be for you^{-asws} in the heart of every Momin’’.⁶²³

91- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُثْمَانَ بْنِ ذَيْلٍ مُعَنَّأ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءُوا بِسِتَّةِ نَفَرٍ مِنْ قُرَيْشٍ فِي زَمَانِ أَبِي بَكْرٍ فَقَالُوا لَهُ يَا أَبَا سَعِيدٍ هَذَا الرَّجُلُ الَّذِي يُكْتَرُ فِيهِ وَ يُثْقَلُ قَالَ عَمَّنْ تَسْأَلُونَ قَالُوا نَسْأَلُكَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أَمَا إِنَّكُمْ سَأَلْتُمُونِي عَنْ رَجُلٍ أَمَرٌ مِنَ الْيَفْلَى وَ أَحْلَى مِنَ الْعَسَلِ وَ أَخَفُّ مِنَ الرِّيشَةِ وَ أَثْقَلُ مِنَ الْجَبَلِ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Ahmad Bin usman Bin Daleel, transmitting from Abu Saeed Al Khudri who said,

‘Six persons from Quraysh came during the era of Abu Bakr, and said to him, ‘O Abu Saeed! This man regarding whom they are (talking) regarding him, more or less’. He said, ‘Whom are you asking about?’ They said, ‘We are asking about Ali^{-asws} Bin Abu Talib^{-asws}’. He said, ‘But, you are asking me about a man who is bitterer than the Oleander (a poisonous plant), and sweeter than the honey, and lighter than the feather, and heavier than the mountain.

أَمَّا وَ اللَّهِ مَا حَلَا إِلَّا عَلَى أَلْسِنَةِ الْمُتَّقِينَ وَ لَا خَفَّ إِلَّا عَلَى قُلُوبِ الْمُؤْمِنِينَ وَ اللَّهُ مَا مَرَّ عَلَى لِسَانِ أَحَدٍ قَطُّ إِلَّا عَلَى لِسَانِ كَافِرٍ وَ لَا ثَقُلَ عَلَى قَلْبٍ أَحَدٍ إِلَّا عَلَى قَلْبِ مُنَافِقٍ

But, by Allah^{-azwj}! He^{-asws} is not sweet except upon the tongue of the pious, nor light except upon hearts of the Momineen. By Allah^{-azwj}! He^{-asws} is not bitter upon the tongue of anyone except upon the tongue of a Kafir, nor heavy upon the heart of anyone except upon the heart of a hypocrite.

وَ لَا رَوَى عَنْهُ أَحَدٌ وَ لَا صَدَفَ وَ لَا التَّوَى وَ لَا كَذَبَ وَ لَا إِخْوَالَ وَ لَا إِزْوَارَ عَنْهُ وَ لَا فَسَقَ وَ لَا عَجَبَ وَ لَا تَعَجَّبَ وَ هِيَ سَبْعَةُ عَشَرَ خَرْفًا إِلَّا حَشَرَهُ اللَّهُ مُنَافِقًا مِنَ الْمُنَافِقِينَ وَ لَا عَلِيٍّ إِلَّا أُرِيدَ وَ لَا أُرِيدَ إِلَّا عَلِيٌّ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

And neither would anyone impeded (his^{-asws} right from him^{-asws}, nor shun, nor be sluggish, nor belie, nor transfer (to someone else), turn away from him^{-asws}, nor stray, nor boast, nor astound, and these are seventeen phrases, except Allah^{-azwj} would Resurrect him as a hypocrite from the hypocrites, and there is no Ali^{-asws} except I intend nor do I intend except

⁶²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 90

Ali-^{asws}: **'And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]'**.⁶²⁴

92- فر، تفسير فرات بن إبراهيم الحسيني بن الحكم مضعناً عن أنس بن مالك قال: لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ ص هَذِهِ آيَةُ فِي [مِنْ] طَسِ التَّنْمِيلِ أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَ جَعَلَ خِلَالَهَا أَنْهَارًا إِلَى قَوْلِهِ قَلِيلًا مَا تَذَكَّرُونَ قَالَ انْتَفَضَ عَلَيَّ انْتِفَاضُ الْغُصْفُورِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا لَكَ يَا عَلِيُّ

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Al Hakam, transmitting from Anas Bin Malik (well-known fabricator) who said,

'When this Verse was Revealed unto Rasool-Allah-^{saww} in **Ta Sin [27:1]**, of (Surah) Al Naml: **Or, One Who Made the earth to be a resting place, and Made rivers in the midst of it, [27:61]** – up to His-^{azwj} Words: **Little is what you heed [27:62]**, Ali-^{asws} was restless like the restlessness of the sparrow. Rasool-Allah-^{saww} said to him-^{asws}: 'What is the matter with you-^{asws}, O Ali-^{asws}?'

قَالَ عَجِبْتُ يَا رَسُولَ اللَّهِ مِنْ كُفْرِهِمْ وَ جُرْأَتِهِمْ عَلَى اللَّهِ وَ حِلْمِ اللَّهِ عَنْهُمْ فَمَسَحَهُ رَسُولُ اللَّهِ ص وَ بَارَكَ ثُمَّ قَالَ أَبَشِّرْ يَا عَلِيُّ فَإِنَّهُ لَا يُبْعِضُكَ مُؤْمِنٌ وَ لَا يُجْبُكَ مُنَافِقٌ وَ لَوْ لَا أَنْتَ لَمْ يُعْرِفْ حِزْبُ اللَّهِ وَ لَا حِزْبُ رَسُولِهِ.

He-^{asws} said: 'I-^{asws} wondered, O Rasool-Allah-^{saww}, from their Kufr and their audacities upon Allah-^{azwj} and the Forbearance of Allah-^{azwj} from them!' Rasool-Allah-^{saww} touched him-^{asws} and Blessed, then said: 'Receive glad tidings, O Ali-^{asws}, for no Momin will hate you-^{asws} nor will any hypocrite love you-^{asws}, and had it not been for you-^{asws}, the party of Allah-^{azwj} would not be recognised nor the party of His-^{azwj} Rasool-^{saww}'.⁶²⁵

93- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مضعناً عن أبي عبد الله الجدلي عن أمير المؤمنين ع قال: قَالَ لِي يَا أَبَا عَبْدِ اللَّهِ أَلَا أُخْبِرُكَ بِالْحَسَنَةِ الَّتِي مَنْ جَاءَ بِهَا آمِنٌ مِنْ فَرَعٍ يَوْمَ الْقِيَامَةِ حُبْنَا أَهْلَ النَّبِيِّ أَلَا أُخْبِرُكَ بِالسَّيِّئَةِ الَّتِي مَنْ جَاءَ بِهَا أَكْبَهُ اللَّهُ تَعَالَى عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ بُعْضَنَا أَهْلَ النَّبِيِّ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary transmitting from Abu Abdullah Al Jadali,

'From Amir Al-Momineen-^{asws} having said to me: 'O Abu Abdullah! Shall I-^{asws} inform you with the good deed which, if one comes with it, he would be safe from panic on the Day of Qiyamah? Love for us-^{asws}, People-^{asws} of the Household. Shall I-^{asws} inform you with the evil deed which if one comes with it, Allah-^{azwj} the Exalted would Fling him upon his face into the Fire of Hell? Hatred for us-^{asws}, People of the Household'.

ثُمَّ تَلَا أَمِيرُ الْمُؤْمِنِينَ ع مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرَعٍ يَوْمَئِذٍ آمِنُونَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

Then Amir Al-Momineen-^{asws} recited: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]'**.⁶²⁶

⁶²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 91

⁶²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 92

⁶²⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 93

94- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عِيسَى بْنِ زَكْرِيَّا مُعْتَمِناً عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي حُطْبَتِهِ أَيُّهَا النَّاسُ لَا تَسُبُّوا عَلِيًّا وَ لَا تَحْسُدُوهُ فَإِنَّهُ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي فَأَجِبُوهُ بِحُبِّي وَ أَكْرَمُوهُ لِكَرَامَتِي وَ أَطِيعُوهُ لِلَّهِ وَ لِرَسُولِهِ وَ اسْتَرْشِدُوهُ تَوْفَّقُوا وَ تَرَشَّدُوا فَإِنَّهُ الدَّلِيلُ لَكُمْ عَلَى اللَّهِ بَعْدِي فَقَدْ بَيَّنْتُ لَكُمْ أَمْرَ عَلِيٍّ فَأَعْقِلُوهُ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Isa Bin Zakariya transmitting from Ibn Umar who said,

‘I heard Rasool-Allah^{-saww} saying in his^{-saww} sermon: ‘O you people! Do not revile Ali^{-asws} nor envy him, for he^{-asws} is a guardian of every Momin and Momina after me^{-saww}! So, love him^{-asws} due to my^{-saww} love, and honour him^{-asws} for my^{-saww} honour, and obey him^{-asws} for the Sake of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and seek his^{-asws} guidance you will be harmonised and be rightly guided, for he^{-asws} is the pointer for you all to Allah^{-azwj} after me^{-saww}. The matter of Ali^{-asws} has been clarified for you, so understand it, **and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54]’**.⁶²⁷

95- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَبِي سَعِيدٍ الْأَشْجَعِ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ يُونُسَ بْنِ حُبَابٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حُبُّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِمَانٌ وَ بُغْضُهُ نِفَاقٌ ثُمَّ قَرَأَ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ إِلَى قَوْلِهِ نِعْمَةً.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed, from Abu Saeed Al Ashaja, from Yahya Bin Ya’la, from Yunus Bin Hubab,

‘From Abu Ja’far^{-asws} having said: ‘Having love of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} is Eman and hating him^{-asws} is hypocrisy’. Then he^{-saww} recited: **But, Allah Endearred the Eman to you [49:7] – to His^{-azwj} Words: and a Favour, [49:8]’**.⁶²⁸

96- يف، الطرائف رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ وَ الْحَمَيْدِيُّ فِي الْجُمُعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْحَدِيثِ الثَّاسِعِ مِنْ إِفْرَادِ مُسْلِمٍ وَ رَوَاهُ فِي الْجُمُعِ بَيْنَ الصَّحَاحِ السِّتَّةِ فِي الْجُزْءِ الثَّانِي فِي بَابِ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ صَحِيحِ أَبِي دَاوُدَ وَ مِنَ الْبَابِ الْمَذْكُورِ أَيْضاً مِنْ صَحِيحِ الْبُخَارِيِّ وَ يَلِيهِ أَيْضاً مِنْ صَحِيحِ أَبِي دَاوُدَ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ ع لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

(The book) ‘Al Taraif’ – It is reported by Ahmad Bin Hanbal in his (book) ‘Musnad’, and Al Humeidi in (the book) ‘Al Jam’a Bayn Al Sahiheyen regarding an attribution of Amir Al-Momineen^{-asws} in the ninth Hadeeth from the counting of Muslim, and it is reported in (the book) ‘Al Jam’a Bayn Al Sihah Al Sitta’, in the second volume, in the chapter on the virtues of Amir Al-Momineen^{-asws}, from (the book) ‘Saheeh’ of Abu Dawood, and from the mentioned chapter as well from (the book) ‘Saheeh Al Bukhari’, and it follows as well from (the book) ‘Saheeh’ of Abu Dawood,

‘The Prophet^{-saww} said to Ali^{-asws}: ‘No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite’’.⁶²⁹

وَ فِي بَعْضِ رَوَايَاتِهِمْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ إِنَّا كُنَّا نَعْرِفُ مُنَافِقِي الْأَنْصَارِ يُبْغِضُهُمْ عَلِيًّا.

And in one of their reports, from Abu Saeed Al Khudri,

⁶²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 94

⁶²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 95

⁶²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 96 a

‘We used to recognise the hypocrites of the Helpers due to their hatred of Ali^{-asws}’.⁶³⁰

وَمِنْ مُسْنَدِ أَحْمَدَ عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ لِعَلِيٍّ ع يَا عَلِيُّ طُوبَى لِمَنْ أَحَبَّكَ وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَكَذَبَ فِيكَ.

And from (the book) ‘Musnad’ of Ahmad,

‘From Ammar Bin Yasser^{ra} having heard the Prophet^{-saww} saying to Ali^{-asws}: ‘O Ali^{-asws}! Beatitude is for one who loves you^{-asws} and woe is for the one hating you^{-asws} and lying regarding you^{-asws}’.⁶³¹

97- يف، الطرائف ابن مَرْذُوقٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْبَصْرِيِّ عَنْ مُغِيرَةَ بْنِ مُحَمَّدٍ الْمُهَلَّبِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَالِحٍ عَنْ عَلِيٍّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ صَالِحِ بْنِ مَيْمَنٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ لَقِيَ اللَّهَ تَعَالَى وَهُوَ جَاحِدٌ وَلَا يَتَعَلَّقُ بِأَبِي طَالِبٍ ع لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ لَا يَقْبَلُ اللَّهُ مِنْهُ شَيْئاً مِنْ أَعْمَالِهِ فَيُؤَكِّلُ بِهِ سَبْعُونَ مَلَكاً يَنْفُلُونَ فِي وَجْهِهِ وَيَحْشُرُهُ اللَّهُ أَسْوَدَ الْوَجْهِ أَرْزَقَ الْعَيْنَ

(The book) ‘Al Taraif’ – Ibn Mardawayh, from Ahmad Bin Abdullah Bin Al Husayn, from Abdul Aziz Bin Yahya Al Basry, from Mugheira Bin Muhammad Al Muhally, from Abdul Rahman Bin Salih, from Ali Bin Hashim Bin Bareed, from Jabir Al Jufy, from Salih Bin Maysam, from his father who said, ‘I heard Ibn Abbas saying,

‘I heard Rasool-Allah^{-saww} saying: ‘One who meets Allah^{-azwj} the Exalted and he is a rejector of the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, would be meeting Allah^{-azwj} and He^{-azwj} would be Wrathful. He^{-azwj} will not Accept from him anything of his deeds. He^{-azwj} will Allocate seventy Angels to spit in his face, and Allah^{-azwj} would Resurrect him darkened of face, blue-eyed’.

فُلْنَا يَا ابْنَ عَبَّاسٍ أَ يَنْفَعُ حُبَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ فِي الْآخِرَةِ

We said, ‘O Ibn Abbas! Would the love of Ali^{-asws} Bin Abu Talib^{-asws} benefit in the Hereafter?’

قَالَ قَدْ تَنَازَعَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي حُبِّهِ حَتَّى سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ دَعُونِي حَتَّى أَسْأَلَ الْوَحْيَ فَلَمَّا هَبَطَ جَبْرَائِيلُ ع سَأَلَهُ فَقَالَ أَسْأَلُ رَبِّي عَزَّ وَجَلَّ عَنْ هَذَا فَرَجَعَ إِلَى السَّمَاءِ

He said, ‘The companions of Rasool-Allah^{-saww} had disputed regarding his^{-asws} love until we asked Rasool-Allah^{-saww}. He^{-saww} said: ‘Leave me^{-saww} I^{-asws} ask for the Revelation’. When Jibraeel^{as} came down, he^{-saww} asked him^{as}. He^{as} said: ‘I^{as} shall ask my^{as} Lord^{-azwj} Mighty and Majestic about this’, and he^{as} returned to them sky.

ثُمَّ هَبَطَ إِلَى الْأَرْضِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يَفْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ أَحَبُّ عَلِيّاً فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي يَا مُحَمَّدُ حَيْثُ تَكُنْ يَكُنْ عَلِيٌّ وَ حَيْثُ يَكُنْ عَلِيٌّ يَكُنْ مُحِبُّهُ وَ إِنْ اجْتَرَحُوا وَ إِنْ اجْتَرَحُوا.

Then he^{as} came down to the earth and said: ‘O Muhammad^{-saww}! Allah^{-azwj} the Exalted Conveys the Greetings unto you^{-saww} and Says: “Love Ali^{-asws}! The one who loves him^{-asws} so he has loved Me^{-azwj}, and one who hates him^{-asws}, so he has hated Me^{-azwj}. O Muhammad^{-saww}! Wherever you^{-saww} will be, Ali^{-asws} will be (there), and wherever Ali^{-asws} happens to be, ones loving him⁻

⁶³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 96 b

⁶³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 96 c

asws would be (there), and even if they have committed (sins), and even if they have committed (sins)!”⁶³²

98- قب، المناقب لابن شهر آشوب أبو جعفر ع أَنَّهُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُؤْمِنٌ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Abu Ja’far-asws: ‘A man came to Rasool-Allah-saww and said: ‘O Rasool-Allah-saww! One who says, ‘There is no god except Allah-azwj’ would be a believer?’

قَالَ إِنَّ أَعْدَاءَنَا تَلْحَقُ بِالْيَهُودِ وَ النَّصَارَى إِنَّكُمْ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُحِبُّونِي وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ هَذَا يَعْنِي عَلِيًّا ع.

He-saww said: ‘Our-asws enemies will join with the Jews and the Christians. You all will not be entering the Paradise until you love me-saww, and he is lying, the one who claims that he loves me-saww but hates this one!’ – meaning Ali-asws”⁶³³.

أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي الْمُجَلَّدِ الثَّامِنِ مِنْ شَرْحِ تَهْجِ الْبَلَاغَةِ فِي الْخَبَرِ الصَّحِيحِ الْمُتَّفَقِ عَلَيْهِ أَنَّهُ لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ.

I (Majlisi) am saying, ‘Ibn Abu Al Hadeed said in the eight volume of the commentary on (the book) ‘Nahj Al Balaghah’, in the correct Hadeeth agreed upon,

‘No one will love him-asws except a Momin nor hate him-asws except a hypocrite’⁶³⁴.

وَ قَالَ فِي مَوْضِعٍ آخَرَ قَالَ شَيْخُنَا أَبُو الْقَاسِمِ الْبَلْخِيُّ قَدْ اتَّفَقَتِ الْأَخْبَارُ الصَّحِيحَةُ الَّتِي لَا رَيْبَ عِنْدَ الْمُحَدِّثِينَ فِيهَا أَنَّ النَّبِيَّ ص قَالَ لَهُ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ وَ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ.

And he said in another place, ‘Our elder Abu Al-Qasim Al-Balkhy said, ‘There is an agreement of the correct Hadeeth which there is no doubt in the view of the narrators regarding it, that the Prophet-saww said: ‘No one will hate you-asws except a hypocrite, nor love you-asws except a Momin’⁶³⁵.

قَالَ وَ رَوَى حَبَّةُ الْعُرَيْنِيِّ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَخَذَ مِيثَاقَ كُلِّ مُؤْمِنٍ عَلَى حَقِّي وَ مِيثَاقَ كُلِّ مُنَافِقٍ عَلَى بُغْضِي فَلَوْ صَرَفْتُ وَجْهَ الْمُؤْمِنِ بِالسَّيْفِ مَا أَبْغَضَنِي وَ لَوْ صَبَبْتُ الدُّنْيَا عَلَى الْمُنَافِقِ مَا أَحْبَبَنِي.

He said, ‘And it is reported by Habbat Al Urny,

‘From Ali-asws having said: ‘Allah-azwj Mighty and Majestic Took a Covenant of every Momin upon my-asws love and Covenant of every hypocrite upon my-asws hatred. So, if I-asws were to strike the face of a Momin with the sword, he will not hate me-asws, and if I-asws were to pour the world upon the hypocrite, he will not love me-asws’⁶³⁶.

⁶³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 87 H 97

⁶³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 87 H 98 a

⁶³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 87 H 98 b

⁶³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 87 H 98 c

⁶³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 87 H 98 d

وَرَوَى عَبْدُ الْكَرِيمِ بْنُ هِلَالٍ عَنْ أَسْلَمَ الْمَكِّيِّ عَنْ أَبِي الطُّفَيْلِ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ لَوْ ضَرَبْتُ خِيَاشِيمَ الْمُؤْمِنِ بِالسَّيْفِ مَا أَبْغَضَنِي وَلَا صَبَبْتُ عَلَى الْمُنَافِقِ دَهَبًا وَفِضَّةً مَا أَحَبَّنِي إِنَّ اللَّهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِينَ بِحُبِّي وَ مِيثَاقَ الْمُنَافِقِينَ بِبُغْضِي فَلَا يُبْغِضُنِي مُؤْمِنٌ وَلَا يُحِبُّنِي مُنَافِقٌ أَبَدًا.

And it is reported by Abdul Kareem Bin Hilal, from Aslam Al Makky, from Abu Al Tufeyl who said,

‘I heard Ali^{-asws} saying: ‘If I^{-asws} were to strike the nostrils of the Momin with the sword, he will not hate me, and if I^{-asws} were to pour gold and silver upon the hypocrite, he will not love me’^{asws}. Allah^{-azwj} has Taken a Covenant of the Momineen of my^{-asws} love, and Covenant of the hypocrites of my^{-asws} hatred. So, neither will a Momin hate me^{-asws} nor will a hypocrite love me^{-asws}, ever!’⁶³⁷

قَالَ الشَّيْخُ أَبُو الْقَاسِمِ الْبَلْخِيُّ قَدْ رَوَى كَثِيرٌ مِنْ أَصْحَابِ الْحَدِيثِ عَنْ جَمَاعَةٍ مِنَ الصَّحَابَةِ قَالُوا مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص إِلَّا بِبُغْضِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

The sheykh Abu Al Qasim Al Balkhy said, ‘It has been narrated by a lot of companions of the Hadeeth, from a group of companions, they said,

‘We could not recognise the hypocrites in the era of Rasool-Allah^{-saww} except due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}’⁶³⁸.

وَقَالَ فِي مَوْضِعٍ آخَرَ رَوَى أَبُو عَسَّانَ النَّهْدِيُّ قَالَ: دَخَلَ قَوْمٌ مِنَ الشَّيْعَةِ عَلَى عَلِيٍّ ع فِي الرَّحْبَةِ وَهُوَ عَلَى حَصِيرٍ خَلَقِي فَقَالَ مَا جَاءَ بِكُمْ قَالُوا حُبُّكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَمَا إِنَّهُ مَنْ أَحَبَّنِي رَأَى حَيْثُ يُحِبُّ أَنْ يَرَانِي وَمَنْ أَبْغَضَنِي رَأَى حَيْثُ يَكْرَهُ أَنْ يَرَانِي

And he said in another place, ‘It is reported by Abu Gassan Al Nahdy who said,

‘A group of the Shias entered to see Ali^{-asws} in Al-Rahba, and he^{-asws} was upon a badly worn out straw mat. He^{-asws} said: ‘What have you come for?’ They said, ‘Your^{-asws} love, O Amir Al-Momineen^{-asws}!’ He^{-asws} said: ‘The one who loves me^{-asws} will see me^{-asws} where he would love it, and one who hates me^{-asws} would see me^{-asws} where he would dislike to see me^{-asws}’.

ثُمَّ قَالَ مَا عَبَدَ اللَّهُ أَحَدًا قَبْلِي إِلَّا نَبِيَّهُ ص وَ لَقَدْ هَجَمَ أَبُو طَالِبٍ عَلَيْنَا وَ أَنَا وَ هُوَ سَاجِدَانِ فَقَالَ أَوْ فَعَلْتُمُوهَا ثُمَّ قَالَ لِي وَ أَنَا عَلَامٌ وَ يُحْكُ انْصُرَابِنَ عَمَلِكَ وَ يُحْكُ لَا تَحْذُلُهُ وَ جَعَلَ يُحْتَبِي عَلَى مُؤَازَرَتِهِ وَ مَكَائِفَتِهِ.

Then he^{-asws} said: ‘No one worshipped Allah^{-azwj} before me^{-asws} except His^{-azwj} Prophet^{-saww}, and Abu Talib^{as} had come to us suddenly while I^{-asws} and he^{-saww} were performing Sajdah. He^{as} said: ‘And you^{-asws} are both doing it?’ Then he^{as} said to me, and I^{-asws} was a boy: ‘I^{as} warn you^{-asws}! Help the son^{-saww} of your^{-asws} uncle^{as}! Do not abandon him^{-asws}’ – and he^{-saww} went on to urge me^{-asws} upon backing him^{-saww} and supporting him^{-saww}’⁶³⁹.

وَرَوَى جَعْفَرُ الْأَحْمَرُ عَنْ مُسْلِمِ الْأَعْوَرِ عَنْ حَبَّةِ الْعُرَيْنِيِّ قَالَ قَالَ عَلِيٌّ ع مَنْ أَحَبَّنِي كَانَ مَعِيَ أَمَا إِنَّكَ لَوْ صُمْتَ الدَّهْرَ كُلَّهُ وَ قُتِمْتَ اللَّيْلُ كُلُّهُ ثُمَّ قُبِلْتَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَوْ قَالَ بَيْنَ الرَّجْنِ وَ الْمَقَامِ لَمَا بَعَثَكَ اللَّهُ إِلَّا مَعَ هَوَاكَ بَالِغًا مَا بَلَغَ إِنَّ فِي جَنَّةٍ فَنِي جَنَّةٍ وَ إِنَّ فِي نَارٍ فَنِي نَارٍ.

⁶³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 e

⁶³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 f

⁶³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 g

And it is reported by Ja'far Al Ahmar, from Muslim Al Awr, from Habbat Al Urny who said,

'Ali^{-asws} said: 'One who loves me^{-asws} would be with me^{-asws}. As for you, if you were to Fast the time, all of it, and stand at night (in Salat), all of it, then be killed between Al-Safa and Al-Marwa' – or said: 'Between the (Yemeni) corner and the standing place (of Ibrahim^{as}), Allah^{-azwj} will not Resurrect you except with your extreme whims. Either in Paradise, so in Paradise, and if in Fire, then in Fire".⁶⁴⁰

وَرَوَى جَابِرُ الْجُعْفِيُّ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلَيْسَتْ عَذَّةٌ لِلْبَلَاءِ.

And it is reported by Jabir Al Jufy,

'From Ali^{-asws} having said: 'One who loves us^{-asws}, People^{-asws} of the Household, so let him prepare for a number of calamities".⁶⁴¹

وَرَوَى أَبُو الْأَخْوَصِ عَنْ أَبِي حَبَّانَ عَنْ عَلِيٍّ ع يَهْلِكُ فِي رَجُلَانِ مُحِبٌّ غَالٍ وَ مُبْغِضٌ قَالٍ.

And in a report of Abu Al Ahwas, from Abu Hayyan,

'From Ali^{-asws}: 'Two men will be destroyed regarding me^{-asws} – a loving one exaggerating, and a hater speaking".⁶⁴²

وَرَوَى حَمَّادُ بْنُ صَالِحٍ عَنْ أَيُّوبَ عَنْ أَبِي كَهْمَشٍ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: يَهْلِكُ فِي ثَلَاثَةِ الْأَعْنُ وَالْمُسْتَمِعُ الْمُقِرُّ وَ حَامِلُ الْوِزْرِ وَ هُوَ الْمَلِكُ الْمُتَرَفُّ الَّذِي يُتَقَرَّبُ إِلَيْهِ بِلُغِي وَ يُبْرَأُ عَنْهُ مِنْ دِينِي وَ يُنْقَضُ عَنْهُ حَسْبِي وَ إِنَّمَا حَسْبِي حَسْبُ رَسُولِ اللَّهِ وَ دِينِي دِينُهُ

And it is reported by Hammad Bin Salih, from Ayoub, from Abu Kahmash,

'From Ali^{-asws} having said: 'Three will be destroyed regarding me^{-asws} – the cursing one, and the listener acknowledging (the curse), and bearer of the burden, and that is the acknowledging king who can be drawn closer to by cursing me^{-asws}, and disavowing in his presence from my^{-asws} religion, and my^{-asws} affiliation is derogated in his presence, and rather, my^{-asws} affiliation is affiliation of Rasool-Allah^{-saww} and my^{-asws} religion is his^{-saww} religion.

وَ يَنْجُو فِي ثَلَاثَةٍ مَنْ أَحَبَّنِي وَ مَنْ أَحَبَّ مُحِبِّي وَ مَنْ عَادَى عَدُوِّي فَمَنْ أَشْرَبَ قَلْبُهُ بُغْضِي أَوْ أَلْبَ عَلَيَّ أَوْ انْتَقَصَنِي فَلْيَعْلَمْ أَنَّ اللَّهَ عَدُوُّهُ وَ جَنَرِيلُ وَ اللَّهُ عَدُوُّ الْكَافِرِينَ.

And three will be attaining salvation regarding me^{-asws} – One who loves the one loving me^{-asws}, and one being an enemy to the one being inimical to me^{-asws}. So, the one whose heart drinks my^{-asws} hatred, or the rallying against me^{-asws}, or derogating me^{-asws}. Let him know that Allah^{-azwj} is his Enemy, and (so it) Jibraeel^{as}, and Allah^{-azwj} is an Enemy to the Kafirs".⁶⁴³

قَالَ وَ رَوَى النَّاسُ كَافَّةً أَنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ هَذَا وَلِيِّي وَ أَنَا وَلِيُّهُ عَادِيثٌ مِنْ عَادَاهُ وَ سَأَلَمْتُ مِنْ سَأَلَمَهُ: أَوْ نَحْوَ هَذَا اللَّفْظِ.

⁶⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 h

⁶⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 i

⁶⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 j

⁶⁴³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 k

He said, 'And all the people are reporting that Rasool-Allah^{-saww} had said for him^{-asws}: 'This is my^{-saww} friend. I^{-saww} am an enemy to the one being inimical to him^{-asws}, and at peace to the one at peace with him' – or approximate to these words".⁶⁴⁴

وَرَوَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع عَدُوُّكَ عَدُوِّي وَعَدُوِّي عَدُوُّ اللَّهِ عَزَّ وَجَلَّ.

And it is reported by Muhammad Bin Abdullah Bin Abu Rafie,

'From Zayd, son of Ali^{-asws} Bin Al-Husayn^{-asws}, said, 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'Your^{-asws} enemy is my^{-saww} enemy, and my^{-saww} enemy is an enemy of Allah^{-azwj} Mighty and Majestic".⁶⁴⁵

وَرَوَى الْعَبَّادُ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ عَنْ عَلِيٍّ ع قَالَ: لَا يُحِبُّنِي كَافِرٌ وَلَا وَلَدُ زِنَاءٍ.

And it is reported by al Abadala, from Abu Maryam Al Ansari,

'From Ali^{-asws} having said: 'Neither will a Kafir love me^{-asws} nor a child of adultery (bastard)".⁶⁴⁶

وَرَوَى جَعْفَرُ بْنُ زِيَادٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نَحْتَبِرُ أَوْلَادَنَا بِحُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَمَنْ أَحَبَّهُ عَرَفْنَا أَنَّهُ مِنَّا.

And it is reported by Ja'far Bin Ziyad, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

'We used to test our children with the love of Ali^{-asws} Bin Abu Talib^{-asws}. So, the one who loved him^{-asws}, we knew that he was from us".⁶⁴⁷

99- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ صَرَنْتُ حَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي وَلَوْ صَبَبْتُ الدُّنْيَا بِحِمَاتِي عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي وَ ذَلِكَ أَنَّهُ قَضَى فَاَنْقَضَى عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ أَنَّهُ قَالَ لَا يُبْغِضُكَ مُؤْمِنٌ وَلَا يُحِبُّكَ مُنَافِقٌ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'If I^{-asws} were to strike the nostrils of the Momin with this sword of mine that he should hate me^{-asws}, he will not hate me^{-asws}; and if I were to pour the world in its entirety upon the hypocrite that he loves me^{-asws}, he will not love me^{-asws}, and that is because it is a Decree decreed upon the tongue of the Prophet^{-saww}. He^{-saww} said: 'No Momin will hate you^{-asws} nor will a hypocrite love you^{-asws}".⁶⁴⁸

100- بَشَاءُ، بِشَارَةُ الْمُصْطَفَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الصَّدُوقِ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنْ أَبِي بَكْرٍ بْنِ دَاوُدَ عَنْ هِلَالِ بْنِ بِشْرِ عَنْ عَبْدِ الْمَلِكِ بْنِ مُوسَى الطَّوِيلِ عَنْ أَبِي هَاشِمٍ عَنْ زَادَانَ عَنْ سَلْمَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع حُبُّكَ حُبِّي وَ مُبْغِضُكَ مُبْغِضِي.

(The book) 'Basharat Al Mustafa^{-saww}' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Al Sadouq, from Ibrahim Bin Ahmad, from Abu Bakr Bin Abu Dawood, from Hilal Bin Bishr, from Abdul Malik Bin Musa Al Taweel, from Abu Hashim, from Zazan,

⁶⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 I

⁶⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 m

⁶⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 n

⁶⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 98 o

⁶⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 99

'From Salman^{ra} having said, 'I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'One loving you^{-asws} loves me^{-saww} and one hating you^{-asws} hates me^{-saww}''⁶⁴⁹

101- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن علي بن نعيم عن عتبة بن المنهال عن عبد الله بن جعفر الهاشمي عن المنصور بن مفضل عن جعفر بن محمد عن أبيه عن جده ع قال و حدثنا عتبة بن المنهال عن عبد الله بن حميد عن موسى بن إسماعيل بن موسى عن أبيه عن جده عن جعفر بن محمد عن أبيه ع عن جابر قال قال رسول الله ص جاءني جبرئيل ع من عند الله يورقه آسي خضراء مكتوب فيها بياض إني افترضت محبة علي على خلقي فبلغهم ذلك عتي.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Nueym, from Uqbah Bin Al Minhal, from Abdullah Bin Ja'far Al Hashimi, from Al Muntajie Bin Mus'ab,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}.

He said, 'And it narrated to us by Uqbah Bin Al Minhal, from Abdullah Bin Humeid, from Musa Bin Ismail Bin Musa, from his father, from his grandfather,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir who said, 'Rasool-Allah^{-saww} said: 'Jibraeel^{as} came to me^{-saww} from the Presence of Allah^{-azwj} with a green myrtle leaf. There was written in it in white: "I^{-azwj} have Obligated the love of Ali^{-asws} upon My^{-azwj} creatures, so deliver than to them on My^{-azwj} behalf!"'⁶⁵⁰

102- لي، الأماالي للصدوق ابن إدريس عن أبيه عن البرقي عن ابن معروف عن محمد بن يحيى الخزاز عن طلحة بن زيد عن الصادق عن أبيه عن آبائه ع قال قال رسول الله ص أتاني جبرئيل من قبل ربي جل جلاله فقال يا محمد إن الله عز وجل يقرئك السلام و يقول لك بيته أخاك علياً بأبي لا أعذب من تولاه و لا أرحم من عاداه.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Al Barqy, from Ibn Marouf, from Muhammad Bin Yahya Al Khazaz, from Talha Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{as} came to me^{-saww} from the Direction of my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty. He^{as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww} and Says to you^{-saww}: "Receive glad tidings! Your^{-saww} brother Ali^{-asws}, I^{-azwj} will not Punish the one befriending him^{-asws} nor be Merciful to the one being inimical to him^{-asws}!"'⁶⁵¹

103- ما، الأماالي للشيخ الطوسي المفيد عن علي بن خالد عن محمد بن صالح عن عبد الأعلى بن واصل عن محمّل بن إبراهيم عن علي بن خور [خزور] عن الأصمعي بن نبانة عن عمارة بن ياسر قال: قال رسول الله ص لعلي ع يا علي إن الله قد زينك بزينة لم يزين العباد بزينة أحب إلى الله منها زينك بالهدى في الدنيا و جعلك لا تترأ منها شيئاً و لا تترأ منك شيئاً و وهب لك حب المساكين فجعلك ترضى بهم أتباعاً و يرضون بك إماماً

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Khalid, from Muhammad Bin Salih, from Abdul A'ala Bin Wasil, from Mukhawwal Bin Ibrahim, from Ali Bin Kharour, from Al Asbagh Bin Nubara,

'From Ammar Bin Yasser^{ra} having said, 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'Allah^{-azwj} has Adorned you^{-asws} with adornments, He^{-azwj} did not Adorn the servants with such adornments, the most

⁶⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 100

⁶⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 101

⁶⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 102

Beloved to Allah^{-azwj}. From these is that He^{-azwj} Adorned you^{-asws} with the ascetism in the world, and Made you^{-asws} not being deficient of anything from it, nor is there anything deficient from you^{-asws}, and Gifted to you^{-asws} love of the poor, so He^{-azwj} Made you^{-asws} to be pleased with them and they are pleased with you^{-asws} as an Imam^{-asws}.

فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَقَ فِيكَ وَ وَيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَبَ عَلَيْكَ فَأَمَّا مَنْ أَحَبَّكَ وَ صَدَقَ فِيكَ فَأُولَئِكَ جِيرَانُكَ فِي دَارِكَ وَ شُرَكَاءُكَ فِي جَنَّتِكَ وَ أَمَّا مَنْ أَبْغَضَكَ وَ كَذَبَ عَلَيْكَ فَحَقُّ عَلَى اللَّهِ أَنْ يُوقِفَهُ مَوْقِفَ الْكَذَّابِينَ يَوْمَ الْقِيَامَةِ.

Beatitude is for one who loves you^{-asws} and is truthful regarding you^{-asws}, and woe be to the one hating you^{-asws} and belies upon you^{-asws}. As for the ones loving you and is truthful regarding you^{-asws}, they will be your^{-asws} neighbours in your^{-asws} house and your^{-asws} associates in your^{-asws} Garden. As for the ones hating you and belying upon you^{-asws}, there would be a right upon Allah^{-azwj} that He^{-azwj} Makes him stand in the standing place of the liars, on the Day of Qiyamah⁶⁵².

104- ما المُفِيدُ عَنْ ابْنِ قَوْلُوهِ عَنْ ابْنِ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ الْحَرِيرِ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلْتُهُ مَنْ كَانَ أَكْبَرَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ صَ فِيمَا رَأَيْتَ قَالَ مَا رَأَيْتُ أَحَدًا يَمْنُزِلُهُ عَلَيَّ بِنِ أَبِي طَالِبٍ عَ إِنْ كَانَ يَبْغِيهِ فِي جَوْفِ اللَّيْلِ فَيَسْتَخْلِي بِهِ حَتَّى يُصْبِحَ هَذَا كَانَ لَهُ عِنْدَهُ حَتَّى فَارَقَ الدُّنْيَا

Al Mufeed, from Ibn Qawlawiyah, from Ibn Al Ayyashi, from his father, from Al Qasim Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Salih, from Sufyan Baya'a Al Hareer, from Abdul Momin Al Ansari, from his father, from Anas Bin Malik (a well-known fabricator), said,

'I asked him (Anas), 'Who was the most righteous in the view of Rasool-Allah^{-saww} among what you saw?' He said, 'I have not seen anyone being at the status of Ali^{-asws} Bin Abu Talib^{-asws}. If he^{-saww} had sent me to seek him^{-asws} in the middle of the night, he^{-saww} would isolate with him^{-asws} until morning. This was for him^{-asws} with him^{-saww} until he^{-asws} separated from the world⁶⁵³'.

قَالَ وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَ وَ هُوَ يَقُولُ يَا أَنَسُ تُحِبُّ عَلِيًّا قُلْتُ يَا رَسُولَ اللَّهِ وَ اللَّهُ إِنِّي لأُحِبُّهُ لِحُبِّكَ إِنَاءَهُ فَقَالَ أَمَّا إِنَّكَ إِنْ أَحْبَبْتَهُ أَحَبَّكَ اللَّهُ وَ إِنْ أَبْغَضْتَهُ أَبْغَضَكَ اللَّهُ وَ إِنْ أَبْغَضَكَ اللَّهُ أَوَّلَكَ فِي النَّارِ.

He said, 'And I have heard Rasool-Allah^{-saww} and he^{-saww} was saying: 'O Anas! Do you love Ali^{-asws}? I said, 'O Rasool-Allah^{-saww}! By Allah^{-azwj}, I do love him^{-saww} due to your^{-saww} love for him^{-asws}'. He^{-saww} said: 'As for you, if you were to love him^{-asws}, Allah^{-azwj} would Love you, and if you were to hate him^{-asws}, Allah^{-azwj} would Hate you, and if Allah^{-azwj} Hates you, He^{-azwj} will Fling you into the Fire⁶⁵³'.

105- ماء الأماي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عيسى بن أحمد عن أبي الحسن الثالث عن آتائه عن الباقر ع عن جابر قال الفخام و حدثني عبيد بن جابر عن إبراهيم بن عبد الله البلخي عن أبي غاصم الضحاك بن مخلد قال سمعت الصادق ع يقول حدثني أبي محمد بن علي عن جابر بن عبد الله قال: كنت عند النبي ص أنا من جانيب و علي أمير المؤمنين ع من جانيب إذ أقبل عمر بن الخطاب و معه رجل قد تلعب به

⁶⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 103

⁶⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 104

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father Isa Bin Ahmad,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Al-Baqir^{-asws}, from Jabir.

Al Fahham said, 'And it is narrated to me by my uncle Umeyr Bin Yahya, from Ibrahim Bin Abdullah Al Balkhy, from Abu Aasim Al Zahhak Bin Makhlad who said,

'I heard Al-Sadiq^{-asws} saying: 'It is narrated to me^{-asws} by my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from Jabir Bin Abdullah who said, 'I was in the presence of the Prophet^{-saww}. I was by a side and Ali^{-asws} Amir Al-Momineen^{-asws} by a side, when Umar Bin Al-Khattab came and there was a man with him, collared.

فَقَالَ مَا بَالُهُ قَالَ حَكِي عَنْكَ يَا رَسُولَ اللَّهِ أَنْتَ قُلْتَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ دَخَلَ الْجَنَّةَ وَ هَذَا إِذَا سَمِعْتَهُ النَّاسُ فَرَطُوا فِي الْأَعْمَالِ أَ فَأَنْتَ قُلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ إِذَا تَمَسَّكَ بِمَحَبَّةِ هَذَا وَ وَلَايَتِهِ.

He^{-saww} said: 'What is the matter with him?' He said, 'He is narrating from you^{-saww}, O Rasool-Allah^{-saww}, that you^{-saww} said: 'One who says, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}', would enter the Paradise', and this, if the people were to hear it, they would flee from the deeds. Have you^{-saww} said that O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes when they adhere with the love of this (Ali^{-asws}) and his^{-asws} Wilayah''.⁶⁵⁴

106- جاء المجلس للمفيد علي بن بكال عن أحمد بن الحسين عن محمد بن إسماعيل عن محمد بن الصلت عن أبي الزينة عن عطاء عن ابن جبير عن ابن عباس قال: لما نزل على رسول الله ص إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ قَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَا هُوَ الْكَوْثَرُ يَا رَسُولَ اللَّهِ قَالَ هَرَّ أَكْرَمَنِي اللَّهُ بِهِ

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Bilal, from Ahmad Bin Al Husayn, from Muhammad Bin Ismail, from Muhammad Bin Al Salt, from Abu Luzeyba, from Ata'a, from Ibn Jubeyr, from Ibn Abbas who said,

'When it was Revealed unto Rasool-Allah^{-saww}: **Indeed, We Gave you Al-Kawser [108:1]** (Surah Al-Kausar), Ali^{-asws} Bin Abu Talib^{-asws} said to him^{-saww}: 'What is Al-Kawser, O Rasool-Allah^{-saww}? He^{-saww} said: 'A river Allah^{-azwj} has Honoured with''.

قَالَ عَلِيُّ ع إِنَّ هَذَا النَّهْرَ شَرِيفٌ فَأَنْعَمْتُ لَنَا يَا رَسُولَ اللَّهِ قَالَ نَعَمْ يَا عَلِيُّ الْكَوْثَرُ هَرَّ يَجْرِي تَحْتَ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ مَائُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنُ مِنَ الزَّبَدِ خَصَاءُ الزَّيْرَجِدِ وَ الْيَافُوثِ وَ الْمَرْجَانُ حَشِيشُهُ الزَّعْفَرَانُ ثَرَابُهُ الْمِسْكُ الْأَذْفَرُ قَوَاعِدُهُ تَحْتَ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ

Ali^{-asws} said: 'This is a noble river. It has been Favoured to us^{-asws}, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, O Ali^{-asws}! Al-Kawser is a river flowing beneath the Throne of Allah^{-azwj} Mighty and Majestic. Its water is more intensely whiter than the milk, and sweeter than the honey, and softer than the butter. Its pebbles are of emeralds and rubies and coral. Its grass is of saffron, its soil is of yellow musk. Its base is beneath the Throne of Allah^{-azwj} Mighty and Majestic'.

ثُمَّ ضَرَبَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى جَنْبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع وَ قَالَ يَا عَلِيُّ إِنَّ هَذَا النَّهْرَ لِي وَ لَكَ وَ لِمُحِبِّكَ مِنْ بَعْدِي.

⁶⁵⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 105

Then Rasool-Allah^{-saww} struck his hand upon a side of Amir Al-Momineen^{-asws} Ali^{-asws} and said: 'O Ali^{-asws}! This river is for me^{-saww} and you^{-asws}, and for the one who loves you^{-asws} from after me^{-saww}'.⁶⁵⁵

107- فض، كتاب الروضة قال الصادق ع ولأبي علي بن أبي طالب ع أحب إلي من ولادتي منه لأني ولأبي علي بن أبي طالب فزض و ولادتي منه فضل.

(The book) 'Kitab Al-Rowza' – Al-Sadiq^{-asws} said: 'My^{-asws} Wilayah for Ali^{-asws} Bin Abu Talib^{-asws} is more beloved to me^{-asws} than my^{-asws} being born from him^{-asws}, because my^{-asws} Wilayah for Ali^{-asws} Bin Abu Talib^{-asws} is an Obligation, and my^{-asws} being blessed (to parents) from him^{-asws} is a merit'.⁶⁵⁶

108- كشف، كشف الغمة من مناقب الخوارزمي عن أبي بزره قال: قال رسول الله ص ونحن جلوس ذات يوم والذي نفسي بيده لا تزول قدم عبد يوم القيامة حتى يسأله الله تبارك وتعالى عن أربع عن عمره فيم أفناه وعن جسده فيم أبلاه وعن ماله بما اكتسبه وفيه أنفق وعن حينا أهل البيت

(The book) 'Kashaf Al Ghumma', from (the book) 'Manaqib' of Al Khuwarizmi, from Abu Barzah who said,

'One day we were seated, and Rasool-Allah^{-saww} said: 'By the One^{-azwj} is Whose Hand is my^{-saww} soul! The feet of a servant will not move on the Day of Qiyamah until Allah^{-azwj} Blessed and Exalted Asks him about four – about his life, what did he perish it in, and about his body, what did he indulge it in, and about his wealth, where did he earn it from and what did he spend it in, and about our^{-asws} love, People^{-asws} of the Household'.

فقال له عمر فما آية حرككم من بعدك فوضع يده على رأس علي ع وهو إلى جانبه فقال إن حبي من بعدي حب هذا.

Umar said to him^{-saww}, 'So, what is a sign of your^{-asws} love from after you^{-saww}? He^{-saww} placed his^{-saww} hand upon the head of Ali^{-asws}, and he^{-asws} was by his^{-saww} side, and said: 'My^{-saww} love from after me^{-asws}, is loving this one^{-asws}!'⁶⁵⁷

109- ج، الاحتجاج روي عن النبي ص أنه قال لعلي بن أبي طالب ع يا علي لا يحبك إلا من طابث ولادته ولا يبغضك إلا من خبث ولادته ولا يؤالك إلا مؤمن ولا يعاديك إلا كافر.

(The book) 'Al-Ihtijaj' – It is reported from the Prophet^{-saww} having said to Ali^{-asws} Bin Abu Talib^{-asws}: 'O Ali^{-asws}! No one will love you^{-asws} except one whose birth is good, nor hate you^{-asws} except the one whose birth is wicked, nor will anyone befriend you except a Momin, nor be inimical to you^{-asws} except a Kafir'.⁶⁵⁸

110- ع، علل الشرائع لي، الأما لي للصدوق ابن المتوكل عن محمد الطار عن الأشعري عن محمد بن السدي عن علي بن الحكم عن فضيل بن عثمان عن أبي الزبير المكي قال: رأيت جابراً متوكفاً على عصاه وهو يدور في سلك الأنصار ومحالسيهم وهو يقول علي خير البشر فمن أي فقد كفر يا معشر الأنصار أدبوا أولادكم على حب علي ع فمن أي فانظروا في شأن أمه.

⁶⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 106

⁶⁵⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 107

⁶⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 108

⁶⁵⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 109

(The books) 'Illal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Al Sindy, from Ali Bin Al Hakam, from Fuzeyl Bin Usman, from Abu Al Zubeyr Al Makky who said,

'I saw Jabir leaning upon his staff and he was going around in the market (stalls) of the Helpers and their gatherings, and he was saying: 'Ali^{-asws} is best of the mortals. The one who refuses, so he has blasphemed. O community of Helpers! Educate your children upon the love of Ali^{-asws}. The one who refuses, then look into the affair of his mother''⁶⁵⁹

111- ع، علل الشرائع الطالقاني عن الحسن بن عليّ العدوي عن حفص المقدسي عن عيسى بن إبراهيم عن أحمد بن حسن عن أبي صالح عن ابن عباس أنه قال: معاشر الناس اعلّموا أنّ الله تبارك و تعالی خلق خلقاً ليس هم من ذرية آدم بلعنون مبغضي أمير المؤمنين ع فليل له و من هذا الخلق قال القنابر تقول في السحر اللهم العن مبغضي عليّ اللهم أنقض من أبغضه و أحب من أحبه.

(The book) 'Illal Al Sharaie' – Al Talaqani, from Al-Hassan Bin Ali Al Adawy, from Hafs Al Muqdisy, from Isa Bin Ibrahim, from Ahmad Bin Hassan, from Abu Salih, from Ibn Abbas having said,

'Community of people! Know that Allah^{-azwj} Blessed and Exalted Created such creatures who aren't from the offspring of Adam^{as}. They are cursing the haters of Amir Al-Momineen^{-asws}'. It was said to him, 'And who are these creatures?' He said, 'The larks are saying during the pre-dawn, 'O Allah^{-azwj}! Curse the hater of Ali^{-asws}! O Allah^{-azwj}! Hate the one hating him^{-asws} and Love the one loving him^{-asws}'⁶⁶⁰

112- ع، علل الشرائع محمد بن المظفر بن نفيس المصري عن إبراهيم بن محمد بن أحمد بن أبي شبيب عن أحمد بن الهذيل الهمداني عن الفتح بن فرقة السمرقندي عن محمد بن خلف المروزي عن يونس بن إبراهيم عن ابن هبة عن أبي الزبير عن جابر قال قال أبو أيوب الأنصاري عرضوا حب عليّ على أولادكم فمن أحبّه فهو منكم و من لم يحبّه فاسألوا أمّه من أين جاءت به فإني سمعت رسول الله ص يقول لعليّ بن أبي طالب ع لا تحبك إلا مؤمن و لا يبغضك إلا منافق أو ولد زنية أو حملته أمّه و هي طامث.

(The book) 'Illal Al Sharaie' – Muhammad Bin Al Muzaffar Bin Nafees Al Misry, from Ibrahim Bin Muhammad Bin Ahmad Bin Akhy Shabab, from Ahmad Bin Al Huzyel Al Hamdany, from Al Fatah Bin Qurrah Al Samarqandy, from Muhammad Bin Khalaf Al Marouzy, from yunus Bin Ibrahim, from Ibn Lahiya, from Abu Al Zubeyr, from Jabir who said, 'Abu Ayoub Al Ansari said,

'Present the love of Ali^{-asws} to your children. The one who loves him^{-asws}, he is from you, and one who does not love him^{-asws}, then ask his mother from where she has come with him, for I have heard Rasool-Allah^{-saww} saying to Ali^{-asws} Bin Abu Talib^{-asws}: 'No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite or a child of adultery, or his mother had conceived him while she was menstruating''⁶⁶¹

113- ماء، الأمالي للشيخ الطوسي أبو منصور السكري عن جدّه عليّ بن عمر عن محمد بن محمد الباعندي عن هاشم بن نجبة عن عطاء بن مسلم عن الوليد بن يسار عن عمران بن ميم عن أبيه قال: شهدت أمير المؤمنين عليّ بن أبي طالب ع و هو يجود بنفسه فسمعه يقول يا حسن قال الحسن لبيك يا أبتاه قال إنّ الله تعالى أخذ ميثاق أبيك و ربما قال أعطى ميثاقى و ميثاق كل مؤمن على بعض كل منافق و أخذ ميثاق كل منافق و فاسق على بعض أبيك.

⁶⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 110

⁶⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 111

⁶⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 112

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Mansour Al Sukry, from his grandfather Ali Bin Umar, from Muhammad Bin Muhammad Al Baghdady, from hashim Bin Nahiya, from Ata'a Bin Muslim, from Al Waleed Bin Yasaar, from Imran Bin Maysam, from his father having said,

'I witnessed Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and he was finding his breath (difficulty in breathing), and I heard him^{-asws} saying: 'O Hassan^{-asws}!' Al-Hassan^{-asws} said: 'Here I^{-asws} am, O father^{-asws}!' He^{-asws} said: 'Allah^{-azwj} the Exalted Took the Covenant of your^{-asws} father^{-asws} – and perhaps he^{-asws} said: 'Gave me^{-asws} a Covenant and Covenanted every Momin upon the hating every hypocrite and mischief-maker, and Took a Covenant of every hypocrite and mischief-maker upon hating your^{-asws} father^{-asws}'.⁶⁶²

114- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيسَى عَنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَ اللَّهُ مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ فِي زَمَانِ رَسُولِ اللَّهِ ص إِلَّا يُغَضُّهُمْ عَلَيَّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Abdullah Bin Umar said, 'By Allah^{-azwj}! We could not recognise the hypocrites in the era of Rasool-Allah^{-saww} except due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}'.⁶⁶³

115- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آتائه ع قال: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع لَا يُغَضُّكَ مِنَ الْأَنْصَارِ إِلَّا مَنْ كَانَ أَصْلُهُ يَهُودِيًّا.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}, by a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'No one from the helpers will hate you^{-asws} except the one whose origin is a Jew'.⁶⁶⁴

وَ يَحْذَرُ الْإِسْنَادُ قَالَ قَالَ عَلِيُّ ع إِنَّهُ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ إِلَيَّ أَنَّهُ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

And by this chain, said, 'Ali^{-asws} said: 'It is a pact of the Ummay Prophet^{-saww} to me^{-asws} that no one will love me^{-asws} except a Momin, nor hate me^{-asws} except a hypocrite'.⁶⁶⁵

وَ يَحْذَرُ الْإِسْنَادُ قَالَ قَالَ النَّبِيُّ ص بُغِضْتُ عَلَيَّ كُفْرًا وَ بُغِضْتُ بَنِي هَاشِمٍ.

And by the chain, said, 'The Prophet^{-saww} said: 'Hatred of Ali^{-asws} is Kufr and (so is) hatred of the clan of Hashim^{-asws}'.⁶⁶⁶

وَ يَحْذَرُ الْإِسْنَادُ عَنْ عَلِيٍّ ع قَالَ قَالَ لِي النَّبِيُّ ص فِيكَ مَثَلٌ مِنْ عِيسَى أَحْبَبَهُ النَّصَارَى حَتَّى كَفَرُوا وَ أَبْغَضَهُ الْيَهُودُ حَتَّى كَفَرُوا فِي بُغْضِهِ.

⁶⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 113

⁶⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 114

⁶⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 115 a

⁶⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 115 b

⁶⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 115 c

And by this chain from Ali^{-asws} having said: ‘The Prophet^{-saww} said to me^{-asws}: ‘In you^{-asws} there is an example of Isa^{as}. The Christians loved him^{as} to the extent they blasphemed, and the Jews hated him^{as} until they blasphemed in his^{as} hatred’^{.667}

وَبَحَّدَا الْإِسْنَادَ قَالَ قَالَ النَّبِيُّ صَ حُبُّكَ حُبِّي وَ مُبْغِضُكَ مُبْغِضِي وَ مُبْغِضِي مُبْغِضُ اللَّهِ.

And by this chain, said, ‘The Prophet^{-saww} said: ‘One loving you^{-asws}, loves me^{-saww}, and one hating you^{-asws} hates me^{-saww}, and my^{-saww} hater hates Allah^{-azwj}’^{.668}

وَبَحَّدَا الْإِسْنَادَ قَالَ قَالَ النَّبِيُّ صَ لَا يُحِبُّ عَلِيًّا إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا كَافِرٌ.

And by this chain, said, ‘The Prophet^{-saww} said: ‘No one will love Ali^{-asws} except a Momin, nor hate him^{-asws} except a Kafir’^{.669}

وَبَحَّدَا الْإِسْنَادَ عَنْ حُسَيْنِ بْنِ عَلِيٍّ عَ عَنْ جَابِرٍ قَالَ: مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَ إِلَّا بِبُغْضِهِمْ عَلِيًّا وَ وَلَدَهُ.

And by this chain, from Hussain^{-asws} Bin Ali^{-asws}, from Jabir who said, ‘We could not recognise the hypocrites in the era of Rasool-Allah^{-saww} except by their hatred of Ali^{-asws} and his^{-asws} children^{-asws}’^{.670}

116- ثُوَابُ الْأَعْمَالِ ابْنُ الْمُثَوَّكِلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عُمَرَ عَنْ التَّوْقَلِيِّ عَنْ عُثَيْبَةَ بِنَاءِ الْقَصَبِ عَنِ الصَّادِقِ عَنْ آبَائِهِ صَ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِنَّ الْجَنَّةَ لَتَشْتَاتِي وَ يَشْتَدُّ صَوُّهَا لِأَجْبَاءِ عَلِيٍّ عَ وَ هُمْ فِي الدُّنْيَا قَبْلَ أَنْ يَدْخُلُوهَا وَ إِنَّ النَّارَ لَتَغِيظُ وَ يَشْتَدُّ زَفِيرُهَا عَلَى أَعْدَاءِ عَلِيٍّ عَ وَ هُمْ فِي الدُّنْيَا قَبْلَ أَنْ يَدْخُلُوهَا.

(The book) ‘Sawaab Al Amaal’ – Ibn Mutawakkal, from Muhammad Bin Ja’far, from Musa Bin Imran, from Al Nowfali, from Uteyba Baya’a Al Qasab,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Paradise yearns and intensifies its illumination for the ones loving Ali^{-asws}, and they were in the world before they entered it. And the Fire is wrathful and intensifies its exhalation upon the enemies of Ali^{-asws}, and they were in the world before they entered it’^{.671}

117- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الثُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَاصِمٍ السَّجِسْتَانِيِّ قَالَ سَمِعْتُ مَوْلىَ لِيْنِي أُمَيَّةً يُحَدِّثُ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ مَنْ أَبْغَضَ عَلِيًّا دَخَلَ النَّارَ ثُمَّ جَعَلَ اللَّهُ فِي عُنُقِهِ اثْنَيْ عَشَرَ أَلْفَ شُعْبَةٍ عَلَى كُلِّ شُعْبَةٍ مِنْهَا شَيْطَانٌ يَبْزُقُ فِي وَجْهِهِ وَ يَكْلَعُ.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Al Numan, from Ibn Muskan, from Abu Aasim Al Sijistany who said,

⁶⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 115 d

⁶⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 115 e

⁶⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 115 f

⁶⁷⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 115 g

⁶⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 116

'I heard a slave of the clan of Umayya narrating. He said, 'I heard Abu Ja'far^{-asws} saying: 'One hating Ali^{-asws} would enter the Fire. Then Allah^{-azwj} will Make twelve thousand flames to be in his neck, upon each flame from being a Satan^{la} spitting in his face and vomiting''.⁶⁷²

118- سن، المحاسن ابن يزيد عن المبارك عن عبد الله بن جبلة عن حميدة عن جابر عن أبي جعفر ع قال قال رسول الله ص التاركون ولاية علي المنكرون لفضل المظاهر أعداءه خارجون عن الإسلام من مات منهم على ذلك.

(The book) 'Al Mahaasin' – Ibn Yazeed, from Al Mubarak, from Abdullah Bin Jabalah, from Hameeda, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The neglecters of the Wilayah of Ali^{-asws}, the deniers of his^{-asws} merits, and backers of his^{-asws} enemies are outside from Al-Islam, one from them who dies upon that''.⁶⁷³

119- مد، العمدة عن عبد الله بن أحمد بن حنبل عن أبيه عن وكيع عن الأعمش عن عدي بن ثابت عن زر بن حبيش عن علي ع قال: عهد النبي ص إلي أنه لا يحبك إلا مؤمن ولا يبغضك إلا منافق.

(The book) 'Al Amdah' – From Abdullah Bin Ahmad Bin Hanbal, from his father, from Wakie, from Al Amsh, from Aday Bin Sabit, from Zir Bin Hubeish,

'From Ali^{-asws} having said: 'The Prophet^{-saww} covenanted to me^{-asws}: 'No one will love you^{-asws} except a Momin, nor hate you^{-asws} except a hypocrite''.⁶⁷⁴

و عنه عن أبيه عن أسود بن عامر عن إسرائيل عن الأعمش عن أبي صالح عن أبي سعيد الخدري قال: إنما كنا نعرف منافقي الأنصار يبغضهم علياً ع.

And from him, from his father, from Aswad Bin Aamir, from Israil, from Al Amsh, from Abu Salih, from Abu Saeed Al Khudri having said,

'But rather we used to recognise the hypocrites of the Helpers due to their hatred of Ali^{-asws}'.⁶⁷⁵

و عنه عن علي بن مسلم عن عبد الله بن موسى عن محمد بن علي السلمي عن عبد الله بن محمد بن عقيل عن جابر بن عبد الله قال: ما كنا نعرف منافقين معشر الأنصار إلا يبغضهم علياً.

And from him, from Ali Bin Muslim, from Abdullah Bin Musa, from Muhammad Bin Ali Al Sulamy, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah having said,

'We could not recognise our hypocrites of the community of Helpers, except due to their hatred of Ali^{-asws}'.⁶⁷⁶

و عنه عن أحمد بن عبد الجبار عن محمد بن عباد عن محمد بن فضيل عن أبي نصر عبد الله بن عبد الرحمن عن مساور الحميري عن أمه قالت دخلت على أم سلمة فسمعتها تقول قال رسول الله ص علي ع لا يبغضك مؤمن ولا يحبك منافق.

⁶⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 117

⁶⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 118

⁶⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 119 a

⁶⁷⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 119 b

⁶⁷⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 119 c

And from him, from Ahmad Bin Abdul Jabbad, from Muhammad Bin Abbad, from Muhammad Bin Fuzeyl, from Abu Nasr Abdullah Bin Abdul Rahman, from Musawir Al Himeyri, from his mother who said,

‘I entered to see Umm Salama^{ra} and I heard her^{ra} saying, ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘No one Momin will hate you^{-asws} nor will a hypocrite love you^{-asws}’.⁶⁷⁷

وَعَنْهُ عَنِ اُمِّ سَلَمَةَ بِنِ خَلْفٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ رَبِّهِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي الزُّبَيْرِ قَالَ: قُلْتُ لِجَابِرٍ كَيْفَ كَانَ عَلِيٌّ فِيكُمْ قَالَ ذَاكَ مِنْ خَيْرِ الْبَشَرِ مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ إِلَّا بِبُغْضِهِمْ إِيَّاهُ.

And from him, from Al Haysam Bin Khalaf, from Abdul Malik Bin Abd Rabbih, from Muawiya Bin Ammar, from Abu Al Zubeyr who said,

‘I said to Jabir, ‘How was Ali^{-asws} among you all?’ He said, ‘That is from the best of mortals. We could not recognise the hypocrites except due to their hatred of him^{-asws}’.⁶⁷⁸

وَعَنْهُ عَنِ الْفَضْلِ بْنِ حُبَابٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ أَبِي هَبِيعَةَ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ رَجُلًا وَقَعَ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع بِحَضْرٍ مِنْ عُمَرَ فَقَالَ لَهُ عُمَرُ تَعْرِفُ صَاحِبَ هَذَا الْقَبْرِ هُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ بْنُ عَبْدِ الْمُطَّلِبِ فَلَا تَذْكُرْ عَلِيًّا إِلَّا بِخَيْرٍ فَإِنَّكَ إِنِ ابْتَعْضْتَهُ آذَيْتَ هَذَا فِي قَبْرِهِ.

And from him, from Al Fazl Bin Hubab Al Basry, from Abdullah Bin Salama, from Abu Lahiya, from Abu Al Aswad, from Urwah Bin Al Zubeyr,

‘A man attacked regarding Ali^{-asws} Bin Abu Talib^{-asws} in the presence of Umar. Umar said to him, ‘Do you recognise the occupant of this grave? He^{-saww} is Muhammad^{-saww} son^{-saww} of Abdullah^{-asws} Bin Abdul Muttalib^{-asws}, and Ali^{-asws} is son^{-asws} of Abu Talib^{-asws} Bin Abdul Muttalib^{-asws}. So, do not mention Ali^{-asws} except with good, for it you were to hate him^{-asws}, you will be hurting this one^{-saww} in his^{-saww} grave’.⁶⁷⁹

وَمِنْ الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ لِلْحُمَيْدِيِّ مِنْ إِفْرَادٍ مُسْلِمٍ بِإِسْنَادٍ عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ قَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ إِلَيَّ أَنْ لَا يُجِبَنِي إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضَنِي إِلَّا مُنَافِقٌ.

And from (the book) ‘Al Jam’a Bayn Al Sahiheyne of Al Humeydi, from the number of Muslim, by the chain from Zirr Bin Hubeish who said,

‘Ali^{-asws} Bin Abu Talib^{-asws} said: ‘By the One^{-azwj} Who Split the Paradise and Formed the person! A pact of the Ummey Prophet^{-saww} to me^{-asws} is that no one will love me^{-asws} except a Momin, nor hate me^{-asws} except a hypocrite’.⁶⁸⁰

وَمِنْ الْجَمْعِ بَيْنَ الصَّحَاحِ السَّيِّئَةِ لِلْعَبْدَرِيِّ مِنْ سُنَنِ أَبِي دَاوُدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: إِنَّا كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

And from (the book) ‘Jam’a Bay Al Sihah Al Sitta’ of Al Abdary, from (the book) ‘Sunan’ of Abu Dawood, from Abu Saeed Al Khudri who said,

⁶⁷⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 119 d

⁶⁷⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 119 e

⁶⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 119 f

⁶⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 119 g

‘We used to recognise the hypocrites due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}’. 681

120- وَ رَوَى ابْنُ شَيْرَوَيْهِ فِي كِتَابِ الْفَرْدَوْسِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّمَا دَفَعَ اللَّهُ الْقَطْرَ عَنْ بَنِي إِسْرَائِيلَ بِسُوءِ رَأْيِهِمْ فِي أَنْبِيَائِهِمْ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَدْفَعُ الْقَطْرَ عَنْ هَذِهِ الْأُمَّةِ بِبُغْضِهِمْ عَلَيَّ بَنَ أَبِي طَالِبٍ ع.

And it is reported by Ibn Sheyrawiya in the book ‘Al Firdows’, from Ibn Abbas,

‘From the Prophet^{-saww} having said: ‘But rather, Allah^{-azwj} Repelled the drops (of rain) away from the children of Israel due to their evil views regarding their Prophets^{as}, and Allah^{-azwj} and Majestic will Repel the drops (of rain) away from this community due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}’. 682

وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص قَالَ: أُوصِيكُمْ بِحَذَرِ خَيْرٍ يُعْنِي عَلِيًّا وَ الْعَبَّاسَ لَا يَكُفُّ عَنْهُمَا أَحَدٌ وَ لَا يَحْفَظُهُمَا لِئِ لَا أُعْطَاهُ اللَّهُ نُورًا يَرُدُّ بِهِ عَلَيَّ يَوْمَ الْقِيَامَةِ.

And from Abu Saeed Al Khudry,

‘From the Prophet^{-saww} having said: ‘I^{-saww} am bequeathing you to be good with these two, meaning Ali^{-asws} and Al-Abbas. No one will suffice from them both nor protect them for me^{-asws}, except Allah^{-azwj} would Give him a Noor to arrive by it to me^{-saww} on the Day of Qiyamah’. 683

وَ عَنْ عُمَرَ بْنِ شَرَّاحِيلَ عَنْهُ ص أَنَّهُ قَالَ: اللَّهُمَّ انْصُرْ مَنْ نَصَرَ عَلِيًّا اللَّهُمَّ أَكْرَمْ مَنْ أَكْرَمَ عَلِيًّا اللَّهُمَّ اخْذُلْ مَنْ خَذَلَ عَلِيًّا.

And from Umar Bin Shiraheel,

‘From him^{-saww} having said: ‘O Allah^{-azwj}! Help the one helping Ali^{-asws}. O Allah^{-azwj}! Honour the one honouring Ali^{-asws}. O Allah^{-azwj}! Abandon the one abandoning Ali^{-asws}’. 684

وَ عَنْ ابْنِ عَبَّاسٍ عَنْهُ ص اللَّهُمَّ أَعِزَّهُ وَ أَعِزَّنِي بِهِ وَ ارْحَمْهُ وَ ارْحَمْنِي بِهِ وَ انْصُرْهُ وَ انْصُرْنِي بِهِ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ يَعْني عَلِيًّا ع.

And from Ibn Abbas,

‘From him^{-saww}: ‘O Allah^{-azwj}! Assist him^{-asws} and Assist by him^{-asws} and be Merciful to him^{-asws} and be Merciful by him^{-asws} and Help him and Help by him^{-asws}. O Allah^{-azwj}! Befriend the one befriending him^{-asws} and be Inimical to the one being inimical to him^{-asws}’ – meaning Ali^{-asws}. 685

وَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: حُبِّي عَلَيَّ يُخَمِّدُ الْيَرَّانَ.

And from Anas (well-known fabricator),

681 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 119 h

682 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 a

683 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 b

684 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 c

685 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 d

‘From the Prophet^{-saww} having said: ‘Love of Ali^{-asws} would subside the fires (of Hell)’’.⁶⁸⁶

وَعَنْ مُعَاذٍ عَنْهُ ص قَالَ: حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَسَنَةٌ لَا تُضُرُّ مَعَهَا سَيِّئَةٌ وَبُغْضُهُ سَيِّئَةٌ لَا تَنْفَعُ مَعَهَا حَسَنَةٌ.

And from Muaz,

‘From him^{-saww} having said: ‘Love of Ali^{-asws} Bin Abu Talib^{-asws} is such a good deed, no evil deed can harm being with it, and hating him^{-asws} is such an evil deed, no good deed benefits being with it’’.⁶⁸⁷

وَعَنِ ابْنِ عَبَّاسٍ عَنْهُ ص حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ يَأْكُلُ الذُّنُوبَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

And from Ibn Abbas,

‘From him^{-saww}: ‘Love of Ali^{-asws} Bin Abu Talib^{-asws} consumes the sins like the fire consumes the firewood’’.⁶⁸⁸

وَعَنْ عُمَرَ عَنْهُ ص حُبُّ عَلِيٍّ بَرَاءَةٌ مِنَ النَّارِ.

And from Umar,

‘From him^{-saww}: ‘Love of Ali^{-asws} is a freedom pass from the Fire’’.⁶⁸⁹

وَعَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ص قَالَ: شِيعَةُ عَلِيٍّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

And from Umm Salama^{ra}, from the Prophet^{-saww} having said: ‘Shias of Ali^{-asws}, they will be the successful ones on the Day of Qiyamah’’.⁶⁹⁰

وَعَنْ أَنَسٍ عَنْهُ ص قَالَ: عُتْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

And from Anas (a well-known fabricator) has (also) reported:

عُتْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ

‘The heading of the book of the Momin is ‘Love of Ali^{-asws} Bin Abu Talib^{-asws}’’.⁶⁹¹

وَعَنِ ابْنِ عَبَّاسٍ عَنْهُ ص قَالَ: لَوْ اجْتَمَعَ النَّاسُ عَلَى حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَمَا خَلَقَ اللَّهُ النَّارَ.

And from Ibn Abbas,

⁶⁸⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 e

⁶⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 f

⁶⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 g

⁶⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 h

⁶⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 i

⁶⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 j

‘From him^{-saww} having said: ‘If the people had united upon loving Ali^{-asws} Bin Abu Talib^{-asws}, Allah^{-azwj} would not have Created the Fire (Hell)’’.⁶⁹²

وَعَنِ ابْنِ عَبَّاسٍ عَنْهُ ص قَالَ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ السَّابِعَةِ رَأَيْتُ فِي سَاقِ الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص أَيْدِيهِ وَ نَصْرُهُ بِأَخِيهِ عَلِيٍّ.

And from Ibn Abbas,

‘From him^{-saww} having said: ‘When there was an ascension with me^{-saww} to the seventh sky, I^{saww} saw (written) in the Base of the Throne: “There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. I^{-azwj} Assist him^{-saww} and Help him^{-saww} with his^{-saww} brother^{-asws} Ali^{-asws}’’.⁶⁹³

وَعَنْ مُعَاوِيَةَ بْنِ حَبْدَةَ عَنْهُ ص مَنْ مَاتَ وَ فِي قَلْبِهِ بُغْضُ عَلِيٍّ بَنِ أَبِي طَالِبٍ فَلَيْمَتْ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

And from Muawiya Bin Habbah,

‘From him^{-saww}: ‘One who dies and in his heart is hatred of Ali^{-asws} Bin Abu Talib^{-asws}, then let him die a Jew or a Christian (it does not matter)’’.⁶⁹⁴

وَعَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ أَجِبُوا عَلَيَّ بِحُبِّي وَ أَكْرِمُوهُ لِكِرَامَتِي وَ اللَّهُ مَا قُلْتُ لَكُمْ هَذَا مِنْ قَبْلِي وَ لَكِنَّ اللَّهَ أَمَرَنِي بِذَلِكَ.

And from Ali^{-asws}, from him^{-saww}: ‘O community of Emigrants and Helpers! Love Ali^{-asws} and honour him^{-asws} for my^{-saww} honour! By Allah^{-azwj}! I^{-saww} am not saying this to you all from myself^{-saww}, but Allah^{-azwj} has Commanded me^{-saww} with that’’.⁶⁹⁵

وَعَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: يَا عَلِيُّ لَا يُبْغِضُكَ مِنَ الرِّجَالِ إِلَّا مُنَافِقٌ وَ مَنْ حَمَلَتْهُ أُمُّهُ وَ هِيَ حَائِضٌ وَ لَا يُبْغِضُكَ مِنَ النِّسَاءِ إِلَّا السَّالِقَةُ السَّلَاقَةُ الَّتِي تَحِيضُ مِنْ دُبُرِهَا.

And from Ali^{-asws}, from him^{-saww} having said: ‘O Ali^{-asws} No one from the men will hate you^{-asws} except a hypocrite and the one whose mother conceived him while she was menstruating, nor from the women will hate you^{-asws} except the ‘Salaqlaqa’, and the ‘Salaqlaqa’, she is the one menstruating from her behind’’.⁶⁹⁶

وَعَنِ ابْنِ عَبَّاسٍ عَنْهُ ص قَالَ: يُحْشَرُ الشَّاكُّ فِي عَلِيٍّ مِنْ قَبْرِهِ وَ فِي عُنُقِهِ طَوْقٌ مِنْ نَارٍ فِيهِ ثَلَاثُمِائَةِ شُعْبَةٍ عَلَى كُلِّ شُعْبَةٍ شَيْطَانٌ يُلَطِّحُ فِي وَجْهِهِ حَتَّى يُوقِفَ مَوْقِفَ الْحِسَابِ انْتَهَى.

And from Ibn Abbas,

‘From him^{-saww} having said: ‘The doubter in Ali^{-asws} would be Resurrected from his grave and in his neck would be a collar of fire wherein would be three hundred flames, upon each flame

⁶⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 k

⁶⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 l

⁶⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 m

⁶⁹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 n

⁶⁹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 120 o

would be a Satan^{la} spitting in his face until he pauses at the pausing station of the Reckoning’ – end”⁶⁹⁷.

121- وَ رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ فِيمَا وَصَلَ إِلَيْنَا مِنْ كِتَابِ أَلْفِهِ فِي فَصَائِلِ الشَّيْعَةِ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ مَا ثَبَتَ حُبُّكَ فِي قَلْبِ امْرِئٍ مُؤْمِنٍ فَزَلْتُ بِهِ قَدَمٌ عَلَى الصِّرَاطِ إِلَّا ثَبَتَ لَهُ قَدَمٌ أُخْرَى حَتَّى يُدْخِلَهُ اللَّهُ بِحُبِّكَ الْجَنَّةَ.

And it is reported by Al Sadouq among what has arrived to us from the book he compiled regarding the merits of the Shias, from Al Husayn Bin Ibrahim, from Ahmad Bin Yahya, from Bakr Bin Abdullah, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Hisham, from Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! Your^{-asws} love will not be affirmed in the heart of a Momin man, so a foot (of his) would slip upon the Bridge, except the other foot would be affirmed for him, until Allah^{-azwj} Enters him into the Paradise due (his having) your^{-asws} love”⁶⁹⁸.

122- وَ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِإِبْلِيسَ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ فَمَنْ هُمْ يَا رَسُولَ اللَّهِ الَّذِينَ هُمْ أَعْلَى مِنَ الْمَلَائِكَةِ

And by his chain from Abu Saeed Al Khudri who said,

‘We were seated with Rasool-Allah^{-saww} when a man came to him^{-saww} and said, ‘O Rasool-Allah^{-saww}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic to Iblees^{la}: **Were you arrogant or were you from the exalted ones?**” [38:75]. So, who are they, O Rasool-Allah^{-saww}, those who are more exalted than the Angels are?’

فَقَالَ رَسُولُ اللَّهِ ص أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحَسَنُ وَ الْحُسَيْنُ كُنَّا فِي سُرَادِقِ الْعَرْشِ نُسَبِّحُ اللَّهَ وَ نُسَبِّحُ الْمَلَائِكَةُ لِنَسْبِيحِنَا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ بِالْقِيَامِ

Rasool-Allah^{-saww} said: ‘I^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. We were in the pavilions of the Throne glorifying Allah^{-azwj}, and the Angels glorified to our^{-asws} glorification, before Allah^{-azwj} Mighty and Majestic Created Adam^{as} by two thousand years.

فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لَهُ وَ لَمْ يَأْمُرْنَا بِالسُّجُودِ فَسَجَدَتِ الْمَلَائِكَةُ كُلُّهُمْ إِلَّا إِبْلِيسَ فَإِنَّهُ أَبَى وَ لَمْ يَسْجُدْ فَقَالَ اللَّهُ تَعَالَى أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ أَيْ مِنْ هَؤُلَاءِ الْخُمْسِ الْمَكْتُوبِ أَسْمَاؤُهُمْ فِي سُرَادِقِ الْعَرْشِ

When Allah^{-azwj} Mighty and Majestic Created Adam^{as} Commanded the Angels to perform Sajdah to him^{as} and did not Command us^{-asws} with the Sajdah. So, the Angels did Sajdah, all of them, except Iblees^{la}. He^{la} refused and did not do Sajdah. So, Allah^{-azwj} the Exalted Said: **Were you arrogant or were you from the exalted ones?**” [38:75] – i.e. from these five, their^{-asws} names are inscribed in the pavilions of the Throne.

⁶⁹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 120 p

⁶⁹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 121

فَنَحْنُ بَابُ اللَّهِ الَّذِي يُؤْتَى مِنْهُ بَنَا يَهْتَدِي الْمُهْتَدُونَ فَمَنْ أَحَبَّنَا أَحَبَّهُ اللَّهُ وَ أَسْكَنَهُ جَنَّتَهُ وَ مَنْ أَبْغَضَنَا أَبْغَضَهُ اللَّهُ وَ أَسْكَنَهُ نَارُهُ وَ لَا يُجِبُّنَا إِلَّا مَنْ طَابَ مَوْلِدُهُ.

Thus, we^{-asws} are the door of Allah^{-azwj} which He^{-azwj} can be accessed from. The guided ones are being guided through us^{-asws}. So, the one who loves us, loves Allah^{-azwj}, and He^{-azwj} would Settle him into His^{-azwj} Paradise, and one who hates us^{-asws}, Allah^{-azwj} would Hate him and Settle him into His^{-azwj} Fire; and no one will love us^{-asws} except whose birth is good”.⁶⁹⁹

123- وَ بِإِسْنَادِهِ عَنْ حَمَّادِ بْنِ يَزِيدَ عَنْ أَيُّوبَ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ يَأْكُلُ السَّيِّئَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

And by his chain, from Hammad Bin Yazeed, from Ayoub, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Love of Ali^{-asws} Bin Abu Talib^{-asws} consumes the evil deeds like the fire consumes the firewood”.⁷⁰⁰

124- وَ بِإِسْنَادِهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ وَهَبَ لَكَ حُبَّ الْمَسَاكِينِ وَ الْمُسْتَضْعِفِينَ فِي الْأَرْضِ فَرَضِيَتْ بِهِمْ إِخْوَانًا وَ رَضُوا بِكَ إِمَامًا فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَّقَ عَلَيْكَ وَ وَئِلَّ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ عَلَيْكَ

And by his chain from Abu Baseer,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} has Gifted to you^{-asws} the love of the poor and the weak in the earth. So, be pleased with them as brethren and they will be pleased with you^{-asws} as an Imam^{-asws}. Beatitude is for one loving you^{-asws} and is truthful upon you^{-asws}, and woe is for the one hating you^{-asws} and lies upon you^{-asws}.

يَا عَلِيُّ أَنْتَ الْعَالِمُ بِحَذِيهِ الْأُمَّةِ مَنْ أَحَبَّكَ فَازَ وَ مَنْ أَبْغَضَكَ هَلَكَ

O Ali^{-asws}! You^{-asws} the knower with this community. One who love you is successful, and one hating you^{-asws} is destroyed.

يَا عَلِيُّ أَنَا الْمَدِينَةُ وَ أَنْتَ بَابُهَا فَهَلْ تُؤْتَى الْمَدِينَةُ إِلَّا مِنْ بَابِهَا

O Ali^{-asws}! I^{-saww} am the city and you^{-asws} are its gate, so can the city be accessed except from its gate?

يَا عَلِيُّ أَهْلُ مَوَدَّتِكَ كُلُّ أَوَّابٍ خَفِيفٍ وَ كُلُّ ذِي طَمَرٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَبَرَّ قَسَمُهُ

O Ali^{-asws}! The person of your^{-asws} cordiality is every penitent, pious, and with destitution. If he were to swear upon Allah^{-azwj}, he would fulfil his vow.

⁶⁹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 122

⁷⁰⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 87 H 123

يَا عَلِيُّ إِخْوَانُكَ كُلُّ طَاوٍ وَ زَاكِ مُجْتَهِدٍ يُحِبُّ فِيكَ وَ يُبْغِضُ فِيكَ مُحْتَقِرٌ عِنْدَ الْخَلْقِ عَظِيمُ الْمَنْزِلَةِ عِنْدَ اللَّهِ

O Ali^{-asws}! You brother is every hungry, and that is the struggler, loving for your^{-asws} sake and hating for your^{-asws} sake, belittled in the presence of the people, mighty of status in the Presence of Allah^{-azwj}.

يَا عَلِيُّ مُحِبُّوكَ جِيرَانُ اللَّهِ فِي دَارِ الْفِرْدَوْسِ لَا يَتَأَسَّفُونَ عَلَى مَا خَلَّفُوا مِنَ الدُّنْيَا

O Ali^{-asws}! One loving you with be in the neighbourhood of Allah^{-azwj} in the house of Al Firdows, not regretting upon what they had left behind from the world.

يَا عَلِيُّ أَنَا وَلِيُّ لِمَنْ وَالَيْتَ وَ أَنَا عَدُوٌّ لِمَنْ عَادَيْتَ

O Ali^{-asws}! I^{-sawww} am a friend to the one you^{-asws} befriend, and I^{-sawww} am an enemy to the one you^{-asws} are inimical to.

يَا عَلِيُّ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي

O Ali^{-asws}! One who loves you^{-asws}, so he has loved me^{-sawww}, and one hating you has hated me^{-sawww}.

يَا عَلِيُّ إِخْوَانُكَ الذُّبُلُ الْيَقَافُ تُعْرِفُ الرَّهْبَانِيَّةُ فِي وُجُوهِهِمْ

O Ali^{-asws}! Your^{-asws} brothers^{-asws} are of the parched lips. The spiritualism is recognised in their faces.

يَا عَلِيُّ إِخْوَانُكَ يَفْرَحُونَ فِي ثَلَاثَةِ مَوَاطِنَ عِنْدَ خُرُوجِ أَنْفُسِهِمْ وَ أَنَا شَاهِدُهُمْ وَ أَنْتَ وَ عِنْدَ الْمُسَاءَلَةِ فِي قُبُورِهِمْ وَ عِنْدَ الْعَرْضِ وَ عِنْدَ الصِّرَاطِ إِذْ سُئِلَ سَائِرُ الْخَلْقِ عَنْ إِيْمَانِهِمْ فَلَمْ يُجِيبُوا

O Ali^{-asws}! Your^{-asws} would be rejoicing in three places – at the exiting of their souls and I^{-sawww} and you^{-asws} would be witnessing them, and at the questioning in their graves and at the presentation, and at the Bridge when the rest of the people are asked about their Eman, and they will not (be able to) answer.

يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ حَرْبِي حَرْبُ اللَّهِ مَنْ سَأَلَكَ فَقَدْ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ

O Ali^{-asws}! Your^{-asws} was is my^{-asws} war, and your^{-asws} peace is my^{-sawww} peace, and my^{-sawww} is a war of Allah^{-azwj}. One at peace with you^{-asws} so he is at peace with Allah^{-azwj} Mighty and Majestic.

يَا عَلِيُّ بَشِّرْ إِخْوَانَكَ بِأَنَّ اللَّهَ قَدْ رَضِيَ عَنْهُمْ إِذْ رَضِيَكَ لَهُمْ قَائِداً وَ رَضُوا بِكَ وَلِيّاً

O Ali^{-asws}! Give glad tidings to your^{-asws} brethren that Allah^{-azwj} is Pleased with them when you^{-asws} are pleased for them and they are pleased with you^{-asws} as a guardian^{-asws}.

يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ

O Ali-asws! You-asws are Emir of the Momineen, and guide of the resplendent.

يَا عَلِيُّ شِيعَتُكَ الْمُتَتَجِبُونَ وَ لَوْ لَا أَنْتَ وَ شِيعَتُكَ مَا قَامَ لِلَّهِ دِينٌ وَ لَوْ لَا مَنْ فِي الْأَرْضِ مِنْكُمْ لَمَا أُنْزِلَتْ السَّمَاءُ فَطَرَهَا

O Ali-asws! Your-asws Shias are the noble, and had it not been for you-asws and your-asws Shias, a religion would not have been established for Allah-azwj, and had it not been for the ones from you all in the earth, the sky would not have sent down its drops.

يَا عَلِيُّ لَكَ كَنْزٌ فِي الْجَنَّةِ وَ أَنْتَ دُو قَرْنَيْهَا شِيعَتُكَ تُعْرِفُ بِحُزْبِ اللَّهِ

O Ali-asws! There is a treasure for you-asws in the Paradise and you-asws with its reins. Your-asws Shias are recognise as the party of Allah-azwj.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ الْفَائِضُونَ بِالْقِسْطِ وَ خِيَرَةُ اللَّهِ مِنْ خَلْقِهِ

O Ali-asws! You-asws and your-asws Shias are the ones standing with the fairness and are the Choice of Allah-azwj from His-azwj creatures.

يَا عَلِيُّ أَنَا أَوَّلُ مَنْ يَنْفُضُ التُّرَابَ عَنْ رَأْسِهِ وَ أَنْتَ مَعِيَ ثُمَّ سَائِرُ الْخَلْقِ

O Ali-asws! I-asws am the first one to shake off the dust from his head, and you-asws will be with me-sawww, then it would be rest of the people.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ عَلَى الْخَوْضِ تَسْقُونَ مِنْ أَحَبِّئِهِمْ وَ تَمْنَعُونَ مِنْ كَرْهِهِمْ وَ أَنْتُمْ الْأَمِينُونَ يَوْمَ الْفَرَجِ الْأَكْبَرِ فِي ظِلِّ الْعَرْشِ يَفْرُغُ النَّاسُ وَ لَا تَفْرَعُونَ وَ يَحْزَنُ النَّاسُ وَ لَا تَحْزَنُونَ

O Ali-asws! You-asws and your-asws Shias would be at the Fountain. You-asws will quench the ones you-asws love and refuse the ones you-asws dislike, and you all will be safe on the Day of greatest panic, being in the shade of the Throne. The people will panic, and you will not be panicking, and the people will grieve, and you will not be grieving.

فِيكُمْ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ لَا يَخْرُجُ عَنْهُمْ الْفَرْعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

Regarding you were Revealed these Verses: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102] The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103].***

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ تُطَلَّبُونَ فِي الْمَوْقِفِ وَ أَنْتُمْ فِي الْجَنَانِ تَتَنَعَّمُونَ

O Ali-asws! You-asws and your-asws Shias would be sought in the pausing station, and you will be in the Gardens, blissful.

يَا عَلِيُّ إِنَّ الْمَلَائِكَةَ وَالْحُزْنَ يَشْتَفُونَ إِلَيْكُمْ وَإِنَّ حَمَلَةَ الْعَرْشِ وَالْمَلَائِكَةَ الْمُقَرَّبِينَ لَيُخْصُونُكُمْ بِالدُّعَاءِ وَيَسْأَلُونَ اللَّهَ لِمُحِبِّتِكُمْ وَيَفْرَحُونَ لِمَنْ قَدِمَ عَلَيْهِمْ مِنْهُمْ كَمَا يَفْرَحُ الْأَهْلُ بِالْغَائِبِ الْقَادِمِ بَعْدَ طَوَّلِ الْغَيْبَةِ

O Ali-asws! The Angels and the treasurers are desirous to you all, and the bearers of the Throne, and the Angels of Proximity are particularising you with the supplication and are asking Allah-azwj for your arrivals, and are rejoicing at the arrival of the ones from you like what the people tend to rejoice at the arrival of the absentee after a long absence.

يَا عَلِيُّ شِيعَتُكَ الَّذِينَ يَخَافُونَ اللَّهَ فِي السِّرِّ وَ يُنْصَحُونَهُ فِي الْعَلَانِيَةِ

O Ali-asws! Your-asws Shias are those who are fearing Allah-azwj in the private and are advising for Him-azwj in the open.

يَا عَلِيُّ شِيعَتُكَ الَّذِينَ يَتَنَافَسُونَ فِي الدَّرَجَاتِ لِأَنَّهُمْ يَلْقَوْنَ اللَّهَ وَ مَا عَلَيْهِمْ مِنْ ذَنْبٍ

O Ali-asws! Your-asws Shias are those who are competing regarding the ranks because they will be meeting Allah-azwj and there will not be any sins upon them.

يَا عَلِيُّ إِنَّ أَعْمَالَ شِيعَتِكَ تُعْرَضُ عَلَيَّ كُلَّ يَوْمٍ جُمُعَةٍ فَأَفْرَحُ بِصَالِحِ مَا يَبْلُغُنِي مِنْ أَعْمَالِهِمْ وَ أَسْتَغْفِرُ لِسَيِّئَاتِهِمْ

O Ali-asws! The deeds of your-asws Shias are presence unto me-saww during every day of Friday, so I-saww become happy with the righteous of what reaches me of their deeds, and I-saww seek Forgiveness of their evil deeds.

يَا عَلِيُّ ذِكْرُكَ فِي التَّوْرَةِ وَ ذِكْرُ شِيعَتِكَ قَبْلَ أَنْ يُخْلَقُوا بِكُلِّ حَرْفٍ وَ كَذَلِكَ فِي الْإِنْجِيلِ فَاسْأَلْ أَهْلَ الْإِنْجِيلِ وَ أَهْلَ الْكِتَابِ يُخْبِرُوكَ عَنْ إِلَيْنَا مَعَ عِلْمِكَ بِالتَّوْرَةِ وَ الْإِنْجِيلِ وَ مَا أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ مِنْ عِلْمِ الْكِتَابِ وَ إِنَّ أَهْلَ الْإِنْجِيلِ لَيَتَعَاظَمُونَ إِلَيْنَا وَ مَا يَعْرِفُونَ شِيعَتَهُ وَ إِنَّمَا يَعْرِفُونَهُمْ بِمَا يَجِدُونَهُ فِي كُتُبِهِمْ

O Ali-asws! Your-asws mention and mention of your-asws Shias is in the Torah with all good, before they were created, and like that is in the Evangel. So, ask the people of the Evangel and people of the Book, they will inform you-asws about 'Elia' with your-asws knowledge with the Torah and the Evangel, and what Allah-azwj Mighty and Majestic has Given you-asws from knowledge of the Book, and that the people of the Evangel are revering 'Elia' and are recognising his-asws Shias, and rather they are recognising them due to what they are finding in their Books.

يَا عَلِيُّ إِنَّ أَصْحَابَكَ ذِكْرُهُمْ فِي السَّمَاءِ أَعْظَمُ مِنْ ذِكْرِ أَهْلِ الْأَرْضِ هُمْ بِالْحَيْثُ فَلْيَفْرَحُوا بِذَلِكَ وَ لِيَزِدَادُوا اجْتِهَاداً

O Ali-asws! Your-asws companions, their mention in the sky is mightier than the people of the earth are mentioning for them with them goodness. So, let them rejoice with that, and let them increase the striving.

يَا عَلِيُّ أَرْوَاحُ شِيعَتِكَ تَصْعَدُ إِلَى السَّمَاءِ فِي رُقَادِهِمْ فَتَنْظُرُ الْمَلَائِكَةُ إِلَيْهَا كَمَا يَنْظُرُ النَّاسُ إِلَى الْهَيْلَالِ شَوْقاً إِلَيْهِمْ وَ لِمَا يَرَوْنَ مِنْ مَنَازِلِهِمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

O Ali-asws! Souls of your Shias ascend to the sky during their sleep, and the Angels look at them like what the people tend to look at the crescent, yearning to them and for what are seeing of their status in the Presence of Allah-azwj Mighty and Majestic.

يَا عَلِيُّ قُلْ لِأَصْحَابِكَ الْعَارِفِينَ بِكَ يَنْتَزِعُونَ عَنِ الْأَعْمَالِ الَّتِي تَعْرِفُهَا يُفَارِقُهَا عَدُوُّهُمْ فَمَا مِنْ يَوْمٍ وَلَا لَيْلَةٍ إِلَّا وَرَحْمَةً مِنَ اللَّهِ تَعُشَاهُمْ فَلْيَجْتَنِبُوا الدَّنَسَ

O Ali-asws! Say to your companions, the knowers with you-asws, they should walk away from the deeds which you-asws recognise their enemies to be perpetrating. There is none from a day nor a night except and there is a Mercy from Allah-azwj overwhelming them. So, let them shun the filth.

يَا عَلِيُّ اسْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ فَلَاهُمْ وَبَرَّئَ مِنْكَ وَ مِنْهُمْ وَ اسْتَبَدَّلَ بِكَ وَ بِهَيْمٍ وَ مَالَ إِلَى عَدُوِّكَ وَ تَرَكَكَ وَ شِيعَتَكَ وَ اخْتَارَ الضَّلَالَ وَ نَصَبَ الْحَرْبَ لَكَ وَ لِشِيعَتِكَ وَ أَبْغَضَنَا أَهْلَ الْبَيْتِ وَ أَبْغَضَ مَنْ وَالَاكَ وَ نَصَرَكَ وَ اخْتَارَكَ وَ بَدَّلَ مُهْجَتَهُ وَ مَالَهُ فِينَا

O Ali-asws! The Wrath of Allah-azwj Intensifies upon the one hating them and disavows from you-asws and them, and replaces you-asws and them, and inclines towards your-asws enemy, and neglects you-asws and your-asws Shias, and chooses the straying, and establishes the war to you-asws and your-asws Shias, and hates us-asws, People-asws of the Household, and hates the one who befriends you-asws, and helps you-asws, and chooses you-asws and spend his efforts and his wealth regarding us-asws.

يَا عَلِيُّ أَقْرِئْهُمْ مِنِّي السَّلَامَ مَنْ رَأَى مِنْهُمْ وَ مَنْ لَمْ يَرِنِي وَ أَغْلَبَتْهُمْ أَهْمُهُمْ إِخْوَانِي الَّذِينَ أَشْتَأَقُ إِلَيْهِمْ فَلْيُلْفُوا عَلَيَّ إِلَى مَنْ يَبْلُغُ الْقُرُونِ مِنْ بَعْدِي وَ لِيَتَمَسَّكُوا بِحَبْلِ اللَّهِ وَ لِيَعْتَصِمُوا بِهِ وَ لِيَجْتَهِدُوا فِي الْعَمَلِ فَإِنَّا لَا نُخْرِجُهُمْ مِنْ هُدًى إِلَى ضَلَالَةٍ وَ أَخْبَرْنَاهُمْ أَنَّ اللَّهَ عَنْهُمْ رَاضٍ وَ أَهْمُهُمْ يُبَاهِي بِهِ مَلَائِكَتَهُ وَ يَنْظُرُ إِلَيْهِمْ فِي كُلِّ جُمُعَةٍ بِرَحْمَةٍ وَ يَأْمُرُ الْمَلَائِكَةَ أَنْ يَسْتَغْفِرُوا لَهُمْ

O Ali-asws! Convey the greetings to them from me, ones from them who have seen me-saww, and ones who have not seen me-saww, and let them know that they are my-saww brothers, those I-saww am yearning to them. So, let them cast my-saww knowledge to the generation reaching from after me-saww, and let adhere with the rope of Allah-azwj and let them hold fast with it, and let them strive in the deeds, for we-asws will not exit them from a guidance to a straying; and inform them that Allah-azwj is Pleased with them, and they are being Boasted with to His-azwj Angels, and He-azwj looks at them with Mercy during every Friday, and Commands the Angels to seek Forgiveness for them.

يَا عَلِيُّ لَا تَرْغَبْ عَنْ نَصْرِ قَوْمٍ يَبْلُغُهُمْ أَوْ يَسْمَعُونَ أَنِّي أُحِبُّكَ فَأَحْبُبُكَ لِجِيِّ إِثَاكَ وَ دَانُوا اللَّهَ عَزَّ وَ جَلَّ بِذَلِكَ وَ أَعْطَوْكَ صَفْوَ الْمَوَدَّةِ مِنْ قُلُوبِهِمْ وَ اخْتَارُوكَ عَلَى الْأَبَاءِ وَ الْإِخْوَةِ وَ الْأَوْلَادِ

O Ali-asws! Do not turn away from helping a people to whom it reaches, or they are listening that I-saww love you-asws, so they love you-asws due to my-saww love for you-asws, and they are making it a religion of Allah-azwj Mighty and Majestic with that, and are giving you-asws the clean cordiality from their hearts and are choosing you-asws over the fathers, and the brothers, and the children.

وَ سَلَكَوا طَرِيقَكَ وَ قَدْ حُمِلُوا عَلَى الْمَكَارِهِ فِينَا فَأَبَوْا إِلَّا نَصَرْنَا وَ بَدَلُوا الْمُهْجَ فِينَا مَعَ الْأَدَى وَ سُوءِ الْقَوْلِ وَ مَا يُقَاسُونَهُ مِنْ مَضَاضَةٍ ذَلِكَ

And they are travelling on your^{-asws} path and they were carried upon the abhorrence(s) regarding us^{-asws}, but they refused except to help us^{-asws}, and they exerted the arguments regarding us with the harm and evil words (spoken about them), and they are not measuring the pain of the difficulties of that.

فَكُنْ بِهَمْ رَحِيماً وَ افْتَعِ بِهَمْ فَإِنَّ اللَّهَ اخْتَارَهُمْ بِعِلْمِهِ لَنَا مِنْ بَيْنِ الْخَلْقِ وَ خَلَقَهُمْ مِنْ طِينَتِنَا وَ اسْتَوْدَعَهُمْ سِرَّنَا وَ أَلَزَمَ قُلُوبَهُمْ مَعْرِفَةَ حَقِّنَا وَ شَرَحَ صُدُورَهُمْ وَ جَعَلَهُمْ مُتَمَسِّكِينَ بِحَبْلِنَا

So, be merciful with them and be content with them. Allah^{-azwj} has Chosen them for us^{-asws} with His^{-azwj} Knowledge, from between the people, and has Created them from our^{-asws} clays, and has Deposited our^{-asws} secrets to them, and Necessitated their hearts with recognising our^{-asws} right, and Expanded their chests Making them to hold fast with our^{-asws} rope.

لَا يُؤْثِرُونَ عَلَيْنَا مَنْ خَالَفَنَا مَعَ مَا يُزُولُ مِنَ الدُّنْيَا عَنْهُمْ وَ مِثْلِ الشَّيْطَانِ بِالْمَكَارِ عَلَيْهِمُ أَيْدُهُمُ اللَّهُ وَ سَلَكَ بِهَمْ طَرِيقَ الْهُدَى فَاعْتَصَمُوا بِهِ وَ النَّاسُ فِي غَمْرَةِ الضَّلَالِ مُتَحَيِّرِينَ فِي الْأَهْوَاءِ عَمُوا عَنِ الْمَحَجَّةِ وَ مَا جَاءَ مِنْ عِنْدِ اللَّهِ

They are not preferring over us^{-asws}, the one opposing us^{-asws}, along with what declines from the world away from them, and the inclinations of the Satan^{la} with his^{la} plots upon them. Allah^{-azwj} will Aid them and Cause them to travel the path of guidance, so they are holding fast with it while the people are in the darkness of straying, confused in the personal whims, blinded from the proofs and whatever has come from the Presence of Allah^{-azwj}.

فَهُمْ يُمَسُونَ وَ يُصْبِحُونَ فِي سَخَطِ اللَّهِ وَ شَيْعَتِكَ عَلَى مِنْهَاجِ الْحَقِّ وَ الْإِسْتِقَامَةِ لَا يَسْتَأْنِسُونَ إِلَى مَنْ خَالَفَهُمْ لَيْسَتْ الدُّنْيَا مِنْهُمْ وَ لَيْسُوا مِنْهَا أَوْلِيكَ مَصَابِيخُ الدُّجَى أَوْلِيكَ مَصَابِيخُ الدُّجَى أَوْلِيكَ مَصَابِيخُ الدُّجَى.

They are coming to the evening and morning in the Wrath of Allah^{-azwj}, while your^{-asws} Shias are upon the manifesto of truth and the straightness. They are not comforting to the one opposing them. Neither is the world from them nor are they from it. They are lamps in the darkness! They are lamps in the darkness! They are lamps in the darkness!"⁷⁰¹

125- كَنْزُ الْكَرَاجِكِيِّ، عَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ الْخَطِيبِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْبَغْدَادِيِّ عَنْ الْحَسَنِ بْنِ عُثْمَانَ الْخَلَّالِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَبَسَ قَطْرَ الْمَطَرِ عَنْ بَنِي إِسْرَائِيلَ بِسُوءِ رَأْيِهِمْ فِي أَنْبِيَائِهِمْ وَ إِنَّهُ حَابِسٌ قَطْرَ الْمَطَرِ عَنْ هَذِهِ الْأُمَّةِ بِبُغْضِهِمْ عَلَيَّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Kanz' of Al Karajaky – From Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Atky Al Khateeb, from Muhammad Bin Ibrahim Al Baghdady, from Al-Hassan Bin Usman Al Khallal, from Ahmad Bin Hammad, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Ikrimah (Bin Abu Jahl^{la}), from Ibn Abbas,

'From the Prophet^{-saww} having said: 'Allah^{-azwj} Blessed and Exalted Withheld the drops of rain from the children of Israel due to their evil views regarding their Prophets^{as}, and He^{-azwj} will Withhold the drops of rain from this community due to their hatred of Ali^{-asws} Bin Abu Talib^{-asws}'⁷⁰²

⁷⁰¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 124

⁷⁰² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 125 a

وَعَنِ السَّلْمِيِّ عَنِ الْعَتَكِيِّ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ الْجَوْهَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْمُرُوزِيِّ عَنِ الْحَسَنِ بْنِ شَيْبٍ عَنْ خَلْفِ بْنِ أَبِي هَارُونَ الْعُبَيْدِيِّ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَأَتَى نَافِعُ بْنُ الْأَزْرَقِ فَقَالَ وَاللَّهِ إِنِّي لَأُبْغِضُ عَلِيًّا فَرَفَعَ ابْنُ عُمَرَ رَأْسَهُ فَقَالَ أَبْغِضَكَ اللَّهُ أَ تُبْغِضُ وَبِحُكِّ رَجُلًا سَابِقَةً مِنْ سَوَائِقِهِ خَيْرٌ مِنَ الدُّنْيَا بِمَا فِيهَا.

And from Al Sulamy, from Al Ataky, from Ahmad Bin Ja'far Al Jowhary, from Ahmad Bin Ali Al Marouzy, from Al-Hassan Bin Shabeeb, from Khalaf Bin Abu Haroun Al Abdul who said,

'I was seated in the presence of Abdullah Bin Umar, and Nafie Bin Al-Azraq came and said, 'By Allah^{-azwj}! I hate Ali^{-asws}'. Ibn Umar raised his head and said, 'May Allah^{-azwj} Hate you! Woe be unto you! Are you hating a man^{-asws} whose one precedence from his^{-asws} precedencies is better than the world along with whatever is in it?'⁷⁰³

وَعَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الشَّامِيِّ عَنْ أَحْمَدَ بْنِ زِيَادِ الْقَطَّانِ عَنْ يَحْيَى بْنِ أَبِي طَالِبٍ عَنْ عَمْرِو بْنِ عَبْدِ الْعَقَّارِ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص إِذْ أَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص تَذَرِي مَنْ هَذَا قُلْتُ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص هَذَا الْبَحْرُ الرَّاحِضُ هَذَا الشَّمْسُ الطَّالِعَةُ أَسْحَى مِنَ الْفُرَاتِ كَفًّا وَ أَوْسَعُ مِنَ الدُّنْيَا قَلْبًا فَمَنْ أَبْغَضَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

And from Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Ahmad Al Shamy, from Ahmad Bin Ziyad Al Qatan, from Yahya Bin Abu Talib, from Amro Bin Abdul Gaffar, from Al Amsh, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

'I was in the presence of the Prophet^{-saww} when Ali^{-asws} Bin Abu Talib^{-asws} came, so the Prophet^{-saww} said: 'Do you know who this is?' I said, 'This is Ali^{-asws} Bin Abu Talib^{-asws}'. The Prophet^{-saww} said: 'This is the ocean of treasure. This is the rising sun. He^{-asws} is more generous of palm than the Euphrates, and more capacious of heart than the world. So, the one who hates him^{-asws}, upon him is the Curse of Allah^{-azwj}'.⁷⁰⁴

وَعَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السَّلْمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْحَنْبَلِيِّ عَنْ أَحْمَدَ بْنِ حَارِثٍ عَنْ جَعْفَرِ بْنِ عَوْنٍ عَنْ عُمَرَ بْنِ مُوسَى الْبَرْبَرِيِّ عَنْ أَبِيهِ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُبْغِضُ عَلِيًّا إِلَّا فَاسِقٌ أَوْ مُنَافِقٌ أَوْ صَاحِبُ بَدَائِعٍ.

And from Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Ahmad Bin Muhammad Al Hanbali, from Ahmad Bin Hazim, from Ja'far Bin Awn, from Umar Bin Musa Al Berbery, from his father, from Atiya Al Awfi, from Abu Saeed who said,

'Rasool-Allah^{-saww} said: 'No one will hate Ali^{-asws} except a mischief-maker, or a hypocrite or perpetrator of an innovation'.⁷⁰⁵

⁷⁰³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 125 b

⁷⁰⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 125 c

⁷⁰⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 125 d

باب 88 كفر من سبه أو تبرأ منه صلوات الله عليه و ما أخبر بوقوع ذلك بعد و ما ظهر من كرامته عنده

CHAPTER 88 – HE COMMITS KUFR, THE ONE WHO REVILES HIM^{-asws}, OR DISAVOWS FROM HIM^{-asws}, AND WHAT HE^{-asws} INFORMED WITH THE OCCURENCES OF THAT AFTERWARDS, AND WHAT WAS MANIFESTED FROM HIS^{-asws} PRESTIGE DURING IT

1- لي، الأماالي للصدوق الفطّان عن العباس بن الفضل عن علي بن الفرات عن أحمد بن محمد البصري عن جندل بن والي عن علي بن حماد عن سعيد عن ابن عباس أنه مرّ بمجلس من مجالس قريش و هم يسبون علي بن أبي طالب ع فقال لقائده ما يقول هؤلاء قال يسبون علياً قال قرّني إليهم

(The book) ‘Al Amaali’ of Al Sadouq – Al qattan, from Al Abbas Bin Al Fazl, from Ali Bin Al Furaat, from Ahmad Bin Muhammad Al Basry, from Jandal Bin Waliq, from Ali Bin Hammad, from Saeed, from Ibn Abbas,

‘He (Ibn Abbas) passed by a gathering from the gatherings of Quraysh and they were reviling Ali^{-asws} Bin Abu Talib^{-asws}. He said to their leader, ‘What are they saying?’ He said, ‘They are reviling Ali^{-asws}’. He said, ‘Let me go closer to them’.

فَلَمَّا أَنْ وَقَفَ عَلَيْهِمْ قَالَ أَيُّكُمُ السَّابُّ اللَّهَ قَالُوا سُبْحَانَ اللَّهِ وَ مَنْ يَسُبُّ اللَّهَ فَقَدْ أَشْرَكَ بِاللَّهِ قَالَ فَأَيُّكُمُ السَّابُّ رَسُولَ اللَّهِ ص قَالُوا وَ مَنْ يَسُبُّ رَسُولَ اللَّهِ فَقَدْ كَفَرَ

When he paused at them, he said, ‘Which one of you has reviled Allah^{-azwj}?’ They said, ‘Glory be to Allah^{-azwj}! And the one reviles Allah^{-azwj} so he has associated with Allah^{-azwj}’. He said, ‘So, which of you has reviled Rasool-Allah^{-saww}?’ They said, ‘And the one who has Rasool-Allah^{-saww} would have committed Kufr’.

قَالَ فَأَيُّكُمُ السَّابُّ عَلِيٍّ بِنِ أَبِي طَالِبٍ قَالُوا قَدْ كَانَ ذَلِكَ قَالَ فَأَشْهَدُ بِاللَّهِ وَ أَشْهَدُ لِلَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّيَ وَ مَنْ سَبَّيَ فَقَدْ سَبَّ اللَّهَ عَزَّ وَ جَلَّ

He said, ‘Which one of you has reviled Ali^{-asws} Bin Abu Talib^{-asws}?’ They said, ‘That has happened’. He said, ‘I testify with Allah^{-azwj}, and I testify for Allah^{-azwj}! I have heard Rasool-Allah^{-saww} saying: ‘One who reviles Ali^{-asws}, so he has reviled me^{-saww}, and one reviling me^{-as} has reviled Allah^{-azwj} Mighty and Majestic’.

ثُمَّ مَضَى فَقَالَ لِقَائِدِهِ فَمَا قَالُوا شَيْئاً حِينَ قُلْتُ لَهُمْ مَا قُلْتُ قَالَ مَا قَالُوا شَيْئاً قَالَ كَيْفَ رَأَيْتَ وَجُوهَهُمْ قَالَ

نَظَرْتُ إِلَيْكَ بِأَعْيُنِ حُمْرَةِ

نَظَرْتُ إِلَيْكَ بِأَعْيُنِ حُمْرَةِ

Then he went and said to their leader, ‘Did they say anything when I said to them what I said?’ He said, ‘They did not say anything’. He said, ‘How did you see their faces to be?’ He said (a couplet), ‘They looked at you with the reddened eyes, like the looking by the goat at the knife of the butcher’.

قَالَ زِدْنِي فِدَاكَ أَبُوكَ قَالَ

نَظَرَ الدَّلِيلُ إِلَى الْعَرِيرِ الْقَاهِرِ

خُزِرَ الْحَوَاجِبِ نَاكِسُو أَذْقَانِهِمْ

He said, 'Increase for me, may I be sacrificed for your father'. He said (a couplet), 'The eyebrows strewn to their chins, the look of the disgrace to the mighty, the compeller'.

قَالَ زِدْنِي فِدَاكَ أَبُوكَ قَالَ مَا عِنْدِي غَيْرُ هَذَا قَالَ لَكِنَّ عِنْدِي

و الْمَيِّتُونَ فَضِيحَةٌ لِلْغَايِرِ

أَحْيَاؤُهُمْ خِزْيٌ عَلَى أَمْوَاتِهِمْ

He said, 'Increase for me, may I be sacrificed for your father!' He said, 'There is nothing with me other than this. He said, 'But with me there is, 'Their living ones are a disgrace upon their deceased, and their deceased are a scandal for their ancestors''.⁷⁰⁶

2- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ أَبِي بَكْرٍ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص فَقَالَتْ أَيْسَبُ رَسُولُ اللَّهِ ص فِيكُمْ فَقُلْتُ مَعَادَ اللَّهِ فَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Muhammad Bin Ahmad Bin Muhammad Al Makky, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Yahya Bin Abu Bakr, from Israil, from Abu Is'haq, from Abu Abdullah Al Jadali who said,

'I entered to see Umm Salama^{-ra}, wife^{-ra} of the Prophet^{-saww}. She^{-ra} said, 'Are you reviling Rasool-Allah^{-saww} among you all?' I said, 'Allah^{-azwj} Forbid!' She^{-ra} said, 'I^{-ra} have heard Rasool-Allah^{-saww} saying: 'One reviling Ali^{-asws}, so he has reviled me^{-saww}''.⁷⁰⁷

3- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْكَاتِبِ عَنِ الرَّعْفَرَانِيِّ عَنِ الثَّقَفِيِّ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ مَنْصُورٍ بْنِ مُهَاجِرٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: كَانَ عَصَابَةً مِنْ قُرَيْشٍ فِي مَسْجِدِ النَّبِيِّ ص فَذَكَرُوا عَلِيًّا بْنِ أَبِي طَالِبٍ ع وَانْتَهَكُوا مِنْهُ وَرَسُولُ اللَّهِ ص قَائِلٌ فِي بَيْتٍ بَعْضُ نِسَائِهِ فَأُتِيَ بِقَوْلِهِمْ فَتَارَ مِنْ نَوْمِهِ فِي إِزَارٍ لَيْسَ عَلَيْهِ غَيْرُهُ فَقَصَدَ نَحْوَهُمْ وَرَأَوْا الْغَضَبَ فِي وَجْهِهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Katib, from Al Zafrany, from Al Saqafy, from Usman Bin Saeed, from Mansour Bin Muhajir, from Ali Bin Abdul A'ala, from Zirr Bin Hubeish who said,

'There was a group of Quraysh in the Masjid of the Prophet^{-saww} and they mentioned Ali^{-asws} Bin Abu Talib^{-asws}, and they violated from him^{-asws}, and Rasool-Allah^{-saww} was having an afternoon nap in the house of one of his^{-saww} wives. Their words were brought to him^{-saww}. He^{-saww} woke up furiously from his^{-saww} sleep in a trouser, there not being upon him^{-saww} other than it, and he^{-saww} aimed towards them, and they saw the anger in his^{-saww} face.

فَقَالُوا نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِ رَسُولِهِ فَقَالَ رَسُولُ اللَّهِ ص مَا لَكُمْ وَ لِعَلِّي أَلَا تَدْعُونَ عَلِيًّا أَلَا إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي.

⁷⁰⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 1

⁷⁰⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 2

They said, 'We seek Refuge with Allah-azwj from the Wrath of Allah-azwj and anger of His-azwj Rasool-saww'. Rasool-Allah-saww said: 'What is the matter with you all and (reviling) Ali-asws? Will you not leave Ali-asws alone? Indeed! Ali-asws is from me-saww and I-saww am from him-asws. One who hurts Ali-asws, so he has hurt me-saww. One who hurts Ali-asws, so he has hurt me-saww'.⁷⁰⁸

4- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال قال النبي ص من سب علياً فقد سبني و من سبني فقد سب الله.

(The book) 'Uyoon Akhbar Al-Reza-asws, by a chain of Al-Tameemi, from Al-Reza-asws, from his-asws forefathers-asws having said: 'The Prophet-saww said: 'One who reviles Ali-asws has reviled me-saww, and one who reviles me-saww has reviled Allah-azwj'.⁷⁰⁹

5- قب، المناقب لابن شهر آشوب تفسير القشيري نزل قوله تعالى قد كانت آياتي تلى عليكم فكنتم على أعقابكم تنكصون مستكبرين به سائراً مخجلون أي تهدون من الهديان في مالا من قرئش سبوا علي بن أبي طالب ع و سبوا النبي ص و قالوا في المسلمين هجراً.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Tafseer Al Qusheyri,

'The Words of the Exalted: **My Verses had been recited to you, but you were turning back upon your heels [23:66] Being arrogance with it, telling evil stories at night [23:67]** – i.e., They were babbling (chatting) from the delirium (frenzy) in an assembly from Quraysh reviling Ali-asws Bin Abu Talib-asws, and they reviled the Prophet-saww and spoke the avoidance regarding the Muslims".⁷¹⁰

الحليّة كعب بن عجرة عن أبيه قال النبي ص لا تسبوا علياً فإنه ممسوس في ذات الله.

(The book) 'Al Hilya' – Ka'ab Bin Ujrah, from his father,

'The Prophet-saww said: 'Do not abuse Ali-asws, for he-asws is 'مس' touched by the essence of God-azwj'.⁷¹¹

6- قب، المناقب لابن شهر آشوب مسند الموصلي قالت أم سلمة أيسب رسول الله ص و أنتم أحياء فقلت و أئني ذلك قالت أليس يسب علي و من يحب علياً و قد كان رسول الله ص يحبّه.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, 'Musnad' of Al Mowsily,

'Umm Salama-ra said, 'Rasool-Allah-saww is being reviled and you are still alive?' I said, 'And when was that?' She-ra said, 'Wasn't Ali-asws being reviled and the ones loving Ali-asws, and Rasool-Allah-saww used to love him-asws?'⁷¹²

⁷⁰⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 88 H 3

⁷⁰⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 88 H 4

⁷¹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 88 H 5 a

⁷¹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 88 H 5 a

⁷¹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen-asws, Ch 88 H 6

7- جاء، المجالس للمفيد علي بن محمد عن أحمد بن إبراهيم عن علي بن الحسن بن نصر بن مزاحم عن أبيه عن عبد الله بن عبد الملك عن يحيى بن سلمة بن كهيل عن أبيه عن أبي صادق قال سمعت أمير المؤمنين علي بن أبي طالب ع يقول ديني رسول الله و حسبي حسب رسول الله فمن تناول ديني و حسبي فقد تناول دين رسول الله و حسبه.

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Muhammad, from Ahmad Bin Ibrahim, from Ali Bin Al-Hassan, from Al-Husayn Bin Nasr Bin Muzahim, from his father, from Abdullah Bin Abdul Malik, from Yahya Bin Salama Bin Kuheyl, from his father, from Abu Sadiq who said,

'I heard Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} saying: 'My^{-asws} religion is religion of Rasool-Allah^{-saww}, and my^{-asws} affiliation is affiliation of Rasool-Allah^{-saww}. So, the one who (verbally) attacks my^{-asws} religion and my^{-asws} affiliation, so he has (verbally) attacked the religion of Rasool-Allah^{-saww}'.⁷¹³

8- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن المفضل بن محمد بن حارث اللبتي عن أبيه عن عبد الجبار بن سعيد عن أبيه عن صالح بن كيسان قال: سمع عامر بن عبد الله بن الزبير و كان من عقلاء قرش ابناً له ينتقص علي بن أبي طالب ع فقال له يا بني لا تنتقص علياً فإن الدين لم يبن شيئاً فاستطاعت الدنيا أن تهدمه و إن الدنيا لم تبث شيئاً إلا هدمه الدين

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Mufazzal Bin Muhammad Bin Haris Al Laysi, from his father, from Abdul Jabbar Bin Saeed, from his father, from Salih Bin Kaysan who said,

'I heard Aamir Bin Abdullah Bin Al-Zubeyr, and he was from the intellectuals of Quraysh, there was a son for him derogating Ali^{-asws} Bin Abu Talib^{-asws}. He said to him, 'O my son! Do not revile, for the religion would not build anything, but the world will have the capacity to demolish it, and the world will not build anything except the religion would demolish it.

يا بني إن بني أمية هجوا بسب علي بن أبي طالب في مجالسهم و لعنوه على منابرهم فكأنما يأخذون و الله يضربهم إلى السماء مداً و إنهم هجوا بتقريظ ذويهم و أوائلهم من قومهم فكأنما يكشفون منهم عن أنثى من بطون الجيف فأهك عن سبه.

O my son! The clan of Umayya are persevering in reviling Ali^{-asws} Bin Abu Talib^{-asws} in their gathering, and they are cursing him^{-asws} upon their pulpits. It is as if they are seizing both his^{-asws} sides extending to the sky, and they are persisting in getting their families and friends from their people to derogate. It is as if they are removing from them the stink from the bellies of the carcasses. Keep away from reviling him^{-asws}!⁷¹⁴

9- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أبي يغلى محمد بن زهير عن علي بن أمي الطهورى عن مصبح بن هلقام عن محمد بن إبراهيم عن أبي أمية الطرسوسى عن الحسن بن عطية عن قيس بن الربيع عن أبي إسحاق عن شمر بن عطية قال: كان أبي ينال من علي بن أبي طالب ع فأبى في المنام فقيل له أنت الساب علياً فحق حتى أخذت في فراشه ثلاثاً يغني صنيع به ذلك في المنام ثلاث ليل.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abu Ya'la Muhammad Bin Zuheyr, from Ali Bin Ayman Al Tahoury, from Musabbih Bin Hilqam, from Muhammad Bin Ibrahim, from Abu Umayya Al Tarsousy, from Al-Hassan Bin Atiyya, from Qays Bin Al Rabie, from Abu Is'haq, from Shimr Bin Atiyya who said,

⁷¹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 7

⁷¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 8

‘My father used to attain from (talk badly about) Ali^{-asws} Bin Abu Talib^{-asws}. He was come to in the dream, and it was said to him, ‘You are the reviler of Ali^{-asws}!’ And he was strangled until he urinated in his bed, thrice – meaning that was done with him in the dream for three nights”.⁷¹⁵

10- ماء، الأماالي للشيخ الطوسي المفيّد عن مُحَمَّدِ بْنِ عِمْرَانَ عَنِ ابْنِ دُرَيْدٍ عَنِ الرَّوَاسِيِّ عَنْ عُمَرَ بْنِ بُكَيْرٍ عَنِ ابْنِ الْكَلْبِيِّ عَنْ أَبِي حَنْظَلٍ عَنْ كَثِيرِ بْنِ الصَّلْتِ قَالَ: جَمَعَ زِيَادُ بْنُ مَرْجَانَةَ النَّاسَ بِرَحْبَةِ الْكُوفَةِ لِيَعْرِضَهُمْ عَلَى الْبَرَاءَةِ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ النَّاسُ مِنْ ذَلِكَ فِي كَرْبٍ عَظِيمٍ فَأُغْنِيَتْ إِذَا أَنَا بِشَخْصٍ قَدْ سَدَّ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَقُلْتُ لَهُ مَنْ أَنْتَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Ibn Dureyd, from Al Rawasy, from Umar Bin Bukeyr, from Ibn Al Kalby, from Abu Mikhnaf, from Kaseer Bin Al Salt who said,

‘Ziyad Bin Marjana gathered the people at Rahba of Al-Kufa to present them upon the disavowing from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and the people were in major distress regarding that. I dozed off and there I was with a person (in the dream) who had blocked what is between the sky and the earth. I said to him, ‘Who are you?’

فَقَالَ أَنَا النَّقَّادُ ذُو الرِّقَبَةِ أُرْسِلْتُ إِلَى صَاحِبِ الْقَصْرِ فَأَنْتَبَهْتُ مَدْعُورًا وَ إِذَا غُلَامٌ لَزِيَادٍ قَدْ خَرَجَ إِلَى النَّاسِ فَقَالَ انْصَرِفُوا فَإِنَّ الْأَمِيرَ عَنْكُمْ مَشْغُولٌ وَ سَمِعْنَا الصَّيَاحَ مِنْ دَاخِلِ الْقَصْرِ

He said, ‘I am Al-Naqqad with the neck. I am sent to the owner of the castle’. I woke up alarmed and there was a slave of Ziyad who had come out to the people and he said, ‘Leave, for the Emir is too busy from you all!’ And we heard the shriek from inside the castle.

فَقُلْتُ فِي ذَلِكَ

مَا كَانَ مُنْتَهِيًا عَمَّا أَرَادَ بِنَا
فَأَسْقَطَ الشَّيْءَ مِنْهُ صَرْعَةً تَبَثَّتْ
حَتَّى تَنَاقَلَهُ النَّقَّادُ ذُو الرِّقَبَةِ
كَمَا تَنَاقَلُ ظُلْمًا صَاحِبَ الرَّحْبَةِ.

I said (couplets) regarding that, ‘He could not end from what he wanted with us until Al-Naqqad with the neck took him. The wretch fell from a firm strike, like what the unjust took from the companion of Al-Rahba”.⁷¹⁶

11- ماء، الأماالي للشيخ الطوسي المفيّد عن الْجَعْفَرِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ يَحْيَى بْنِ زَكْرِيَّا عَنْ بُكَيْرٍ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع سَدَّعُونَ إِلَيَّ سَبِيَّ فَسُبُونِي وَ تُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي فَمُدُّوا الرِّقَابَ فَإِنِّي عَلَى الْفِطْرَةِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Yahya Bin Zakariya, from Bukeyr Bin Muslim, from Muhammad Bin Maymoun,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws} having said: ‘Amir Al-Momineen Ali^{-asws} said: ‘You will be called to revile me^{-asws}, so revile me^{-asws}

⁷¹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 9

⁷¹⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 12

(under compulsion), and you will be called to the disavowing from me^{-asws}, so extend the necks (to be cut off), for I^{-asws} am upon the nature (Allah^{-azwj}'s Religion)''⁷¹⁷

12- كشف، كشف الغمة من كفاية الطالب قال: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا تُرَابٍ قَالَ أَمَا مَا ذَكَرْتُ ثَلَاثًا قَالَهُ لَه رَسُولُ اللَّهِ ص فَلَنْ أَسُبَّهُ لِأَنْ تَكُونَ لِي وَاحِدَةً مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ

(The book) 'Kashaf Al Ghumma, from (the book) 'Kifayat Al Talib' who said,

'Muawiya Bin Abu Sufyan ordered Sa'ad, he said, 'What prevents you from reviling Abu Turab (Ali^{-asws})?' He said, 'But it is what I recalled three things Rasool-Allah^{-saww} had said to him^{-asws}, so I will never revile him, because even if one of these were to be for me, it would have been more beloved to me that the red camel.

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَهُ وَ قَدْ خَلَفَهُ فِي بَعْضِ مَعَاذِهِ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ خَلَفْتَنِي مَعَ النِّسَاءِ وَ الصِّبْيَانِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي

I heard Rasool-Allah^{-saww} saying to him^{-asws}, and he^{-saww} had left him^{-asws} behind in one of his^{-saww} military expeditions (Tabuk). Ali^{-asws} said: 'O Rasool-Allah^{-saww}! You^{-saww} are leaving me^{-asws} behind with the women and the children?' Rasool-Allah^{-saww} said to him^{-asws}: 'Are you not please that you^{-asws} happen to be from me^{-saww} at the status of Haroun^{as} from Musa^{as} except, surely there is no Prophet-hood (Prophet^{as}) after me^{-saww}'.

وَ سَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ ادْعُوا لِي عَلِيًّا فَأَتَانِي بِهِ أَرَمَدَ فَبَصَقَ فِي عَيْنَيْهِ وَ دَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ

And I heard him^{-saww} saying on the day of Khyber: 'I^{-saww} shall give the flag to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}'. We elongated (our necks) for it. He^{-saww} said: 'Call Ali^{-asws}!' They came with him^{-asws} being with sore eyes. He^{-saww} applied his^{-saww} saliva in his^{-asws} eyes and handed the flag to him^{-asws}, and Allah^{-azwj} Granted victory to him^{-asws}.

وَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ نَدَعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي.

And when this Verse was Revealed: **let us call our sons and your sons, and our women and your women, [3:61]**, Rasool-Allah^{-saww} called Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Hassan^{-asws} and Husayn^{-asws}. He^{-saww} said: 'O Allah^{-azwj}! They^{-asws} are my^{-saww} family^{-asws}'⁷¹⁸

13- ما، الأماالي للشيخ الطوسي بإسنادٍ أحجى دُغِبِلَ عَنِ الرِّضَا عَنْ أَبِيهِ ع عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: أَلَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى سَيِّ قَانٍ خِفْتُمْ عَلَى أَنْفُسِكُمْ فَسُبُونِي أَلَا وَ إِنَّكُمْ سَتُعْرَضُونَ عَلَى الْبَرَاءَةِ مِنِّي فَلَا تَفْعَلُوا فَإِنِّي عَلَى الْفِطْرَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi, by a chain of a brother of Deobel,

⁷¹⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 11

⁷¹⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 12

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Indeed! You^{-asws} be demanded upon reviling me^{-asws}. So, if you fear upon yourselves, then revile me^{-asws}. Indeed! And you will be demanded upon the disavowing from me^{-asws}, but do not do it, for I^{-asws} am upon nature (Religion of Allah^{-azwj})'.⁷¹⁹

14- كَأ، الكافي عَليُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزُؤُونَ أَنَّ عَلِيًّا قَالَ عَلَى مِنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ تُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي فَلَا تَبَرَّءُوا مِنِّي فَقَالَ ع مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ ع

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqah who said,

'It was said to Abu Abdullah^{-asws}, 'The people are reporting that Ali^{-asws} said upon the Pulpit of Al-Kufa: 'O you people! You will be called to revile me^{-asws}, so insult me^{-asws} (under compulsion). Then you would be called to disavow me^{-asws}, but do not disavow from me^{-asws}'. He^{-asws} said: 'How frequently the people lie upon Ali^{-asws}'.

ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ تُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ وَ لَا تَبَرَّءُوا مِنِّي

Then he^{-asws} said: 'But rather, he^{-asws} said: 'You would be called to insult me^{-asws}, so insult me^{-asws}, then you would be called to the disavowment from me^{-asws}, and I^{-asws} am upon the Religion of Muhammad^{-saww}, but he^{-asws} did not say: 'Do not disavow from me^{-asws}'.

فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبَرَاءَةِ

The questioner said to him^{-asws}, 'What is your view if I choose being killed instead of disavowing?'

فَقَالَ وَ اللَّهُ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أُوْكَرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

He^{-asws} said: 'By Allah^{-azwj}! That would not be upon him, and what would be for him except what Ammar Bin Yasir^{-ra} passed upon where the people of Makkah coerced him, and his heart was at rest with the Eman? Allah^{-azwj} Mighty and Majestic Revealed with regards to it: **except for the one coerced, and his heart is content with the Eman [16:106]**.

فَقَالَ لَهُ النَّبِيُّ ص عِنْدَهَا بَا عَمَّارُ إِنْ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عَذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا.

The Prophet^{-saww} said to him during it: 'O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allah^{-azwj} Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you)'.⁷²⁰

15- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه عن علي ع قَالَ: إِنَّكُمْ سَتُعْرَضُونَ عَلَى الْبَرَاءَةِ مِنِّي فَلَا تَبَرَّءُوا مِنِّي فَإِنِّي عَلَى دِينِ مُحَمَّدٍ.

⁷¹⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 13

⁷²⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 14

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'You will be demanded upon the disavowing from me^{-asws}, but do not disavow from me^{-asws} for I^{-asws} am upon the religion of Muhammad^{-saww}'.⁷²¹

16- شاء، الإرشاد من معجزات أمير المؤمنين صلوات الله عليه ما استفاض عنه من قوله إنكم ستعرضون من بعدي على سبي فسبوني فإن عرض عليكم البراءة مني فلا تبرءوا مني فإنني ولدت على الإسلام فمن عرض عليه البراءة فليمدد عنقه فمن تبرأ مني فلا دنيا له ولا آخرة وكان الأمر في ذلك كما قال ع.

(The book) 'Al-Irshad' - From the miracles of Amir Al-Momineen^{-asws}, what was elaborated from it from his^{-asws} words: 'You will be demanded, from after me^{-asws}, upon reviling me^{-asws}. So, revile me^{-asws}. But if there is a demand upon you for the disavowing from me^{-asws}, then do not disavow from me^{-asws}, for I^{-asws} have been born upon Al-Islam. If the disavowing is demanded from someone, then let him extend his neck (to be killed). The one who disavows from me^{-asws}, neither will the world be for him nor Hereafter' – and the matter happened regarding that like what he^{-asws} has said".⁷²²

17- قب، المناقب لابن شهر آشوب سفيان بن عيينة عن طاووس اليماني أنه قال ع لحجر البدري يا حاجر كيف بك إذا أوقفت على منبر صنعاء وأمرت بسبي والبراءة مني

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Sufyan Bin Uyayna, from Tawoos Al Yamani,

He^{-asws} said to Hujr Al-Badri: 'O Hujr! How would it be with you when you are paused at the pulpit of Sana'a and you are ordered with reviling me^{-asws} and the disavowing from me^{-asws}?'

قال فقلت أعود بالله من ذلك قال والله إنه كائن فإذا كان ذلك فسبني ولا تبرأ مني فإنه من تبرأ مني في الدنيا برئت منه في الآخرة

He (the narrator) said, 'I said, 'I seek Refuge with Allah^{-azwj} from that'. He^{-asws} said: 'By Allah^{-azwj}! It will be happening. So, when that does happen, then revile me^{-asws} but do not disavow from me^{-asws}, for the one who disavow from me^{-asws} in the world, I^{-asws} shall disavow from him in the Hereafter'.

قال طاووس فأخذه الحجاج على أن يسب علياً فصعد المنبر وقال يا أيها الناس إن أميركم هذا أمرني أن ألعن علياً ألا فالعنوه لعنه الله.

Tawoos said, 'Al-Hajjaj seized him upon reviling Ali^{-asws}. He ascended the pulpit and said, 'O you people! This commander of yours has ordered me to curse Ali^{-asws}. Indeed! So, curse him, may Allah^{-azwj} Curse him".⁷²³

18- ما، الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن إبراهيم عن أحمد بن داود المكي عن زكريا بن يحيى الكسائي عن نوح بن دراج القاضي عن ابن أبي ليلى عن أبي جعفر المنصور قال: كان عندنا بالشرارة قاص إذا فرغ من قصصه ذكر علينا فستمه فبينما هو كذلك إذا ترك ذلك يوماً ومن العد فقالوا نسي فلما كان اليوم الثالث تركه أيضاً فقالوا له أو سألوه

⁷²¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 15

⁷²² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 16

⁷²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 17

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ibrahim, from Ahmad Bin Dawood Al Makky, from Zakariya Bin Yahya Al Kisaie, from Noah Bin Darraj the judge, from Ibn Abu Layli, from Abu Ja'far Al Mansour who said,

'He was with us at Al-Sharaat, telling stories. Whenever he was free from his storytelling, he would mention Ali^{-asws} and insult him^{-asws}. While he was like that when he neglected (insulting) for a day and from the morning. They said, 'He has forgotten'. When it was the third day, he neglected it as well. They said to him and asked him.

فَقَالَ لَا وَاللَّهِ لَا أَذْكُرُهُ بِشَيْئَةٍ أَبَدًا بَيْنَا أَنَا نَائِمٌ وَالنَّاسُ قَدْ جَمَعُوا فَيَأْتُونَنِي صَافِيًا لِرَجُلٍ اسْتَقَهَمَ حَتَّى وَرَدْتُ عَلَى النَّبِيِّ ص فَقَالَ لَهُ اسْقِهِ فَطَرَدَنِي فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ ص فَقُلْتُ يَا رَسُولَ اللَّهِ مُرْهُ فَلَيْسَ بِي فَقَالَ اسْقِهِ فَطَرَانًا فَأَصْبَحْتُ وَأَنَا أَبْجَسًا.

He said, 'No, by Allah^{-azwj}! I will not mention him^{-asws} with an insult, ever! While I was asleep, and the people had gathered, the Prophet^{-saww} came to me (in the dream), and he said to a man: 'Quench him until he returns to the Prophet^{-saww}. He said to him, 'Quench him'. He repelled me. I complained of that to the Prophet^{-saww}. I said, 'O Rasool-Allah^{-saww}! Order him to quench me'. He^{-saww} said: 'Quench him'. He quenched me some drops. I woke up in the morning and I was belching".⁷²⁴

19- قب، المناقب لابن شهر آشوب زياد بن كليب قال: كُنْتُ جَالِسًا فِي نَفَرٍ فَمَرَّ بِنَا مُحَمَّدُ بْنُ صَفْوَانَ مَعَ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَدَخَلَ الْمَسْجِدَ ثُمَّ رَجَعَ إِلَيْنَا وَدَهَبَ عَيْنَا مُحَمَّدُ بْنُ صَفْوَانَ فَقُلْنَا مَا شَأْنُهُ فَقَالَ إِنَّهُ قَامَ فِي الْمِحْرَابِ وَقَالَ إِنَّهُ مَنْ لَمْ يَسُبَّ عَلِيًّا بِنْتَهُ فَإِنَّهُ يَسُبُّ بِنْتَهُ فَطَمَسَ اللَّهُ بَصَرَهُ.

(The book) 'Al Manaqib of Ibn Shehr Ashub – Ziyad Bin Kuleyb who said,

'I was seated among a number and Muhammad Bin Safwan passed by with Ubeydullah Bin Ziyad. They entered the Masjid, then returned to us, and Muhammad Bin Safwan had gone away from us. We said, 'What is his affair?' He said, 'He stood in the prayer niche and said, 'One who did not revile Ali^{-asws} with intention, so let him revile him^{-asws} with intention. Allah^{-azwj} blacked out his sight".⁷²⁵

وَقَدْ رَوَاهُ عُمَرُ بْنُ ثَابِتٍ عَنْ أَبِي مَعْشَرٍ الْبَلَاذُرِيِّ وَالسَّمْعَانِيِّ وَالْمَاطِطِيِّ وَالتَّطَنْزِيِّ وَالْفَلَكَيِّ أَنَّهُ مَرَّ بِسَعْدِ بْنِ مَالِكٍ رَجُلٍ يَشْتُمُ عَلِيًّا ع فَقَالَ وَيْحَكَ مَا تَقُولُ قَالَ أَقُولُ مَا تَسْمَعُ فَقَالَ اللَّهُمَّ إِنْ كَانَ كَاذِبًا فَأَهْلِكْهُ فَخَبَطَهُ جَمَلٌ يُخَيِّئُ فَقَتَلَهُ.

And it is reported by Umar Bin Sabit, from Abu Ma'shar Al Balazuri, and Al Sam'any, and Al Mamatary, and Al Natanzy and Al Falky,

'A man passed by Sa'ad Bin Malik reviling Ali^{-asws}. He said, 'Woe be to you! What are you saying? He said, 'I am saying what you heard'. He said, 'O Allah^{-azwj}! If he was a liar, then Destroy him'. A camel trod upon him and killed him".⁷²⁶

ابْنُ الْمُسَيَّبِ صَعِدَ مَرْوَانَ الْمُنْبَرِ وَذَكَرَ عَلِيًّا ع فَشَتَمَهُ قَالَ سَعِيدٌ فَهَوَّمَتْ عَيْنَايَ فَرَأَيْتُ كَمَا فِي مَنَامِي خَرَجْتُ مِنْ قَبْرِ رَسُولِ اللَّهِ ص عَاقِدَةً عَلَى ثَلَاثٍ وَ سِتِّينَ وَ سَمِعْتُ قَائِلًا يَقُولُ يَا أُمَوِيُّ يَا شَقِيئُ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا قَالَ فَمَا مَرَّتْ بِمَرْوَانَ إِلَّا ثَلَاثٌ حَتَّى مَاتَ.

⁷²⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 18

⁷²⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 19 a

⁷²⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 19 b

Ibn Al Musayyib – Marwan ascended the pulpit and mentioned Ali^{-asws} and insulted him^{-asws}. Saeed said, ‘My eyes slept, and I saw in my dream a hand coming out from the grave of Rasool-Allah^{-saww} like a (sign of) sixty-three-year-old, and I heard a speaker saying, ‘O Umayyid! O wretch! Are you disbelieving the One^{-azwj} Who Created you from dust, then Completed you as a man?’ He said, ‘Three days did not pass with Marwan until he died’^{.727}

مَنَاقِبُ إِسْحَاقَ الْعَدْلِ أَنَّهُ كَانَ فِي خِلَافَةِ هِشَامٍ خَطِيبٌ يَلْعَنُ عَلِيًّا عَلَى الْمِنْبَرِ قَالَ فَحَرَجَتْ كَفٌّ مِنْ قَبْرِ رَسُولِ اللَّهِ ص يُرَى الْكَفُّ وَ لَا يُرَى الذَّرَاعُ عَاقِدَةً عَلَى ثَلَاثٍ وَ سِتِّينَ وَ إِذَا كَلَامٌ مِنْ قَبْرِ النَّبِيِّ ص وَ يُلَكُّ مِنْ أُمُومِي أَكْفَرْتُ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا وَ أَلْقَتْ مَا فِيهَا وَ إِذَا دُخَانٌ أَزْرَقُ

(The book) ‘Manaqib’ of Is’haq Al Adl –

‘There used to be a preacher during the caliphate of Hisham cursing Ali^{-asws} upon the pulpit. A hand emerged from the grave of Rasool-Allah^{-saww}, the palm was seen, and the arm was not seen, (sign) of a sixty-three year old, and there was speech from the grave of the Prophet: ‘Woe be unto you, O Umayyid! **‘Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]**, and threw what was in it, and there was blue smoke.

قَالَ فَمَا نَزَلَ عَنْ مَنبَرِهِ إِلَّا وَ هُوَ أَعْمَى يُفَادُّ قَالَ وَ مَا مَضَتْ لَهُ ثَلَاثَةُ أَيَّامٍ حَتَّى مَاتَ.

He (the narrator) said, ‘He had not descended from his pulpit except and he was almost blind. And three days did not pass for him until he died’^{.728}

20- قَب، المناقب لابن شهر آشوب رَوَى عُلَمَاءُ وَاسِطٍ أَنَّهُ لَمَّا رَفَعُوا اللَّعَائِنَ جَعَلَ خَطِيبٌ وَاسِطٌ يَلْعَنُ فَإِذَا هُوَ بِتَوْرِ عَبْرَ الشَّطِّ وَ شَقَّ السُّورَ وَ دَخَلَ الْمَدِينَةَ وَ أَتَى الْجَامِعَ وَ صَعِدَ الْمَنْبَرَ وَ نَطَحَ الْخَطِيبُ فَقَتَلَهُ بِهَا وَ غَابَ عَنْ أَعْيُنِ النَّاسِ فَسَدُّوا الْبَابَ الَّذِي دَخَلَ مِنْهُ وَ أَثَرُهُ ظَاهِرٌ وَ سَمَّوْهُ بَابَ التَّوْرِ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – It is reported by the scholars of Wasit,

‘When the cursing was raised, a preacher went on to curse (Ali^{-asws}). Then he was with a bull which had crossed the beach, and it broke the wall and entered the city and came to the central Masjid and climbed on the pulpit and struck the preacher with its horn. He was killed by it, and it disappeared from the eyes of the people. They closed the door which it had entered from, and its apparent impact, and they named it as ‘The door of the bull’^{.729}

وَ قَالَ هَاشِمِي رَأَيْتُ رَجُلًا بِالشَّامِ قَدِ اسْوَدَّ نِصْفُ وَجْهِهِ وَ هُوَ يُعْطِيهِ فَسَأَلْتُهُ عَنْ سَبَبِ ذَلِكَ فَقَالَ نَعَمْ قَدْ جَعَلْتُ عَلَيَّ أَنْ لَا يَسْأَلَنِي أَحَدٌ عَنْ ذَلِكَ إِلَّا أَخْبَرْتُهُ كُنْتُ شَدِيدَ الْوَقِيعَةِ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ كَثِيرَ الذِّكْرِ لَهُ بِالْمَكْرُوهِ قَيْنَانَا ذَاتَ لَبْلَةٍ نَائِمٌ إِذْ أَتَانِي آتٍ فِي مَنَامِي فَقَالَ أَنْتَ صَاحِبُ الْوَقِيعَةِ فِي عَلِيٍّ فَضَرَبَ شَقَّ وَجْهِهِ فَأَصْبَحْتُ وَ شَقَّ وَجْهِهِ أَسْوَدَ كَمَا تَرَى.

And Hashimi said,

‘I saw a man at Syria, half of his face had been blackened and he was covering it. I asked him about the cause of that. He said, ‘Yes. I had made it upon me that no one will ask me about

⁷²⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 19 c

⁷²⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 19 d

⁷²⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 20 a

that except I will inform him. I used to be of severe insults regarding Ali^{-asws} Bin Abu Talib^{-asws}, mentioning him^{-asws} frequently with the abhorrence. One night I was asleep when a comer came to me in my dream. He said, 'You are one of severe insults regarding Ali^{-asws}!' He struck a side of my face and I woke up in the morning, and a side of my face had blackened like what you see".⁷³⁰

سَمَرُ بْنُ عَطِيَّةَ قَالَ: كَانَ أَبِي يَنَالُ مِنْ عَلِيٍّ فَأَتَانِي فِي الْمَنَامِ فَقِيلَ لَهُ أَنْتَ السَّابُّ عَلِيًّا فَحَقِيقَ حَتَّى أَحْدَثَ فِي فِرَاشِهِ ثَلَاثَ لَيَالٍ.

Samr Bin Atiya who said,

'My father used to speak badly of Ali^{-asws}. Someone came to him in the dream and said to him, 'You are the reviler of Ali^{-asws}!' He strangled him until he urinated in his bed for three days".⁷³¹

أَبُو جَعْفَرٍ الْمَنْصُورُ كَانَ قَاصًّا إِذَا فَرَّغَ مِنْ قِصَصِهِ ذَكَرَ عَلِيًّا فَشَتَمَهُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ تَرَكَ ذَلِكَ فَسُئِلَ عَنْ سَبِّهِ فَقَالَ وَاللَّهِ لَا أَذْكُرُ لَهُ شَتِيمَةً أَبَدًا بَيْنَنَا أَنَا وَنَائِمٌ وَ النَّاسُ قَدْ جَعَلُوا فَيَأْتُونَ النَّبِيَّ ص فَيَقُولُ لِرَجُلٍ اسْقِهِمْ حَتَّى وَرَدَتْ عَلَى النَّبِيِّ ص فَقَالَ لَهُ اسْقِهِ فَطَرَدَنِي فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ اسْقِهِ فَسَقَانِي قَطْرَاتٍ وَ أَصْبَحْتُ وَ أَنَا أَجْحَشُهُ وَ أَبُولُهُ.

Abu Ja'far Al Mansour –

'There was a storyteller, whenever he was free from his story, he would mention Ali^{-asws} and insulted him. While he was like that when he neglected that. He was asked about its reason. He said, 'By Allah^{-azwj}! I will not mention any insult for him^{-asws}, ever! While I was asleep and the people had gathered, they came to the Prophet^{-saww} and he^{-saww} was saying to a man: 'Quench him', until I arrive to the Prophet^{-saww}. He^{-saww} said to him: 'Quench him', but he repelled me. I complained of that to Rasool-Allah^{-saww}. He^{-saww} said: 'Quench him'. He quenched me drops, and I woke up in the morning and I was belching, and I had urinated".⁷³²

الْأَعْمَشُ أَنَّهُ حَدَّثَهُ الْمَنْصُورُ وَقَعَ عِمَامَتُهُ رَجُلٍ إِذَا رَأَسُهُ رَأْسُ خَنْزِيرٍ فَسَأَلَهُ عَنْ قِصَّتِهِ فَقَالَ كُنْتُ مُؤَذِّنًا ثَلَاثِينَ سَنَةً وَ كُنْتُ أَلْعَنُ عَلِيًّا بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ مِائَةً مَرَّةً كُلَّ يَوْمٍ خَمْسِمِائَةً مَرَّةً وَ لَعْنَتُهُ لَيْلَةً جُمُعَةٍ أَلْفَ لَعْنَةٍ

Al Amsh, 'Al Mansour narrated it,

'A turban of a man fell down and there his head was the head of a pig. He was asked about his story. He said, 'I used to be a Muezzin for thirty years, and I used to curse Ali^{-asws} between the Azaan and the Iqaamah, one hundred times, five hundred times every day, and curse him^{-asws} on the night of Friday, a thousand curses.

فَبَيْنَمَا أَنَا نَائِمٌ وَ قَدْ حَفَنِي الْعَطَشُ إِذَا أَنَا بِرَسُولِ اللَّهِ ص وَ عَلِيٍّ وَ الْحُسَيْنِ وَ الْقُتَيْبِ ع فَقُلْتُ لِلْحُسَيْنِ ع اسْقِنِي فَلَمْ يَكْلِمْنِي فَدَنَوْتُ مِنْ عَلِيٍّ وَ قُلْتُ يَا أَبَا الْحُسَيْنِ اسْقِنِي وَ لَمْ يَسْقِنِي وَ لَمْ يَكْلِمْنِي

While I was asleep and the thirst had afflicted me, there I was with Rasool-Allah^{-saww} and Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} (in the dream). I said to Al-Hassan^{-asws} and Al-

⁷³⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 20 b

⁷³¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 20 c

⁷³² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 20 d

Husayn^{-asws}, 'Quench me'. But they^{-asws} did not speak to me. I went near Ali^{-asws} and said, 'O Abu Al-Hassan^{-asws}! Quench me'. But he^{-asws} did not quench me and did not speak to me.

فَدَنَوْتُ مِنَ النَّبِيِّ ص فَقُلْتُ اسْقِنِي فَرَفَعَ رَأْسَهُ فَبَصُرَ بِي وَ قَالَ أَنْتَ الْأَعْيُنُ عَلَيَّ فِي كُلِّ يَوْمٍ خَمْسَمِائَةِ مَرَّةٍ وَ قَدْ لَعَنَتُهُ الْبَارِحَةَ أَلْفَ مَرَّةٍ فَلَمْ أَجِرْ إِلَيْهِ جَوَاباً
فَقَفَلَ فِي وَجْهِي وَ قَالَ احْسَبْ يَا خِنْزِيرُ قَوْلَ اللَّهِ مَا أَصْبَحَ إِلَّا وَجْهُهُ وَ رَأْسُهُ كَخِنْزِيرٍ.

I went near to the Prophet^{-saww} and said, 'Quench me'. He^{-saww} raised his^{-saww} head and sighted me, and said, 'You are the one cursing Ali^{-asws} five hundred times every day, and you had cursed him^{-asws} a thousand times last night'. I could not respond an answer to him^{-saww}. He^{-saww} spat in my face and said, 'Be despised, O pig!' By Allah^{-azwj}! He did not wake up in the morning except his face and his head was like a pig".⁷³³

الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ ع كَانَ إِبْرَاهِيمُ بْنُ هَاشِمٍ الْمُخْزُومِيُّ وَالِيّاً عَلَى الْمَدِينَةِ وَ كَانَ يَجْمَعُنَا كُلَّ يَوْمٍ جُمُعَةٍ قَرِيباً مِنَ الْمِنْبَرِ وَ يَسْتَمِعُ عَلَيَّاءَ فَلَصِصْتُ بِالْمِنْبَرِ فَأَعْقَيْتُ فَرَأَيْتُ الْقَبْرَ قَدْ انْفَرَجَ وَ خَرَجَ مِنْهُ رَجُلٌ عَلَيْهِ ثِيَابٌ بَيْضٌ

Al-Husayn Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}: 'Ibrahim Bin Hashim Al-Makhzumi was a governor upon Al-Medina, and he used to gather us every day of Friday nearby the pulpit and insult Ali^{-asws}. I clung to the pulpit and fell asleep, and I saw (in the dream), the grave to have split asunder and a man emerged from it having white clothes upon him.

فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ أَلَا يَحْزُنُكَ مَا يَقُولُ هَذَا قُلْتُ بَلَى وَ اللَّهُ قَالَ افْتَحْ عَيْنَيْكَ انْظُرْ مَا يَصْنَعُ اللَّهُ بِهِ وَ إِذَا هُوَ قَدْ ذَكَرَ عَلَيَّاءَ فَرَمِي بِهِ مِنْ قَوْي الْمِنْبَرِ
فَمَاتَ.

He said to me, 'O Abu Abdullah! Did it not make you sad what this one has said?' I said, 'Yes it did, by Allah^{-azwj}!' He said, 'Open your eyes, look at what Allah^{-azwj} had Done with him!' And there he was, having had mentioned Ali^{-asws} (with insults), and he was pelted with from above the pulpit, and he died".⁷³⁴

عُثْمَانُ بْنُ عَفَّانَ السَّجِسْتَانِيُّ أَنَّ مُحَمَّدَ بْنَ عَبَّادٍ قَالَ: كَانَ فِي جَوَارِي صَالِحٍ فَرَأَى النَّبِيَّ ص فِي مَنَامِهِ عَلَى شَفِيرِ الْخَوْضِ وَ الْحُسَيْنُ وَ الْحُسَيْنُ يَسْتَقِيمَانِ الْأُمَّةَ

Usman Bin Affan Al Sijistany, 'Muhammad Bin Abbad said,

'There was a righteous man in my neighbourhood. He saw the Prophet^{-saww} in his dream being at the edge of the Fountain, and Al-Hassan^{-asws} and Al-Husayn^{-asws} were both quenching the community.

قَالَ فَاسْتَسْقَيْتُ أَنَا فَأَبَيَا عَلَيَّ فَأَتَيْتُ النَّبِيَّ أَسْأَلُهُ فَقَالَ لَا تَسْقُوهُ فَإِنَّ فِي جَوَارِكَ رَجُلًا يَلْعَنُ عَلَيَّاءَ فَلَمْ تُنْمَعْهُ فَدَفَعَ إِلَيَّ سَكِينًا وَ قَالَ ادْهَبْ فَاذْبَحْهُ

He said, 'I asked to be quenched, but they^{-asws} refused unto me. I went to the Prophet^{-saww} and asked him^{-saww}. He^{-saww} said: 'Do not quench him, for there is a man in your

⁷³³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 20 e

⁷³⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 20 f

neighbourhood cursing Ali^{-asws}, but you did not prevent him'. He^{-saww} handed a knife to me and said: 'Go and slaughter him'.

قَالَ فَخَرَجْتُ وَدَجَعْتُ وَدَفَعْتُ السِّكِّينَ إِلَيْهِ فَقَالَ يَا حُسَيْنُ اسْقِهِ فَسَقَانِي وَ أَخَذْتُ الْكَاسَ بِيَدِي وَ لَا أَذْرِي أَ شَرِبْتُ أَمْ لَا فَأَنْتَبَهْتُ وَ إِذَا أَنَا بِوَلَوْلَةٍ وَ يَقُولُونَ فَلَانْ دُبِخَ عَلَى فُرَاشِهِ

He said, 'I went out and slaughtered him, and handed the knife back to him^{-saww}. He^{-saww} said: 'O Husayn^{-asws}! Quench him'. He^{-asws} quenched me, and I took the cup in my hand, and I do not know whether I drank or not, and I woke up, and there I was with a clamour, and they were saying, 'So and so has been slaughtered upon his bed!'

وَ أَخَذَ الشَّرْطُ الْجِيرَانَ فَمَضَتْ إِلَى الْأَمِيرِ فَقُلْتُ أَصْلَحَكَ اللَّهُ هَذَا أَنَا فَعَلْتُهُ وَ الْقَوْمُ بُرَاءٌ وَ قَصَصْتُ عَلَيْهِ الرُّوْيَا فَقَالَ اذْهَبْ جَزَاكَ اللَّهُ خَيْرًا.

And the police seized the neighbour. I stood up to the governor and said, 'May Allah^{-azwj} Keep you well! This is what I have done, and the people are innocent'. And I narrated the story to him of the dream. He said, 'Go! May Allah^{-azwj} Recompense you goodly'.⁷³⁵

عَبْدُ اللَّهِ بْنُ السَّائِبِ وَ كَثِيرُ بْنُ الصَّلْتِ قَالَا جَمَعَ زِيَادُ بْنُ أَبِيهِ أَشْرَافَ الْكُوفَةِ فِي مَسْجِدِ الرَّحْبَةِ لِيَحْمِلَهُمْ عَلَى سَبِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْبَرَاءَةِ مِنْهُ فَأَعْقَبْتُ فَإِذَا أَنَا بِشَخْصٍ طَوِيلِ الْعُنُقِ أَهْدَلْ أَهْدَبَ قَدْ سَدَّ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَقُلْتُ لَهُ مَنْ أَنْتَ فَقَالَ أَنَا النَّقَّادُ ذُو الرِّقَبَةِ طَاعُونَ بُعِثْتُ إِلَى زِيَادٍ فَأَنْتَبَهْتُ فَرِعَا وَ سَمِعْنَا الْوَاعِيَةَ عَلَيْهِ

Abdullah Bin Al Saib, and Kaseer Bin Al Salt both said,

'Ziyad Bin Abee gathered the noblemen of Al-Kufa in the Masjid of Al-Rahba to carry them upon reviling Amir Al-Momineen^{-asws} and the disavowing from him^{-asws}. I fell asleep, there I was (in the dream) with a person of long neck hanging loosely and long eye lashes. He had blocked what is between the sky and the earth. I said to him, 'Who are you?' He said, 'I am Al-Naqqad with the neck, a plague Sent to Ziyad'. I woke up alarmed and we heard the lamentations upon him.

وَ أَنْشَأْتُ أَقُولُ

يَحْمِلُهُمْ حِينَ أَذَاهُمْ إِلَى الرَّحْبَةِ
عَلَى الْمُشْرِكِينَ الطَّوْلَ وَ الْعَلْبَةَ
حَتَّى تَنَاقَلَهُ النَّقَّادُ ذُو الرِّقَبَةِ
كَمَا تَنَاقَلُ ظُلُمًا صَاحِبَ الرَّحْبَةِ.

قَدْ جَسَمَ النَّاسُ أَمْرًا ضَاقَ دَرْعُهُمْ
يَدْعُو عَلَى نَاصِرِ الْإِسْلَامِ دَامَ لَهُ
مَا كَانَ مُنْتَهِيًا عَمَّا أَرَادَ بِهِ
فَأَسْقَطَ الشَّقَى مِنْهُ ضَرْبَةً عَجَبًا

And I prosed saying, 'The people have endured a matter restricting their arms, carrying them when they were called to Rahba, to supplicate against the helper of Al-Islam, as lost as he^{-asws} was the tall and overcoming upon the Polytheists. He did not desist from what he wanted with

⁷³⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 20 g

him until he was seized by Al-Naqqad with the neck. The wretch fell down from it, a wondrous strike, like was the seized the unjust companion of Al-Rahba".⁷³⁶

أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى أَبُو الْفَرَجِ عَبْدُ الرَّحْمَنِ بْنُ عَلِيٍّ الْجَوْزِيُّ فِي كِتَابِ الْمُنتَظَمِ أَنَّ زِيَاداً لَمَّا خَصَبَهُ أَهْلُ الْكُوفَةِ وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ قَطَعَ أَيْدِي ثَمَانِينَ مِنْهُمْ وَهُمْ أَنَّ يُحْرَبَ دُورَهُمْ وَ يُجَيَّرَ نَخْلُهُمْ فَجَمَعَهُمْ حَتَّى مَلَأَ بِهِمُ الْمَسْجِدَ وَ الرَّحْبَةَ لِيَعْرِضَهُمْ عَلَى الْبَرَاءَةِ مِنْ عَلِيٍّ ع وَ عَلِمَ أَنَّهُمْ سَيَقْتَبِعُونَ فَيَحْتَجُّ بِذَلِكَ عَلَى اسْتِصَالِهِمْ وَ إِحْرَابِ بَلَدِهِمْ

I (Majlisi) am saying, 'Ibn Abu Al Hadeed said, 'It is reported by Abu Al Faraj Abdul Rahman Bin Ali Al Jowzy in the book 'Al Muntazam' –

'Ziyad, when the people of Al-Kufa pelted him with pebbles while he was addressing upon the pulpit, he cut off the hands of eighty of them, and thought of ruining their houses, and burn down their palm trees. He gathered them until he filled up the Masjid and Al-Rahba with them to demand from them the disavowing from Ali^{asws}, and he knew that they would be refusing. He argued with that upon eradicating them and ruining their city.

قَالَ عَبْدُ الرَّحْمَنِ بْنُ السَّائِبِ الْأَنْصَارِيُّ فَإِنِّي لَمَعَ نَفَرٍ مِنْ قَوْمِي وَ النَّاسُ يَوْمَئِذٍ فِي أَمْرٍ عَظِيمٍ إِذْ هَوُمْتُ هَوِيَّةً فَرَأَيْتُ شَيْئاً أَقْبَلَ طَوِيلَ الْعُنُقِ مِثْلَ عُنُقِ الْبَعِيرِ أَهْدَرَ أَهْدَلَ فَمُلْتُ مَا أَنْتَ فَقَالَ أَنَا النَّقَّادُ ذُو الرِّقَبَةِ بُعِثْتُ إِلَى صَاحِبِ هَذَا الْقَصْرِ

Abdul Rahman Bin Al-Sa'ib Al-Ansari said, 'I encouraged a number of my people, and the on that day the people were in a grievous matter, when I drowsed off, and I saw (in the dream) something coming, being of a long neck like the neck of a camel, drooping, rolling down. I said, 'What are you?' He said, 'I Am Al-Naqqad with the neck, having been Sent to the owner of this castle'.

فَاسْتَيْقَظْتُ فَرِعاً فَمُلْتُ لِأَصْحَابِي هَلْ رَأَيْتُمْ مَا رَأَيْتُمْ قَالُوا لَا فَأَخْبَرْتُهُمْ وَ خَرَجَ عَلَيْنَا خَارِجٌ مِنَ الْقَصْرِ فَقَالَ انْصَرِفُوا فَإِنَّ الْأَمِيرَ يَقُولُ لَكُمْ إِنِّي عَنْكُمْ الْيَوْمَ مَشْغُولٌ وَ إِذَا الطَّاعُونَ قَدْ ضَرَبَهُ فَكَانَ يَقُولُ إِنِّي لَأَجِدُ فِي النِّصْفِ مِنْ جَسَدِي حَرَّ النَّارِ حَتَّى مَاتَ

I woke up in panic. I said to my companions, 'Did you see what I saw?' They said, 'No'. I informed them, and someone came out from the castle and said, 'Leave, for the Emir is saying to you, 'Today I am too busy from you all!' And the plague had struck him. He was saying, 'I find the heat of fire in half my body', until he died.

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ السَّائِبِ

حَتَّى تَنَاوَلَهُ النَّقَّادُ ذُو الرِّقَبَةِ
كَمَا تَنَاوَلَ ظُلُمًا صَاحِبَ الرَّحْبَةِ

مَا كَانَ مُنْتَهِيًا عَمَّا أَرَادَ بِنَا
فَأُتْبِتَ الشَّقُّ مِنْهُ ضَرْبَةً عَظُمَتْ

انتهى.

⁷³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 20 h

Abdul Rahman Bin Al-Sa'ib said (couplets), 'He was not going to desist from what he had wanted with us until Al-Naqqad with the neck seized him. The wretch was struck by a mighty strike from him, like what the unjust companions of Al-Rahba were seized with' – end".⁷³⁷

21- شي، تفسير العياشي عن معمر بن يحيى بن سالم قال: قلت لأبي جعفر ع إن أهل الكوفة يزؤون عن علي ع أنه قال سئدعون إلى سيي و البراءة مبي فإن دعيتم إلى سيي فسبوني و إن دعيتم إلى البراءة مبي فلا تتبرءوا مبي فإني على دين محمد ص

Tafseer Al Ayyashi, from Ma'mar Bin Yahya Bin Salim who said,

'I said to Abu Ja'far^{-asws}, 'The people of Al-Kufa are reporting from Ali^{-asws} having said: 'You will be called to revile me and the disavowing from me^{-asws}. So, if you are called to revile me^{-asws}, then revile me^{-asws}, and if you are called to disavow from me^{-saww}, then do not disavow from me^{-asws}, for I^{-asws} am upon the religion of Muhammad^{-saww}'.

فقال أبو جعفر ما أكثر ما يكذبون على علي ع إنما قال إنكم سئدعون إلى سيي و البراءة مبي فإن دعيتم إلى سيي فسبوني و إن دعيتم إلى البراءة مبي فإني على دين محمد ص و لم يقل فلا تتبرءوا مبي

Abu Ja'far^{-asws} said: 'What a lot it is they are lying upon Ali^{-asws}! But rather, he^{-asws} had said: 'You will be called to revile me^{-asws} and the disavowing from me^{-asws}. So, if you are called to revile me^{-asws}, and if you are called to the disavowing from me^{-asws}, then I^{-asws} am upon the religion of Muhammad^{-saww}', and he^{-asws} did not say, 'Do not disavow from me^{-asws}'.

قال قلت فجعلت فذاك فإن أراد رجل يمضي على القتل و لا يتبرأ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! If a man wants to go upon being killed and not disavow?'

فقال لا و الله إلا على الذي مضى عليه عمار إن الله يقول إلا من أكره و قلبه مطمئن بالإيمان.

He^{-asws} said: 'No, by Allah^{-azwj} except upon that which Ammar^{-ra} had passed upon. Allah^{-azwj} is Saying: **except for the one coerced, and his heart is content with the Eman [16:106]**'.⁷³⁸

22- قب، المناقب لابن شهر آشوب الأصل في سيي ع ما صح عند أهل العلم أن معاوية أمر بلعنه على المنابر فتكلم فيه ابن عباس فقال هيئات هذا أمر دين ليس إلى تركه سبيل أليس العاصم لرسول الله ص الشتم لأبي بكر المعير عمر الخاذل عثمان

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'The origin regarding reviling him^{-asws} is what is correct in the view of the people of knowledge, that Muawiya had ordered with him^{-asws} being cursed upon the pulpits. Ibn Abbas spoke regarding it. He (Muawiya) said, 'Far be it! This is matter of religion. There is no way of leaving it. Isn't he^{-asws} a swindler of Rasool-Allah^{-saww}, the insulter to Abu Bakr, a faultier of Umar, the abandoner of Usman?'

⁷³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 20 i

⁷³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 21

قَالَ أَ تَسُبُّهُ عَلَى الْمَنَابِرِ وَ هُوَ بَنَاهَا بِسَيْفِهِ قَالَ لَا أَدْعُ ذَلِكَ حَتَّى يَمُوتَ عَلَيْهِ الْكَبِيرُ وَ يَشَبَّ عَلَيْهِ الصَّغِيرُ

He (Ibn Abbas) said, 'You are reviling him^{-asws} upon the pulpits, and these have been built by his^{-asws} sword?' He (Muawiya) said, 'I will not leave that until the elders die upon it, and the young ones become old upon it'.

فَبَقِيَ ذَلِكَ إِلَى أَنْ وَلِيَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَجَعَلَ بَدَلَ اللَّعْنَةِ فِي الْخُطْبَةِ قَوْلُهُ تَعَالَى إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى

That (situation) remained until Umar Bin Abdul Aziz ruled. He went on to replace the curses during the sermons, by the Words of the Exalted: **Allah Commands with the justice, and the kindness, and giving to the near of kin [16:90]**.

فَقَالَ عُمَرُ بْنُ شُعَيْبٍ وَإِلَّا لِلْأُمَّةِ رُفِعَتِ الْجُمُعَةُ وَ تُرِكَتِ اللَّعْنَةُ وَ ذَهَبَتِ السُّنَّةُ.

Amro Bin Shuayb said, 'Woe be to the community which had raised the Friday, and left behind the cursing, and they left the Sunnah'.⁷³⁹

23- جاء المجالس للمفيد المَرْزُبَانِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ هَارُونَ بْنِ عُبَيْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ أَبِي يَحْيَى التَّمِيمِيِّ عَنْ كَبِيرٍ عَنْ أَبِي مَرْيَمَ الْحَوْلَانِيِّ عَنْ مَالِكِ بْنِ ضَمْرَةَ قَالَ سَمِعْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أَمَا إِنَّكُمْ تُعْرَضُونَ عَلَيَّ لَعْنِي وَ دُعَائِي كَذَاباً فَمَنْ لَعَنِي كَارِهاً مُكْرَهاً يَعْلَمُ اللَّهُ أَنَّهُ كَانَ مُكْرَهاً وَرَدْتُ أَنَا وَ هُوَ عَلَى مُحَمَّدٍ ص مَعاً

(The book) 'Al Majalis' of Al Mufeed – Al Marzubani, from Muhammad Bin Al-Husayn, from Haroun Bin Ubeydullah, from Usman Bin Saeed, from Abu Yahya Al Tameemi, from Kabeer, from Abu Maryam Al Khowlany, from Malik Bin Zamrah who said,

'I heard Ali Amir Al-Momineen^{-asws} saying: 'As for you all, you will be demanded upon cursing me^{-asws} and calling me^{-asws} a liar. So, the one who curses me^{-asws} unwillingly, having been coerced, Allah^{-azwj} would Know that he was coerced. I^{-asws} and he would arrive to Muhammad^{-saww} together.

وَ مَنْ أَمْسَكَ لِسَانَهُ فَلَمْ يَلْعَنِي سَبَقَنِي كَرَمِيَّةٌ سَهْمٍ أَوْ لَمْحَةٍ بِالْبَصَرِ وَ مَنْ لَعَنَنِي مُشْرِحاً صَدْرُهُ بِلَعْنَتِي فَلَا حِجَابَ بَيْنَهُ وَ بَيْنَ اللَّهِ وَ لَا حُجَّةَ لَهُ عِنْدَ مُحَمَّدٍ ص

And the one who withholds his tongue and does not curse me^{-asws}, he would precede me^{-asws} like the shooting of an arrow, or the blink of an eye. And the one who curses me^{-asws} being delighted of chest in cursing me^{-asws}, there will be no veil (protection) between him and (Punishment of) Allah^{-azwj}, nor will there be any argument for him in the presence of Muhammad^{-saww}.

أَلَا إِنَّ مُحَمَّدًا أَخَذَ بِيَدِي يَوْمًا فَقَالَ مَنْ بَايَعَ هَؤُلَاءِ الْخُمْسَ ثُمَّ مَاتَ وَ هُوَ يُحِبُّكَ فَقَدْ قَضَى نَجْبَهُ وَ مَنْ مَاتَ وَ هُوَ يُبْغِضُكَ مَاتَ مِيتَةً جَاهِلِيَّةً يُحَاسَبُ بِمَا عَمِلَ فِي الْإِسْلَامِ.

Indeed! Muhammad^{-saww} had held my^{-asws} hand one day and said: 'One who pledge to these five, then dies, and he^{-asws} loves you^{-asws}, so he has fulfilled his vow; and one who dies and he

⁷³⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 22

is hating you^{-asws}, would have died a death of the pre-Islamic period. He will be Reckoned with whatever he had done in Al-Islam”.⁷⁴⁰

24- كَش، رجال الكشي رَوَى يَعْقُوبُ بْنُ شَيْبَةَ عَنْ خَالِدِ بْنِ أَبِي يَزِيدَ عَنِ ابْنِ شِهَابٍ عَنِ الْأَعْمَشِ قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى وَ قَدْ ضَرَبَهُ الْحُجَّاجُ حَتَّى اسْوَدَّ كَتِفَاهُ ثُمَّ أَقَامَهُ لِلنَّاسِ عَلَى سَبِّ عَلِيٍّ وَ الْجَلَاوِزَةَ مَعَهُ يَقُولُونَ سَبِّ الْكَذَّابِينَ فَجَعَلَ يَقُولُ أَلَعُنَ الْكَذَّابِينَ عَلِيٍّ وَ الزُّبَيْرُ وَ الْمُخْتَارُ

(The book) ‘Rijal Kashy’ – It is reported by Yaquob Bin Shayba, from Khalid Bin Abu Yazeed, from Ibn Shihad, from Al Amsh who said,

‘I saw Abdul Rahman Bin Abu Layli, and Al-Hajjaj had hit him until his shoulder had turned black, then he had made him stand to the people upon reviling Ali^{-asws}, and the security police were with him saying: ‘Revile the liars!’ He went on saying, ‘Revile the liars – Ali^{-asws}, and Al-Zubeyr, and Al-Mukhtar’.

قَالَ ابْنُ شِهَابٍ يَقُولُ أَصْحَابُ الْعَرَبِيَّةِ سَمِعَكَ يَغْلَمُ مَا يَقُولُ لِقَوْلِهِ عَلِيٍّ أَيُّ هُوَ ابْتِدَاءُ الْكَلَامِ.

Ibn Shihab said, ‘The companions of Arabic are saying, ‘I heard you know what they are saying to his words upon me’ – i.e. it is beginning the speech”.⁷⁴¹

25- كَش، رجال الكشي يَعْقُوبُ بْنُ ابْنِ عُيَيْنَةَ عَنْ طَاوُسٍ عَنْ أَبِيهِ قَالَ: أَتَيْنَا حُجْرَ بْنَ عَدِيٍّ قَالَ قَالَ لِي عَلِيٌّ عَ كَيْفَ تَصْنَعُ أَنْتَ إِذَا ضُرِبْتَ وَ أُمِرْتَ بِلَعْنَتِي قُلْتُ لَهُ كَيْفَ أَصْنَعُ قَالَ الْعَيَّ وَ لَا تَبْرَأُ مِنِّي فَإِنِّي عَلَى دِينِ اللَّهِ

(The book) ‘Rijal Al Kashy’ – Yaquob, from Ibn Uyyayna, from Tawoos, from his father who said,

‘Hujr Bin Aday informed us saying, ‘Ali^{-asws} said to me: ‘How will you deal with it when you are struck and ordered with cursing me^{-asws}?’ I said to him^{-asws}, ‘How should I deal with it?’ He^{-asws} said: ‘Curse me^{-asws} and do not disavow from me^{-asws}, for I^{-asws} am upon the religion of Allah^{-azwj}’.

قَالَ وَ لَقَدْ ضَرَبَهُ مُحَمَّدُ بْنُ يُوسُفَ وَ أَمَرَهُ أَنْ يَلْعَنَ عَلِيًّا وَ أَقَامَهُ عَلَى بَابِ مَسْجِدِ صَنْعَاءَ قَالَ فَقَالَ إِنَّ الْأَمِيرَ أَمَرَنِي أَنْ أَلْعَنَ عَلِيًّا فَالْعَنُوهُ لَعَنَهُ اللَّهُ فَرَأَيْتُ مُجَوِّزًا مِنَ النَّاسِ إِلَّا رَجُلًا فَهَمَّهَا وَ سَلِمَ.

He (the narrator) said, ‘And Muhammad Bin Yusuf had struck him and ordered him to curse Ali^{-asws} and made him stand at the door of the Masjid of Sana’a. He said, ‘The Emir has ordered me to curse Ali^{-asws}. So, curse him, may Allah^{-azwj} Curse him’. I saw most of the people (had not understood) the double meaning, except for one man who understood it, and he was safe”.⁷⁴²

26- كَنْزُ الْكَرَاجِكِيِّ، عَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ مَتْوَيْهِ الْوَاسِطِيِّ عَنِ الْقَاسِمِ بْنِ عَيْسَى عَنْ رَحْمَةَ بْنِ مُصْعَبٍ عَنْ فُرَّةَ بْنِ خَالِدٍ عَنْ أَبِي رَجَاءٍ الْغَطَّارِيِّ قَالَ: لَا تَسُبُّوا هَذَا الرَّجُلَ يَغْنِي عَلِيًّا عَ فَإِنَّ رَجُلًا سَبَّهُ فَرَمَاهُ اللَّهُ عَزَّ وَ جَلَّ بِكَوْكَبَيْنِ فِي عَيْنَيْهِ.

⁷⁴⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 23

⁷⁴¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 24

⁷⁴² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 25

(The book) 'Kanz' of Al Karajaki' – From Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Muhammad Bin Al-Husayn Al Hamdany, from Mahmoud Bin Mutawiya Al Wasity, from Al Qasim Bin Isa, from Rahmat Bin Mus'ab, from Qurrat Bin Khalid, from Abu Raja'a Al Utaridy who said,

'Do not revile this man, meaning Ali^{-asws}. If a man were to revile him^{-asws}, Allah^{-azwj} Mighty and Majestic would Shoot at him with two white spots into his eyes".⁷⁴³

وَعَنِ السُّلَمِيِّ عَنِ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحٍ الرَّازِيِّ عَنْ أَبِي زُرْعَةَ الرَّازِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْمَلِكِ عَنْ ابْنِ أَبِي فُدَيْكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نُعَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاضِي الْهَاشِمِيِّ قَالَ: كُنْتُ مُسْتَبْدًا إِلَى الْمُقْصُورَةِ وَ خَالِدُ بْنُ عَبْدِ الْمَلِكِ عَلَى الْمِنْبَرِ يَخْطُبُ وَ هُوَ يُؤْذِي عَلِيًّا فِي خُطْبَتِهِ فَذَهَبَ بِي النَّوْمُ فَرَأَيْتُ الْقَبْرَ قَدْ انْفَرَجَ فَاطْلَعَ مِنْهُ مُطْلِعٌ فَقَالَ آذَيْتَ رَسُولَ اللَّهِ لَعَنَكَ اللَّهُ آذَيْتَ رَسُولَ اللَّهِ لَعَنَكَ اللَّهُ.

And from Al Sulamy, from Al Ataky, from Muhammad Bin Salih Al Razy, from Abu Zur'ah Al Razy, from Abdul Rahman Bin Abdul Malik, from Ibn Abu Fudeyk, from Abdul Rahman Bin Abdullah Bin Abu Nueym, from Abdullah Bin Al Fazl Al Hashimy who said,

'I was leaning to a confined space, and Khalid Bin Abdul Malik was upon the pulpit addressing, and he was hurting Ali^{-asws} in his sermon. The sleep took me away and I saw (in the dream), the grave (of Rasool-Allah^{-saww}) to have split and an emerging one emerged from it. He said, 'You are hurting Rasool-Allah^{-saww}? May Allah^{-azwj} Curse one hurting Rasool-Allah^{-saww}. May Allah^{-azwj} Curse you!"⁷⁴⁴

27- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ ع لِأَصْحَابِهِ أَمَا إِنَّهُ سَيَطْهَرُ عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُطْنِ مُنْذِحُ الْبُطْنِ يَأْكُلُ مَا يَجِدُ وَ يَطْلُبُ مَا لَا يَجِدُ فَاقْتُلُوهُ وَ لَنْ تَفْتُلُوهُ أَلَا وَ إِنَّهُ سَيَأْمُرُكُمْ بِسَيِّئِ الْبَرَاءَةِ مِنِّي فَأَمَّا السَّبُّ فَسُبُّوْنِي فَإِنَّهُ لِي زَكَاةٌ وَ لَكُمْ نَجَاةٌ وَ أَمَّا الْبَرَاءَةُ فَلَا تَبَرُّوْا مِنِّي فَإِنِّي وَلِدْتُ عَلَى الْفِطْرَةِ وَ سَبَقْتُ إِلَى الْإِيمَانِ وَ الْهَجْرَةِ.

(The book) 'Nahj Al-Balagh', from a speech of his^{-asws} to his^{-asws} companions: 'After me^{-asws}, there will prevail upon you a man of broad mouth and large belly, devouring whatever he can find and seeking what he cannot find. So, kill him, but you will never kill him. Indeed! And he will be ordering you with reviling me^{-asws} and the disavowing from me^{-asws}. As for the reviling, so revile me^{-asws}, for it would be a purification for me^{-asws} and a salvation for you (from him), and as for the disavowing, so do not disavow from me^{-asws}, and for I^{-asws} have been born upon the nature and have preceded to the Eman and the Emigration".⁷⁴⁵

يَحْيَى بْنُ سُلَيْمَانَ الْعَدَوِيُّ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: خَطَبَ عَلِيٌّ ع عَلَى مِنْبَرِ الْكُوفَةِ فَقَالَ سَيُعْرَضُ عَلَيْكُمْ سَيِّئٌ وَ سَتُذْكَرُونَ عَلَيْهِ فَإِنْ عُرِضَ عَلَيْكُمْ سَيِّئٌ فَسُبُّوْنِي وَ إِنْ عُرِضَ عَلَيْكُمْ الْبَرَاءَةُ مِنِّي فَلَا تَبَرُّوْا مِنِّي وَ لَمْ يَقُلْ فَلَا تَبَرُّوْا مِنِّي

Yahya Bin Suleyman Al Adwy, from Abu Maryam Al Ansari,

'From Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said: 'Ali^{-asws} addressed upon the pulpit of Al-Kufa. He^{-asws} said: 'There will be a demand upon you to revile me^{-asws} and you will be slaughtered upon it. So, if reviling me^{-asws} were to be demanded upon you, then revile me^{-asws},

⁷⁴³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 26 a

⁷⁴⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 26 b

⁷⁴⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 88 H 27 a

and if the disavowing from me^{-asws} is demanded upon you, then I^{-asws} am upon the religion of Muhammad^{-saww}.⁷⁴⁶ (and he^{-asws} did not say: 'Do not disavow from me^{-asws}')⁷⁴⁷

وَقَالَ أَيْضاً حَدَّثَنِي أَحْمَدُ بْنُ الْمُفَضَّلِ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ عَلِيٌّ ع لِيُذَبِّحُنَّ عَلَى سَيْي وَ أَشَارَ بِيَدِهِ إِلَى حَلْقِهِ ثُمَّ قَالَ فَإِنْ أَمَرُوكُمْ بِسَيْي فَسُبُّونِي وَ إِنْ أَمَرُوكُمْ أَنْ تَتَبَرَّؤُوا مِنِّي فَإِنِّي عَلَى دِينِ مُحَمَّدٍ ص.

And he said as well, 'It is narrated to me by Ahmad Bin Al Mufazzal, from Al-Hassan Bin Salih,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Ali^{-asws} said: 'You will be slaughtered upon reviling me^{-asws}', and he gestured towards his^{-asws} throat, then said: 'If they order you to revile me^{-asws}, then revile me^{-asws}, and if they order you with disavowing from me^{-asws}, then I^{-asws} am upon the religion of Muhammad^{-saww}'.⁷⁴⁸

⁷⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 27 b

⁷⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 27 c

⁷⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 88 H 27 d

CHAPTER 89 – HE COMMITS KUFR, THE ONE HURTING HIM^{asws}, OR EVYING HIM, OR IS INIMICAL TO HIM^{asws}, AND THEIR PUNISHMENTS

1- قب، المناقب لابن شهر آشوب الواحدي في أسباب النزول و مقاتل بن سليمان و أبو القاسم الفسيري في تفسيرهما أنه نزل قوله تعالى و الذين يؤذون المؤمنين و المؤمنات الآية في علي بن أبي طالب ع و ذلك أن نقرأ من المنافقين كانوا يؤذونه و يسمعون و يكذبون عليه.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Wahidy in (the book) 'Asbab Al Nuzool', and Muwatil Bin Suleyman, and Abu Al Qasim Al Qusheyri in their Tafseer,

'The Words of the Exalted: **And those hurting the Momineen and the Mominaat [33:58]** – Verse were Revealed regarding Ali^{asws} Bin Abu Talib^{asws}, and that is when a number of hypocrites were hurting him^{asws} and were calling him^{asws} names and belying upon him^{asws}' 749

و في رواية مقاتل و الذين يؤذون المؤمنين يعني علياً و المؤمنات يعني فاطمة فقد احتملوا بهتاناً و إنما مبيناً قال ابن عباس و ذلك أن الله تعالى أرسل عليهم الجرب في جهنم فلا يزالون يكتكون حتى تقطع أظفارهم ثم يكتكون حتى تنسلخ جلودهم ثم يكتكون حتى تبدو لحومهم ثم يكتكون حتى تظهر عظامهم و يقولون ما هذا العذاب الذي نزل بنا

And in a report of Muqatil –

'**And those hurting the Momineen** – meaning Ali^{asws} - **and the Mominaat** – meaning (Syeda) Fatima^{asws} - **without them having deserved it, so they are bearing slander and a manifest sin [33:58]**. Ibn Abbas said, 'And that is, Allah^{azwj} the Exalted will Send the scabies (Itching) upon them in Hell. So, they will not cease to be scratching until their nails are cut. Then they would be scratching until their skins come off. Then they will be scratching until their flesh appears. Then they will be scratching until their bones are revealed, and they would be saying, 'What punishment is this which has befallen us?'

فيقولون لهم معاشرة الأشقياء هذا عقوبة لكم يعضكم أهل بيت محمد ص.

He^{azwj} would be Saying to them: "O community of wretches! This is a punishment to you all due to your hating People^{asws} of the Household of Muhammad^{saww}!" 750

تفسير الصحاح و مقاتل قال ابن عباس في قوله تعالى إن الذين يؤذون الله و رسوله و ذلك حين قال المنافقون إن محمداً ما يريد منا إلا أن نعبد أهل بيت رسول الله بالسنتهم فقال لعنهم الله في الدنيا و الآخرة بالنار و أعد لهم عذاباً مهيناً في جهنم.

Tafseer Al Sahhak and Muqatil – Ibn Abbas said,

749 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 a

750 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 b

‘Regarding Words of the Exalted: **Those who are hurting Allah and His Rasool**, - and that is when the hypocrites said, ‘Muhammad^{-saww} does not anything from us except that we worship the People^{-asws} of the Household of Allah^{-azwj}’, (hurting) with their tongues. He^{-saww} said: **Allah Curses them in the world and the Hereafter** – with the Fire - **and Prepares for them a humiliating Punishment [33:578]** – in Hell’⁷⁵¹

و فِي تَفَاسِيرٍ كَثِيرَةٍ أَنَّهُ نَزَلَ فِي حَقِّهِ لَمَّا يَنْتَهِي الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَعْنَتِكَ بِحِمِّ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا يَغْنِي بِهِلِكُهُمْ

And in a lot of Tafseers – ‘It was Revealed in his^{-asws} right: **If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]** – meaning, destroy them.

ثُمَّ قَالَ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا بِغَنِي بَعْدَكَ يَا مُحَمَّدُ أُجِدُوا وَ قُتِلُوا تَقْتِيلًا قَوَّ اللَّهُ لَقَدْ قَتَلَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ قَالَ سَنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَتْلِ الْآيَةِ.

Then Said: **(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61]**. By Allah^{-azwj}! Amir Al-Momineen^{-asws} had killed them. Then Said: **Being a Sunnah of Allah regarding those who have gone before, [33:62]**’⁷⁵²

مُحَمَّدُ بْنُ هَارُونَ رَفَعَهُ إِلَيْهِمْ ع لَا تُؤْذُوا رَسُولَ اللَّهِ فِي عَلِيٍّ وَ الْأَئِمَّةِ كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ بِمَا قَالُوا.

Muhammad Bin Haroun – Raising it to them^{-asws}: ‘Do not hurt Rasool-Allah^{-saww} regarding Ali^{-asws} and the Imams^{-asws}: **like those who hurt Musa. Allah Cleared him from what they said, [33:69]**’⁷⁵³

كِتَابُ ابْنِ مَرْذَوَيْهِ بِإِسْنَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ جَابِرِ الْأَنْصَارِيِّ وَ فِي الْفَضَائِلِ عَنْ أَبِي الْمُنْظَرِ بِإِسْنَادِهِ عَنْ جَابِرِ الْأَنْصَارِيِّ وَ فِي الْخَصَائِصِ عَنْ الطَّنْزِيِّ بِإِسْنَادِهِ عَنْ جَابِرِ كُلِّهِمْ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كُنْتُ أَجْفُو عَلِيًّا فَلَقِيَنِي رَسُولُ اللَّهِ ص فَقَالَ إِنَّكَ أَذَيْتَنِي يَا عُمَرُ فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْ أَدَى رَسُولِهِ قَالَ إِنَّكَ قَدْ أَذَيْتَ عَلِيًّا وَ مَنْ أَدَى عَلِيًّا فَقَدْ أَذَانِي.

The book of Ibn Mardawayh, by the chain, from Muhammad Bin Abdullah Al Ansari, and Jabir Al Ansari, and in (the book) Al Fazaail, from Abu Al Muzaffar, by his chain from Jabir Al Ansari, and in (the book) ‘Al Khasais’, from Al Natanzi, by his chain from Jabir, all of them from Umar Bin Al-Khattab who said,

‘I used to obscure (merits of) Ali^{-asws}. Rasool-Allah^{-saww} met me and said: ‘You are hurting me^{-asws}, O Umar!’ I said, ‘I seek Refuge with Allah^{-azwj} from hurting His^{-azwj} Rasool^{-saww}’. He^{-saww} said: ‘You have hurt Ali^{-asws}, and the one who hurts Ali^{-asws}, so he has hurt me^{-saww}’⁷⁵⁴

الْعُكْرِيُّ فِي الْإِبَانَةِ مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كُنْتُ أَنَا وَ رَجُلَانِ فِي الْمَسْجِدِ فَبَلَّغْنَا مِنْ عَلِيٍّ ع فَأَقْبَلَ النَّبِيُّ ص مُغْضَبًا فَقَالَ مَا لَكُمْ وَ لِي مَنْ أَدَى عَلِيًّا فَقَدْ أَذَانِي مَنْ أَدَى عَلِيًّا فَقَدْ أَذَانِي وَ مَنْ أَدَى عَلِيًّا فَقَدْ أَذَانِي.

⁷⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 c

⁷⁵² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 d

⁷⁵³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 e

⁷⁵⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 f

Al Ukbari in (the book) 'Al Ibanah' – Mus'ab Bin Sa'ad, from his father Sa'ad Bin Abu Waqas who said,

'I and two men were in the Masjid and we talked badly of Ali^{-asws}. The Prophet^{-saww} came angrily and said: 'What have I^{-saww} to do with you all? One who hurts Ali^{-asws}, so he has hurt me^{-saww}. One who hurts Ali^{-asws}, so he has hurt me^{-saww}. One who hurts Ali^{-asws}, so he has hurt me^{-saww}'.⁷⁵⁵

الحَاكِمُ الحَافِظُ فِي أَمَالِيهِ وَ أَبُو سَعِيدٍ الوَاعِظُ فِي شَرْفِ الْمُصْطَفَى وَ أَبُو عَبْدِ اللَّهِ التَّنَظِّيُّ فِي الْخَصَائِصِ بِأَسَانِيدِهِمْ أَنَّهُ حَدَّثَ زَيْدُ بْنُ عَلِيٍّ وَ هُوَ أَخَذَ بِشَعْرِهِ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ وَ هُوَ أَخَذَ بِشَعْرِهِ قَالَ حَدَّثَنِي رَسُولُ اللَّهِ ص وَ هُوَ أَخَذَ بِشَعْرِهِ فَقَالَ مَنْ آذَى أَبَا حَسَنِ فَقَدْ آذَانِي حَقًّا وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَ مَنْ آذَى اللَّهَ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

Al Hakim Al Hafiz in his (book) 'Amaali', and Abu Saeed Al Waiz in (the book) 'Sharaf Al Mustafa^{-saww}', and Abu Abdullah Al Natanzi in (the book) 'Al Khasais', by their chains.

'It is narrated by Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), and he was holding his hair saying, 'It is narrated to me by Al-Husayn^{-asws} Bin Ali^{-asws}, and he^{-asws} was holding his^{-asws} hair saying: 'It is narrated to me^{-asws} by Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was holding his^{-asws} hair, saying: 'Rasool-Allah^{-saww} said, and he^{-saww} was holding his^{-saww} hair. He^{-saww} said: 'One who hurts Abu Hassan^{-asws}, so he has hurt me^{-saww} truly, and one who hurts me^{-saww}, so he has hurt Allah^{-azwj}, and one who hurts Allah^{-azwj}, upon him is the Curse of Allah^{-azwj}'.⁷⁵⁶

وَ فِي رَوَايَةٍ وَ مَنْ آذَى اللَّهَ لَعْنَةُ اللَّهِ مِلْءَ السَّمَاوَاتِ وَ مِلْءَ الْأَرْضِ.

And in a report, 'And the one who hurts Allah^{-azwj}, Allah^{-azwj} would Curse him by the fullness of the skies and fullness of the earth'.⁷⁵⁷

الْبَرْمُذِيُّ فِي الْجَامِعِ وَ أَبُو نُعَيْمٍ فِي الْحَلِيَّةِ وَ الْبُخَارِيُّ فِي الصَّحِيحِ وَ الْمَوْصِلِيُّ فِي الْمُسْنَدِ وَ أَحْمَدُ فِي الْفَضَائِلِ وَ الْحَطِيبُ فِي الْأَرْبَعِينَ عَنْ عِمْرَانَ بْنِ الْحُسَيْنِ وَ ابْنِ عَبَّاسٍ وَ بُرَيْدٍ أَنَّهُ رَغِبَ عَلِيُّ ع مِنَ الْعَنَائِمِ فِي جَارِيَةِ فَرَايَدُهُ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ وَ بُرَيْدَةُ الْأَسْلَمِيُّ فَلَمَّا بَلَغَ قِيمَتُهَا قِيمَةً عَدَلٍ فِي يَوْمِهَا أَخَذَهَا بِذَلِكَ

Al Tirmizi in (the book) 'Al Jamie', and Abu Nueym in (the book) 'Al Hilyat', and Al Bukhari in (the book) 'Al Saheeh', and Al Mowsily in (the book) 'Al Musnad', and Ahmad in (the book) 'Al Fazaail', and Al Khateeb in (the book) 'Al Arbaeen', from Imran Bin Al-Husayn and Ibn Abbas and Bured,

'Ali^{-asws} desired a maid from the war booty, but Hatib Bin Abu Balta'a and Bureyda Al-Aslami outbid him^{-asws}. When her price reached a fair price during her day, he^{-asws} took her for that.

فَلَمَّا رَجَعُوا وَقَفَ بُرَيْدَةُ قُدَّامَ الرَّسُولِ ص وَ شَكََا مِنْ عَلِيٍّ فَأَعْرَضَ عَنْهُ النَّبِيُّ ص ثُمَّ جَاءَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ خَلْفِهِ يَشْكُو فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ إِلَى بَيْنِ يَدَيْهِ فَقَالَهَا

When they returned, Bureyda paused in front of the Rasool^{-saww} and complained of Ali^{-asws}. The Prophet^{-saww} turned away from him. Then he came from his^{-saww} right, and from his^{-saww}

⁷⁵⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 89 H 1 g

⁷⁵⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 89 H 1 h

⁷⁵⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 89 H 1 i

left, and from behind him^{-saww}, complaining. But he^{-saww} kept turning away from him. Then he stopped in front of him^{-asws} and said it.

فَغَضِبَ النَّبِيُّ ص وَ تَغَيَّرَ لَوْنُهُ وَ تَرَبَّدَ وَجْهُهُ وَ انْتَفَحَتْ أَوْدَاجُهُ وَ قَالَ مَا لَكَ يَا بُرَيْدَةُ مَا آذَيْتَ رَسُولَ اللَّهِ مِنْذُ الْيَوْمِ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا

The Prophet^{-saww} was angered and his^{-asws} colour changed, and his^{-saww} face frowned and his^{-saww} cheeks puffed, and he^{-saww} said: ‘What is the matter with you, O Bureyda? How much you have hurt Rasool-Allah^{-saww} today! Have you not hurt Allah^{-azwj} the Exalted Saying: **Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]?**

أَمَا عَلِمْتَ أَنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ وَ أَنَّ مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي وَ مَنْ آذَى آذَانِي فَقَدْ آذَى اللَّهَ وَ مَنْ آذَى اللَّهَ فَحَقُّ عَلَى اللَّهِ أَنْ يُؤْذِيَهُ بِأَلِيمٍ عَذَابِهِ فِي نَارِ جَهَنَّمَ

Don’t you know that Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}? And the one who hurts Ali^{-asws}, so he has hurt me^{-saww}, and one who hurts me^{-saww} so he has hurt Allah^{-azwj}, and there would be a right upon that He^{-azwj} Recompenses him with His^{-azwj} painful punishment in the Fire of Hell.

يَا بُرَيْدَةُ أَنْتَ أَعْلَمُ أَمْ اللَّهُ أَعْلَمُ أَمْ قُرْءُ اللَّوْحِ الْمَحْفُوظِ أَعْلَمُ أَنْتَ أَعْلَمُ أَمْ مَلَكُ الْأَرْحَامِ أَعْلَمُ أَنْتَ أَعْلَمُ أَمْ حَفَظَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ بَلْ حَفَظَتُهُ

O Bureyda! Are you more knowing of Allah^{-azwj} is more knowing, or the readers of the Guarded Tablets are more knowing, or the Angel of the wombs are more knowing? Are you more knowing, O Bureyda, or Preservers (recording Angels) of Ali^{-asws} Bin Abu Talib^{-asws} are?’ He said, ‘But the recorders are’.

قَالَ وَ هَذَا جِبْرِيلُ أَخْبَرَنِي عَنْ حَفَظَةِ عَلِيٍّ أَهْمُ مَا كَتَبُوا قَطُّ عَلَيْهِ خَطِيئَةٌ مِنْذُ وُلِدْتُ ثُمَّ حَكَى عَنْ مَلَكِ الْأَرْحَامِ وَ قُرْءِ اللَّوْحِ الْمَحْفُوظِ وَ فِيهَا مَا تُرِيدُونَ مِنْ عَلِيٍّ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ وَ هُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

He^{-saww} said: ‘And this here is Jibraeel^{-as} informing me^{-saww} about the recording Angels of Ali^{-asws} that they have not written any sin against him^{-asws} at all since he^{-asws} was born’. Then he^{-saww} narrated from the Angels of the wombs, and readers of the Guarded Tablet, ‘And what are you intending from Ali^{-asws}?’ – three times. Then he^{-saww} said: ‘Ali^{-asws} is from me^{-saww}, and he^{-asws} is a guardian of every Momin after me^{-saww}’.⁷⁵⁸

وَ فِي رِوَايَةِ أَحْمَدَ دَعَا عَلِيًّا.

And in a report: ‘Leave Ali^{-asws} (stop hurting him^{-asws})!’⁷⁵⁹

2- قب، المناقب لابن شهر آشوب ابن سبرين عن أنس قال النبي ص من حسد علياً فقد حسدني و من حسدني فقد كفر.

⁷⁵⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 j

⁷⁵⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 2 a

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Sirreen, from Anas (well-known fabricator),

'The Prophet^{-saww} said: 'One who envies Ali^{-asws}, so he has envied me^{-saww}, and one who envies me^{-saww}, so he has blasphemed''.⁷⁶⁰

وَفِي حَبْرٍ وَمِنْ حَسَدِي فَقَدْ دَخَلَ النَّارَ.

And in a Hadeeth, 'And the one who envies me^{-saww}, he would enter the Fire''.⁷⁶¹

3- فض، كتاب الروضة بإسناده إلى عبد الله بن عباس أَنَّهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص إِذْ أَقْبَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ وَهُوَ مُغَضَّبٌ فَقَالَ لَهُ النَّبِيُّ ص مَا بِكَ يَا أَبَا الْحَسَنِ قَالَ أَذُوبِي فِيكَ يَا رَسُولَ اللَّهِ

The book 'Al Rowza' – By his chain to Abdullah Bin Abbas having said,

'I was in the presence of the Prophet^{-saww} when Ali^{-asws} Bin Abu Talib^{-asws} came, and he^{-asws} was angry. The Prophet^{-saww} said to him^{-asws}: 'What is with you^{-asws}, O Abu Al-Hassan^{-asws}? He^{-asws} said: 'They are hurting me^{-asws} regarding you^{-saww}, O Rasool-Allah^{-saww}!'

فَقَامَ ص وَهُوَ مُغَضَّبٌ وَقَالَ أَيُّهَا النَّاسُ مَنْ مِنْكُمْ آذَى عَلَيَّ فَإِنَّهُ أَوْلَكُمْ إِيمَانًا وَأَوْفَاكُمْ بِعَهْدِ اللَّهِ أَيُّهَا النَّاسُ مَنْ آذَى عَلَيَّ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا

He^{-saww} stood up and he^{-saww} was angry and said: 'O you people! Who from you has hurt Ali^{-asws}? He^{-asws} is the first of you in Eman, and the most loyal of you with the Pact of Allah^{-azwj}. O you people! One who hurts Ali^{-asws}, Allah^{-azwj} would Resurrect him on the Day of Qiyamah as a Jew or a Christian!'

فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ نَعَمْ وَ إِنْ شَهِدَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ يَا جَابِرُ.

Jabir Bin Abdullah Al-Ansari said, 'O Rasool-Allah^{-saww}! And even if he has testified that there is no god except Allah^{-azwj}? He^{-saww} said: 'Yes, and even if he has testified that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, O Jabir!''⁷⁶²

4- يف، الطرائف أحمد في مسنده و ابن المغازلي في مناقبه من عدة طرق أَنَّ النَّبِيَّ ص قَالَ: يَا أَيُّهَا النَّاسُ مَنْ آذَى عَلَيَّ فَقَدْ آذَانِي.

(The book) 'Al Taraaif' – Ahmad in his (book) 'Musnad', and Ibn Al Maghazili in his (book) 'Manaqib', from a number of ways,

'The Prophet^{-saww} said: 'O you people! One who hurts Ali^{-asws} so he has hurt me^{-saww}'.⁷⁶³

وَرَادَ فِيهِ ابْنُ الْمَغَازِلِيِّ عَنِ النَّبِيِّ ص يَا أَيُّهَا النَّاسُ مَنْ آذَى عَلَيَّ بُعِثَ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا

And Ibn Al Maghazili has an increase in it,

⁷⁶⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 2 b

⁷⁶¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 1 m

⁷⁶² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 3

⁷⁶³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 4 a

‘From the Prophet^{-saww}: ‘O you people! One who hurts Ali^{-asws} would be Resurrected on the Day of Qiyamah as a Jew or a Christian’.

فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ يَا رَسُولَ اللَّهِ وَ إِنْ شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ فَقَالَ يَا جَابِرُ كَلِمَةً يَحْتَجِرُونَ بِهَا أَنْ لَا تُسْفِكَ دِمَائَهُمْ وَ تُوْخَذَ أَمْوَالُهُمْ وَ أَنْ لَا يُعْطُوا الْجَزِيَّةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ.

Jabir Bin Abdullah Al-Ansari said, ‘O Rasool-Allah^{-saww}! And even if he testifies that there is no god except Allah^{-azwj} and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}?’ He^{-saww} said: ‘O Jabir! (This is) a phrase they are retaining with that their blood would not be spilt, and their wealth seized, and that they would not have to give the taxation from a hand while they are belittled’⁷⁶⁴.

وَ رَوَى أَحْمَدُ فِي مُسْنَدِهِ بِإِسْنَادِهِ عَنْ عَمْرِو بْنِ شَاسٍ الْأَسْلَمِيِّ وَ كَانَ مِنْ أَصْحَابِ الْحَدِيثِ قَالَ: كُنْتُ مَعَ عَلِيٍّ ع إِلَى الْيَمَنِ فَجَفَانِي فِي سَفَرِي ذَلِكَ حَتَّى وَجَدْتُ عَلَيْهِ فِي نَفْسِي فَلَمَّا قَدِمْتُ أَظْهَرْتُ شِكَايَتَهُ فِي الْمَسْجِدِ حَتَّى بَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص

And it is reported by Ahmad in his (book) ‘Musnad, from Amro Bin Shaas Al Aslami, and he was from the companions of Al Hudeybiyya, who said,

‘I was with Ali^{-asws} (going) to Al Yemen, and he^{-asws} was harsh with me during that journey of mine to the extent that I found within myself to be against him^{-asws}. When I arrived, I revealed his^{-asws} complaint in the Masjid until that Reached Rasool-Allah^{-saww}.

فَدَخَلْتُ الْمَسْجِدَ غَدَاً عَدَا رَسُولَ اللَّهِ ص فِي أَنْاسٍ مِنْ أَصْحَابِهِ فَلَمَّا رَأَيْتَنِي حَدَّدَ إِلَيَّ النَّظَرَ حَتَّى إِذَا جَلَسْتُ قَالَ يَا عَمْرُو أَمَا وَاللَّهِ لَقَدْ آذَيْتَنِي

I entered the Masjid the next day and Rasool-Allah^{-saww} was among some people from his^{-saww} companions. When he^{-saww} saw me, he^{-saww} fixed the look at me until when I sat down, he^{-saww} said: ‘O Amro! But, by Allah^{-azwj}, you have hurt me^{-saww}’.

فَقُلْتُ أَعُوذُ بِاللَّهِ أَنْ أُؤْذِيكَ يَا رَسُولَ اللَّهِ فَقَالَ بَلَى مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي.

I said, ‘I seek Refuge with Allah^{-azwj} from hurting you^{-saww}, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘Yes! One who hurts Ali^{-asws}, so he has hurt me^{-saww}’⁷⁶⁵.

5- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إسحاق بن محمد بن مروان عن أبيه عن مسيح بن خاتم عن سلام بن أبي عمرة الخراساني عن محمد بن سيرين عن أنس بن مالك قال قال رسول الله ص من حسد علياً فقد حسدني و من حسدني فقد كفر.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Is’haq Bin Muhammad Bin Marwan, from his father, from Maseeh Bin Hatim, from Sallam Bin Abu Amrah Al Khurasani, from Muhammad Bin Sirreen, from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘One who envies Ali^{-asws}, so he has envied me^{-saww}, and one who envies me^{-saww}, so he has blasphemed’⁷⁶⁶.

⁷⁶⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 4 b

⁷⁶⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 4 c

⁷⁶⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 5 a

ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن أحمد بن عمرو عن الحسن بن الحكم عن الحسن بن الحسين الأنصاري عن الحسين بن سليمان عن أبي الجارود عن محمد بن سيرين عن أنس بن مالك أن رسول الله ص قال: مَنْ حَسَدَ عَلِيًّا حَسَدَنِي وَ مَنْ حَسَدَنِي دَخَلَ النَّارَ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ali Bin Ahmad Bin Amro, from Al-Hassan Bin Al Hakam, from Al-Hassan Bin Al-Husayn Al Ansari, from Al-Husayn Bin Suleyman, from Abu Al Jaroud, from Muhammad Bin Sirreen, from Anas Bin Malik (well-known fabricator),

'Rasool-Allah^{-saww} said: 'One envying Ali^{-asws} envies me^{-saww}, and one envying me^{-asws} would enter the Fire'.

وَأَنْشَدَنِي الْعُرْنِي

لَا عَاشَ مَنْ عَاشَ يَوْمًا غَيْرَ مُحْسُودٍ
بِالْعِلْمِ وَالْظَّفَرِ أَوْ بِالْبَأْسِ وَالْجُودِ.

إِنِّي مُحْسَدْتُ فَزَادَ اللَّهُ فِي حَسَدِي
مَا يُحْسَدُ الْمَرْءُ إِلَّا مِنْ فَضَائِلِهِ

And Al-Urny prosed, 'I envied, so Allah^{-azwj} Increased in my envy. There is no life for one who lives for one day being envied. The person will not be envied except from his merits with the knowledge and the victory, or with the prowess and the generosity'.⁷⁶⁷

⁷⁶⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 89 H 5 b

CHAPTER 90 – WHAT WERE MANIFESTED FROM HIS^{-asws} VIRTUES BY HIS^{-asws} HOLY SOUL

1- لي، الأماالي للصدوق ابن المتوكل عن سعدٍ و الحيمريّ معاً عن الحسن بن عليّ بن النعمان عن محمد بن الفضل عن غزوان الصبيّ عن عبد الرحمن بن إسحاق عن النعمان بن سعد عن أمير المؤمنين ع قال: أنا حجة الله و أنا خليفة الله و أنا صراط الله و أنا باب الله و أنا خازن علم الله و أنا المؤمن على سر الله و أنا إمام البرية بعد خير الخليفة محمد نبي الرحمة ص.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Sa'ad and Al Himeyri both together, from Al Hassan Bin Ali Bin Al Numan, from Muhammad Bin Al Fuzeyl, from Gazwan Al Zaby, from Abdul Rahman Bin Is'haq, from Al Numan Bin Sa'd,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} am a Divine Authority of Allah^{-azwj}, and I^{-asws} am a caliph of Allah^{-azwj}, and I^{-asws} am a Path of Allah^{-azwj}, and I^{-asws} am a door of Allah^{-azwj}, and I^{-asws} am a treasurer of the Knowledge of Allah^{-azwj}, and I^{-asws} am the one entrusted upon the secrets of Allah^{-azwj}, and I^{-asws} am the Imam^{-asws} of the created beings after the best caliph, Muhammad^{-saww}, the Prophet^{-saww} of Mercy''.⁷⁶⁸

2- لي، الأماالي للصدوق المكتتب عن الأسديّ عن سهل عن جعفر بن محمد بن بشير عن الدهقان عن دُرست عن عبد الحميد بن أبي العلى عن الثمالي عن ابن طريف عن ابن ثبّانة قال قال أمير المؤمنين ع أنا خليفة رسول الله و وزيره و وارثه أنا أخو رسول الله و وصيه و حبيبه أنا صفي رسول الله و صاحبُه أنا ابن عم رسول الله و زوج ابنته و أبو ولده

(The book) 'Al Amaali' of Al Sadouq – Al Mukattib, from Asady, from Sahl, from Ja'far Bin Bashar, from Al Dihqan, from Dorost, from Abdul Hameed Bin Abu Al Ula, from Al Sumali, from Ibn Tareyl, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said: 'I^{-asws} am a caliph of Rasool-Allah^{-saww}, and his^{-saww} Vizier, and his^{-saww} inheritor. I^{-asws} am the brother^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} successor^{-asws}, and his^{-saww} beloved. I^{-asws} am an elite of Rasool-Allah^{-saww} and his^{-saww} companion. I^{-asws} am a son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww} and husband^{-asws} of his^{-saww} daughter^{-asws} and father of his^{-saww} (grand) sons^{-asws}.

أنا سيد الوصيين و وصي سيد النبيّ أنا الحجة العظمى و الآية الكبرى و المثل الأعلى و باب النبي المصطفى أنا العروة الوثقى و كلمة التقوى و أمير الله تعالى ذكره على أهل الدنيا.

I^{-asws} am a chief of the successors^{-asws}, and successor^{-asws} of the chief of the Prophets^{-saww}. I^{-asws} am the mighty argument, and the greatest Sign, and the lofty example, and a door of the Chosen Prophet^{-saww}. I^{-asws} am the firmest handhold, and the word of piety, and a trustee of Allah^{-azwj}, Exalted is His^{-azwj} Mention, upon the people of the world''.⁷⁶⁹

⁷⁶⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 1

⁷⁶⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 2

3- لي، الأماالي للصدوق مُحَمَّدُ بْنُ عُمَرَ الْخَافِطُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ خُصِّصٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ سَلَمَةَ عَنْ أَبِي صَادِقٍ قَالَ قَالَ عَلِيُّ ع دِينِي دِينُ النَّبِيِّ وَ حَسْبِي حَسَبُ النَّبِيِّ فَمَنْ تَنَاوَلَ دِينِي وَ حَسْبِي فَإِنَّمَا يَتَنَاوَلُ رَسُولَ اللَّهِ.

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Umar Al Hafiz, from Muhammad Bin Al-Husayn Bin hafs, from Ibrahim Bin Ismail, from his father, from his grandfather, from Salamah, from Abu Sadiq who said,

'My^{-asws} religion is the religion of the Prophet^{-saww}, and my^{-asws} affiliation is the affiliation of the Prophet^{-saww}. So, the one who talks badly of my^{-asws} religion and my^{-asws} affiliation, so rather he has spoken badly of Rasool-Allah^{-saww}'. 770

4- لي، الأماالي للصدوق الطَّالِقَانِيُّ عَنْ أَهْمَدَانِيٍّ عَنْ الْمُتَدْرِجِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ حُطْبِهِ أَتَيْهَا النَّاسُ اسْتَمَعُوا قَوْلِي وَ اغْفُلُوا عَنِّي فَإِنَّ الْفَرَاقَ قَرِيبٌ أَنَا إِمَامُ الْبَرِيَّةِ وَ وَصِيٌّ خَيْرِ الْخَلِيقَةِ وَ زَوْجُ سَيِّدَةِ نِسَاءِ هَذِهِ الْأُمَّةِ وَ أَبُو الْعِزَّةِ الطَّاهِرَةِ وَ الْأَيْمَةِ الْهَادِيَةِ

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Hamdany, from Al Munzir Bin Muhammad, from Ja'far Bin Suleyman, from Abdullah Bin Al Fazl, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} said in one of his^{-asws} sermons: 'O you people! Listen to my^{-asws} word and understand from me^{-asws}, for the separation is near. I^{-asws} am the Imam^{-asws} of the created beings, and successor^{-asws} of the best caliph (Muhammad^{-saww}), and husband of chieftess of the women of this community, and father^{-asws} of the clean family^{-asws} and the guiding Imams^{-asws}.

أَنَا أَخُو رَسُولِ اللَّهِ وَ وَصِيُّهُ وَ وَلِيُّهُ وَ وَزِيرُهُ وَ صَاحِبُهُ وَ صَفِيُّهُ وَ حَبِيبُهُ وَ خَلِيلُهُ

I^{-asws} am brother^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} successor^{-asws}, and his^{-saww} guardian, and his^{-saww} companion, and his^{-saww} elite, and his^{-saww} beloved, and his^{-saww} friend.

أَنَا أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ سَيِّدُ الْوَصِيِّينَ خَزَنَةُ خَزْنِ اللَّهِ وَ سَلْمَى سَلْمِ اللَّهِ وَ طَاعَتِي طَاعَةُ اللَّهِ وَ وَلَايَتِي وَلَايَةُ اللَّهِ وَ شِبَعِي أَوْلِيَاءُ اللَّهِ وَ أَنْصَارِي أَنْصَارُ اللَّهِ

I^{-asws} am Emir of the Momineen, and guide of the resplendent, and chief of the successors^{as}. My^{-asws} was is the water of Allah^{-azwj} and my^{-asws} peace is the peace of Allah^{-azwj}, and obeying me^{-asws} is obeying Allah^{-azwj}, and my^{-asws} Wilayah is Wilayah of Allah^{-azwj}, and my^{-asws} Shias are friends of Allah^{-azwj}, and my^{-asws} helpers are helpers of Allah^{-azwj}.

و الَّذِي خَلَقَنِي وَ لَمْ أَكُ شَيْئًا لَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ مُحَمَّدٍ ص أَنَّ النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ وَ قَدْ خَابَ مَنْ افْتَرَى.

By the One^{-azwj} Who Created me^{-asws}, and I^{-asws} was not a thing! The memorisers from the companions of Rasool-Allah^{-saww} Muhammad^{-saww} have known that the allegiance-breakers

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and the deviants and the renegades have been cursed upon the tongue of the Ummayy Prophet^{-saww}, **and the one who fabricates would be disappointed' [20:61]'**⁷⁷¹

5- ل، الخصال أبي عن سعد بن أحمد بن الحسين بن سعيد عن أحمد بن إبراهيم و أحمد بن زكريا عن محمد بن نعيم عن يزيد بن إبراهيم عن حماد بن عمار عن حماد بن عمار عن أبي عبد الله ع قال سمعته يقول قال أمير المؤمنين ع و الله لقد أعطاني الله تبارك و تعالى تسعة أشياء لم يعطها أحدا قبلي ما خلا النبي ص

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ahmad Bin Al-Husayn Bin Saeed, from Ahmad Bin Ibrahim, and Ahmad Bin Zakariya, from Muhammad Bin Nueyrm, from Yazdad Bin Ibrahim, from the one from our companions who narrated it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Amir Al-Momineen^{-asws} said: 'By Allah^{-azwj}! Allah^{-azwj} Blessed and Exalted has Given me^{-asws} nine things, He^{-azwj} did not Give to anyone before me^{-asws}, apart from the Prophet^{-saww}.

لَقَدْ فُتِحَتْ لِي السُّبُلُ وَ عَلِمْتُ الْأَنْسَابَ وَ أُجِرِي لِي السَّحَابَ وَ عَلِمْتُ الْمَنَائَا وَ الْبَلَايَا وَ فَضَّلَ الْخُطَابَ وَ لَقَدْ نَظَرْتُ فِي الْمَلَكُوتِ بِإِذْنِ رَبِّي فَمَا عَابَ عَنِّي مَا كَانَ قَبْلِي وَ لَا يَكُونُ مَا فَاتَنِي مِنْ بَعْدِي وَ مَا يَأْتِي بَعْدِي

The ways have been opened up for me^{-asws} and I^{-asws} learnt the lineages, and the cloud flowed for me^{-asws}, and I^{-asws} learnt the (knowledge of) the afflictions and the deaths, and the decisive address. And I^{-asws} have looked into the kingdoms by the Permission of my^{-asws} Lord^{-azwj}, so it is not hidden from me^{-asws} what has happened before me^{-asws}, nor would it be lost to me^{-asws} from after me^{-asws}, and what would be coming after me^{-asws}.

وَ إِنَّ بَوْلَانِي أَكْمَلَ اللَّهُ لَهُدِي الْأُمَّةَ دِينَهُمْ وَ أَمَّ عَلَيْهِمُ النَّعَمَ وَ رَضِي لَهُمْ إِسْلَامَهُمْ إِذْ يَقُولُ يَوْمَ الْوَلَايَةِ لِمُحَمَّدٍ ص يَا مُحَمَّدُ أَخْبِرْهُمْ أَنِّي أَكْمَلْتُ لَهُمُ الْيَوْمَ دِينَهُمْ وَ أَمَّمْتُ عَلَيْهِمُ نِعْمَتِي وَ رَضِيتُ لَهُمُ الْإِسْلَامَ دِينًا كُلُّ ذَلِكَ مِنْ مَنِّي اللَّهُ عَلَيَّ فَلَهُ الْحَمْدُ.

And my^{-asws} Wilayah is what Allah^{-azwj} Perfected their religion for this community, and Completed the Favours upon them, and was Pleased for them with their Islam, when He^{-azwj} Said to Muhammad^{-saww} on the Day of Wilayah: 'O Muhammad^{-saww}! Inform them that I^{-azwj} have Perfected their religion for them today, and Completed My^{-azwj} Favours upon them, and am Pleased for them with Al-Islam as a religion. All that is from the Conferment of Allah^{-azwj} upon me^{-asws}, so for Him^{-azwj} is the Praise"⁷⁷².

6- ل، الخصال علي بن محمد المعروف بابن مقبرة عن محمد بن أحمد بن المؤمل عن محمد بن علي بن خلف عن نصر بن مزاحم عن عمر بن خالد عن زيد بن علي عن أبيه عن جده ع قال قال أمير المؤمنين ع كان لي من رسول الله عشر خصال ما أحب أن يكون لي بإحداهن ما طلعت عليه الشمس

(The book) 'Al Khisaal' – Ali Bin Muhammad, well known as Ibn Maqbara, from Muhammad Bin Ahmad Bin Muwammil, from Muhammad Bin Ali Bin Khalaf, from Nasr Bin Muzahim, from Umar Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}, from his father^{-asws}, from his grandfather^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'There have been ten characteristics for me^{-asws} from

⁷⁷¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 4

⁷⁷² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 5

Rasool-Allah^{-saww} what each one of these is most beloved to me^{-asws} for as long as the sun rises upon it (the earth).

قَالَ لِي أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَقْرَبُ الْخَلَائِقِ مِنِّي فِي الْمَوْقِفِ وَأَنْتَ الْوَزِيرُ وَالْوَصِيُّ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ وَأَنْتَ أَحَدُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ وَلِيِّي وَلِيِّي وَاللَّهُ وَعَدُوكَ عَدُوِّي وَعَدُوِّي عَدُوُّ اللَّهِ.

He^{-saww} said to me^{-asws}: 'You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter, and will be the closest of the people to me^{-saww} in the pausing station, and you^{-asws} are the Vizier, and the successor^{-asws}, and the caliph regarding the family and the wealth, and you^{-asws} are the holder of my^{-saww} flag in the world and the Hereafter, and you^{-asws} are my^{-saww} friend and the friend of Allah^{-azwj}, and your^{-asws} enemy is my^{-saww} enemy, and my^{-saww} enemy is an enemy of Allah^{-azwj}'.⁷⁷³

7- ل، الخصال ماجيلويه عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ أَبِي خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: كَانَ لِي عَشْرٌ مِنْ رَسُولِ اللَّهِ لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي وَلَا يُعْطَاهُنَّ أَحَدٌ بَعْدِي

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Nasr Bin Muzahim, from Abu Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}, from Ali^{-asws} having said: 'There were ten (things) for me^{-asws} from Rasool-Allah^{-saww}, he^{-saww} did not give these to anyone before me^{-asws} nor to anyone after me^{-asws}.

قَالَ لِي يَا عَلِيُّ أَنْتَ أَخِي فِي الدُّنْيَا وَأَخِي فِي الْآخِرَةِ وَأَنْتَ أَقْرَبُ النَّاسِ مِنِّي مَوْقِفًا يَوْمَ الْقِيَامَةِ وَمَنْزِلًا وَمَنْزِلُكَ فِي الْجَنَّةِ مُتَوَاجِهَانِ كَمَنْزِلِ الْأَخَوَيْنِ وَأَنْتَ الْوَصِيُّ وَأَنْتَ الْوَلِيُّ وَأَنْتَ الْوَزِيرُ وَعَدُوكَ عَدُوِّي وَعَدُوِّي عَدُوُّ اللَّهِ وَلَيْتُكَ وَلِيِّي وَلَيْتُ اللَّهِ.

He^{-saww} said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws} in the world and my^{-saww} brother^{-asws} in the Hereafter, and you^{-asws} will be the closest of the people from me^{-saww} standing on the Day of Qiyamah, and my^{-saww} house and your^{-asws} house in the Paradise are facing each other like the houses of two brothers, and you^{-asws} are the successor^{-asws}, and you^{-asws} are the guardian^{-asws}, and you^{-asws} are the Vizier, and your^{-asws} enemy is my^{-saww} enemy, and my^{-saww} enemy is an enemy of Allah^{-azwj}, and your^{-asws} friend is my^{-saww} friend, and my^{-saww} friend is a friend of Allah^{-azwj}'.⁷⁷⁴

8- ل، الخصال أحمد بن محمد بن الصَّغَرِ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ بْنِ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شُعْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ ع كَانَتْ لِي مِنْ رَسُولِ اللَّهِ ص عَشْرٌ خِصَالٍ مَا يَسْتُرُنِي بِإِحْدَاهُنَّ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَمَا غَرَبَتْ فَقَالَ بَعْضُ أَصْحَابِهِ بَيَّنَّهَا لَنَا يَا عَلِيُّ

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Al Saqar, from Muhammad Bin Al Abbas, from Muhammad Bin Khalid Bin Ibrahim, from Ismail Bin Musa, from Abdullah Bin Muhammad, from his father, from Amro Bin Shimir, from jabir Bin Yazeed,

'From Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'He^{-asws} said: 'There were ten characteristics for me^{-asws} from Rasool-Allah^{-saww}

⁷⁷³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 6

⁷⁷⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 7

what cheer me^{-asws} for as long as the sun rises upon it (the earth) and sets. One of his^{-asws} companions said, 'Explain it for us, O Ali^{-asws}!'

قَالَ سَيَعْتَ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ أَنْتَ الْوَصِيُّ وَأَنْتَ الْوَزِيرُ وَأَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ وَلَيْتَكَ وَلِيَّيَ وَعَدُّكَ عَدُوِّي وَأَنْتَ سَيِّدُ الْمُسْلِمِينَ مِنْ بَعْدِي وَأَنْتَ أَخِي وَأَنْتَ أَقْرَبُ الْخَلَائِقِ مِنِّي فِي الْمَوْقِفِ وَأَنْتَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ.

He^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'O Ali^{-asws}! You^{-asws} are the successor^{-asws}, and you^{-asws} are the Vizier, and you^{-asws} are the caliph regarding the family and the wealth. Your^{-asws} friend is my^{-asws} friend, and your^{-asws} enemy is my^{-saww}, and you^{-asws} are chief of the Muslims from after me^{-asws}, and you^{-asws} are my^{-saww} brother^{-asws}, and you^{-asws} will be the closest of the people from me^{-saww} in the pausing station, and you^{-asws} are the bearer of my^{-saww} flag in the world and the Hereafter''⁷⁷⁵.

9- ل، الخصال أبي عن سعد بن أحمد بن إسحاق عن بكر بن محمد الأزدي عن بعض أصحابنا عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لِي مِنْ رَسُولِ اللَّهِ ص عَشْرٌ مَا يَسُرُّنِي بِالْوَحْدَةِ مِنْهُمْ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azdy, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'There were ten for me^{-asws} from Rasool-Allah^{-saww}, what I^{-asws} am being cheered by each one of these for as long as the sun emerges upon it.

قَالَ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ أَقْرَبُ النَّاسِ مِنِّي مَوْقِفًا يَوْمَ الْقِيَامَةِ وَمَنْزِلُكَ مُجَاهُ مَنْزِلِي فِي الْجَنَّةِ كَمَا يَتَوَاجَهُ الْإِخْوَانُ فِي اللَّهِ وَأَنْتَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ

He^{-saww} had said: 'You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter, and you^{-asws} will be closest of the people from me^{-saww} standing on the Day of Qiyamah, and your^{-asws} faces my^{-saww} house in the Paradise like what the two brothers tend to face for the Sake of Allah^{-azwj}, and you^{-asws} are bearer of my^{-saww} flag in the world and the Hereafter;

وَأَنْتَ وَصِيِّي وَوَارِثِي وَخَلِيفَتِي فِي الْأَهْلِ وَالْمَالِ وَالْمُسْلِمِينَ فِي كُلِّ غَيْبَةٍ شَفَاعَتُكَ شَفَاعَتِي وَلَيْتَكَ وَلِيَّيَ وَلِيَّ اللَّهِ وَعَدُّكَ عَدُوِّي وَعَدُّ اللَّهِ عَدُوِّي.

And you^{-asws} are my^{-saww} successor^{-asws}, and my^{-saww} inheritor, and my^{-saww} caliph regarding the family, and the wealth, and the Muslims during every absence, and your^{-asws} friend is my^{-saww} friend, and my^{-saww} friend is a friend of Allah^{-azwj}, and your^{-asws} is my^{-saww} enemy, and my^{-saww} enemy is enemy of Allah^{-azwj}'⁷⁷⁶.

10- يد، التوحيد مع، معاني الأخبار ابن الوليد عن ابن أبي أنان عن الحسن بن سعيد عن التضرع عن ابن سنان عن أبي بصير عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ أَنَا الْهَادِي أَنَا الْمُهْتَدِي وَأَنَا أَبُو الْيَتَامَى وَالْمَسَاكِينِ وَرَوْحُ الْأَرَامِلِ وَأَنَا مَلْجَأُ كُلِّ ضَعِيفٍ وَمَأْمَنُ كُلِّ خَائِفٍ وَأَنَا قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَأَنَا حَبْلُ اللَّهِ الْمَتِينُ وَأَنَا عُرْوَةُ اللَّهِ الْوُثْقَى وَكَلِمَةُ التَّقْوَى

⁷⁷⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 90 H 8

⁷⁷⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 90 H 9

(The books) 'Al Tawheed', (and) 'Ma'any Al Akhbar – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Al Nazr, from Ibn Sinan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said in his^{-asws} sermon: 'I^{-asws} am the guide, I^{-asws} am the Guided, and I^{-asws} am the father^{-asws} of orphans and the poor, and husband of the widows, and I^{-asws} am a shelter of every weak and security of every fearful, and I^{-asws} am the guide of Momineen to the Paradise, and I^{-asws} am the strong rope of Allah^{-azwj}, and I^{-asws} am the firmest handhold, and the word of piety.

وَأَنَا عَيْنُ اللَّهِ وَلِسَانُهُ الصَّادِقُ وَيَدُهُ وَأَنَا جَنْبُ اللَّهِ الَّذِي يَقُولُ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَأَنَا يَدُ اللَّهِ الْمَبْسُوطَةُ عَلَى عِبَادِهِ بِالرَّحْمَةِ وَالْمَغْفِرَةِ وَأَنَا بَابُ حِطَّةٍ

And I^{-asws} am an Eye of Allah^{-azwj} and His^{-azwj} truthful Tongue, and His^{-azwj} Hand, and I^{-asws} am the Side of Allah^{-azwj} which He^{-azwj} Says: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56],** and I^{-asws} am the Hand of Allah^{-azwj} extended upon His^{-azwj} servants with the mercy and the forgiveness, and I^{-asws} am the door of Hitta.

مَنْ عَرَفَنِي وَ عَرَفَ حَقِّي فَقَدْ عَرَفَ رَبَّهُ لِأَنِّي وَصِيُّ نَبِيِّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ لَا يُنْكِرُ هَذَا إِلَّا رَاذٍ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ.

One who recognises me^{-asws} and recognises my^{-asws} rights, so he has recognised his Lord^{-azwj} because I^{-asws} am the successor^{-asws} of His^{-azwj} Prophet^{-saww} in His^{-azwj} earth, and His^{-azwj} Divine Authority upon His^{-azwj} creatures. No one will deny this except a rejector upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}.⁷⁷⁷

11- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَمْرٍو عَنْ رُشَيْدٍ عَنْ حَبَّةِ الْعُرَيْجِ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ نَحْنُ النُّجَبَاءُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ جَزِينَا جَزْبُ اللَّهِ وَ الْفِتْنَةُ الْبَاغِيَةُ جَزْبُ الشَّيْطَانِ مَنْ سَاوَى بَيْنَنَا وَ بَيْنَ عَدُوِّنَا فَلَيْسَ مِنَّا.

'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ibrahim Bin Muhammad Bin Is'haq, from Al-Hassan Bin Amro, from Rusheyd, from Habbat Al Urny who said,

'I heard Ali^{-asws} saying: 'We^{-asws} are the captains, and our^{-asws} indulgence (in hospitality) is the indulgence of the Prophet^{-saww}, our^{-asws} party is the party of Allah^{-azwj}, and the rebel group is party of Satan^{la}. One who equates between us^{-asws} and our^{-asws} enemies isn't from us^{-asws}'.⁷⁷⁸

12- لي، الأماالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عُلوَانَ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ ذَاتَ يَوْمٍ عَلَى مَنْبَرِ الْكُوفَةِ أَنَا سَيِّدُ الْوَصِيِّينَ وَ وَصِيُّ سَيِّدِ النَّبِيِّينَ أَنَا إِمَامُ الْمُسْلِمِينَ وَ قَائِدُ الْمُتَّقِينَ وَ وَلِيُّ الْمُؤْمِنِينَ وَ رَوْحُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Ulwan, from Amro Bin Sabit, from his father, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said one day upon the pulpit of Al-Kufa: 'I^{-asws} am the chief of successors^{-asws}, and successor^{-asws} of the chief of Prophets^{-as}. I^{-asws} am Imam^{-asws} of the

⁷⁷⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 10

⁷⁷⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 11

Muslims, and guide of the pious, and guardian^{-asws} of the Momineen, and husband of chieftess of women of the worlds.

أَنَا الْمُتَخَتِّمُ بِالْيَمِينِ وَالْمُعَفِّرُ لِلْجَبِينِ أَنَا الَّذِي هَاجَزْتُ الْهَجْرَتَيْنِ وَبَايَعْتُ الْبَيْعَتَيْنِ أَنَا صَاحِبُ بَدْرٍ وَحُنَيْنٍ أَنَا الصَّارِبُ بِالسَّيْفَيْنِ وَالْحَامِلُ عَلَى فَرَسَيْنِ أَنَا وَارِثُ عِلْمِ الْأَوَّلِينَ وَحُجَّةُ اللَّهِ عَلَى الْعَالَمِينَ بَعْدَ الْأَنْبِيَاءِ وَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ خَاتَمُ النَّبِيِّينَ

I^{-asws} am the wearer of the ring in the right hand, and dusty of the forehead (from doing Sajdahs). I^{-asws} am the one who emigrated the two emigrations and pledged the two allegiances. I^{-asws} am a participant of Badr, and Hunayn. I^{-asws} am the striker with the two swords, and the one carried upon two horses. I^{-asws} am inheritor of knowledge of the former ones, and a Divine Authority of Allah^{-azwj} upon the worlds after the Prophets^{-as} and Muhammad^{-saww} Bin Abdullah^{-asws}, last of the Prophet^{-as}.

أَهْلُ مَوَالَاتِي مَرْحُومُونَ وَأَهْلُ عَدَاوَتِي مَلْعُونُونَ وَلَقَدْ كَانَ حَبِيبِي رَسُولُ اللَّهِ ص كَثِيرًا مَا يَقُولُ يَا عَلِيُّ حُبُّكَ تَقْوَى وَإِيمَانٌ وَ بُغْضُكَ كُفْرٌ وَ نِفَاقٌ وَأَنَا بَيْتُ الْحِكْمَةِ وَأَنْتَ مُفْتَاخُهُ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ.

The people of my^{-asws} friendship are Mercied, and the people of my^{-asws} enmity are Accursed, and my^{-saww} beloved Rasool-Allah^{-saww} used to frequently said: 'O Ali^{-asws}! Having your^{-asws} love is piety and Eman and having your^{-asws} hatred is Kufr and hypocrisy. And (he^{-saww} had said): 'I^{-saww} am the house of wisdom and you^{-asws} are its key, and he lies, the one who claims that he loves me^{-saww} and hates you^{-asws}'⁷⁷⁹.

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ دَاوُدَ الرَّقِّيِّ عَنِ الثُّمَالِيِّ عَنْ أَبِي الْحِجَازِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص حَتَمَ مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةَ وَ عَشْرِينَ أَلْفَ نَبِيٍّ وَ حَتَمْتُ أَنَا مِائَةَ أَلْفِ وَصِيٍّ وَ أَرْبَعَةَ وَ عَشْرِينَ أَلْفَ وَصِيٍّ وَ كُلِّفْتُ مَا تُكَلِّفُ الْأَوْصِيَاءُ قَبْلِي وَ اللَّهُ الْمُسْتَعَانُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Abdullah Bin Jabalah, from Dawood Al Raqqy, from Al Sumali, from Abu Al Hijaz who said,

'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} ended one hundred and twenty-four thousand Prophets^{-as}, and I^{-asws} ended one hundred and twenty-four thousand successors^{-as}, and I^{-asws} encumbered and the successors^{-as} before me^{-asws} were not encumbered, **and Allah is the Helper [12:18]**.

فَإِنَّ رَسُولَ اللَّهِ ص قَالَ فِي مَرْضِهِ لَسْتُ أَخَافُ عَلَيْكَ أَنْ تُضِلَّ بَعْدَ الْهُدَى وَ لَكِنْ أَخَافُ عَلَيْكَ فُسْأَقَ قُرَيْشٍ وَ عَادِيَتَهُمْ

And Rasool-Allah^{-saww} said during his^{-saww} illness: 'I^{-asws} am not fearful upon you^{-asws} that you^{-asws} might stray after me^{-saww}, but I^{-saww} fear upon you^{-asws} the mischief of Quraysh, and their habits.

حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ عَلَى أَنْ تُتْلَى الْقُرْآنُ فِيْنَا وَ فِي شِبَعَيْنَا فَمَا كَانَ مِنْ خَيْرٍ فَلَنَا وَ لِشِبَعَيْنَا وَ ثُلُثُ الْبَاقِي أَشْرَكْنَا فِيهِ النَّاسَ فَمَا كَانَ مِنْ شَرٍّ فَلِعَدُونَا

'**Allah is Sufficient for us and the most excellent Protector**' [3:173] upon that a third of the Quran is regarding us^{-asws} and regarding our^{-asws} Shias. So, whatever was from good, it is for

⁷⁷⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 12

us^{-asws} and for our^{-asws} Shias; and a third of the remainder, the people are our^{-asws} participants in it. So, whatever was in it of evil, it is for our^{-asws} enemies’.

ثُمَّ قَالَ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِلَى آخِرِ آيَةِ فَتَحُلْ أَهْلَ الْبَيْتِ وَ شِيعَتَنَا أُولُوا الْأَلْبَابِ وَالَّذِينَ لَا يَعْلَمُونَ عَدُوَّنَا وَ شِيعَتَنَا هُمْ الْمُفْتَدُونَ.

Then He^{-azwj} Said: **‘Are they equal, those who do not know and those who do know?’ [39:9]** – up to the end of the Verse. So, we^{-asws} People^{-asws} of the Household (are the ones who know), and our^{-asws} Shias are the ones of understanding, and those who do not know are our^{-asws} enemies, and our^{-asws} Shias, they are the guided ones’.⁷⁸⁰

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ أَبِي الْحَصَنِ الْأَسَدِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع ذاتَ لَيْلَةٍ بَعْدَ عَتَمَةٍ وَ هُوَ يَقُولُ هَمَّهْمَةً وَ لَيْلَةٌ مُظْلِمَةٌ خَرَجَ عَلَيْكُمْ الْإِمَامُ وَ عَلَيْهِ قَمِيصُ آدَمَ وَ فِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَ عَصَا مُوسَى ع.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Abu Al-Husayn Al Asady, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘One night, Amir Al-Momineen^{-asws} came out to his^{-asws} companions after darkness, and they were in Al-Rahba, and he^{-asws} was saying humming: ‘And the night is dark, the Imam^{-asws} is coming out to you and upon him^{-asws} is the shirt of Adam^{as}, and in his^{-asws} hand is the ring of Suleyman^{as} and staff of Musa^{as}’.⁷⁸¹

15- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ بَعْضِ مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْفَضْلُ لِمُحَمَّدٍ ص وَ هُوَ الْمُقَدَّمُ عَلَى الْخَلْقِ جَمِيعاً لَا يَتَقَدَّمُهُ أَحَدٌ وَ عَلَيَّ ع الْمُتَقَدِّمُ مِنْ بَعْدِهِ وَ الْمُتَقَدِّمُ بَيْنَ يَدَيَّ عَلَيَّ ع كَالْمُتَقَدِّمِ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ ص وَ كَذَلِكَ يَجْرِي لِلْأَيَمَّةِ بَعْدَهُ وَاحِداً بَعْدَ وَاحِدٍ

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad al Saqafy, from one who raised it to,

‘Abu Abdullah^{-asws} having said: ‘The merit is for Muhammad^{-saww}, and he^{-saww} is the preceder over the people in their entirety, no one is ahead of him^{-saww}, and Ali^{-asws} is the preceder from after him^{-saww}, and the preceder in front of Ali^{-asws} is like the one preceding in front of Rasool-Allah^{-saww}, and like that it flows for the Imams^{-asws} from after him^{-saww}, one after one.

جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ رَابِطِهِ عَلَى سَبِيلِ هُدَاهُ لَا يَهْتَدِي هَادٍ مِنْ ضَلَالَةٍ إِلَّا بِهِمْ وَ لَا يَضِلُّ خَارِجٌ مِنْ هُدًى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ وَ أَمْنَاءُ اللَّهِ عَلَى مَا أَهْبَطَ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نَذْرٍ وَ شَهَادَةٍ عَلَى خَلْقِهِ وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِي الْأَرْضِ

Allah^{-azwj} Made them as cornerstones of the earth to stabilise it with its inhabitants and linked it to the way of guidance. No one can be guided from the straying except by them^{-asws}, nor can one exit from the guidance except by reducing from their^{-asws} rights, and they^{-asws} are trustees of Allah^{-azwj} upon what Allah^{-azwj} Sent down from the knowledge, or excuse, or vow, or His^{-azwj} witnesses upon His^{-azwj} creatures, and the conclusive argument upon the ones in the earth.

⁷⁸⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 90 H 13

⁷⁸¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 90 H 14

جَرَى لِأَخْرِهِمْ مِنَ اللَّهِ مِثْلَ الَّذِي أُوجِبَ لِأَوَّلِهِمْ فَمَنْ اهْتَدَى بِسَبِيلِهِمْ وَ سَلَّمَ لِأَمْرِهِمْ فَقَدْ اسْتَمْسَكَ بِحَبْلِ اللَّهِ الْمَتِينِ وَ عُرْوَةِ اللَّهِ الْوُثْقَى وَ لَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

It flows for their^{-asws} last one from Allah^{-azwj} similar to what which Allah^{-azwj} Obligated for their^{-asws} first one^{-asws}. The one who is guided by their^{-asws} way and submits to their instructions, so he would have held fast to the strong Rope of Allah^{-azwj}, and the firmest Handhold of Allah^{-azwj}, and no one can arrive to anything from that except with the Assistance of Allah^{-azwj}.

وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ أَنَا قَسِيمُ بَيْنِ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا أَحَدٌ إِلَّا عَلَى أَحَدٍ قِسْمَيَّ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ قَرْنٌ مِنْ حَدِيدٍ وَ بَابُ الْإِيمَانِ وَ إِلَيَّ لَصَاحِبُ الْعَصَا وَ الْمِيسَمِ لَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ

And Amir Al-Momineen^{-asws} said: 'I^{-asws} am the distributor between the Paradise and the Fire. No one can enter it except upon one of my^{-asws} two distributions, and I^{-asws} am the greatest differentiator, and a pairing of iron, and door of the Eman, and I^{-asws} am the owner of the staff, and the branding iron. No one precedes me^{-asws} except Ahmad^{-saww}.

وَ إِنَّ رَسُولَ اللَّهِ ص لَيُدْعَى فَيُكْسَى ثُمَّ أُدْعَى فَأُكْسَى ثُمَّ يُدْعَى فَيُسْتَنْطَقُ فَيَنْطَقُ ثُمَّ أُدْعَى فَأَنْطَقُ عَلَى حَدِّ مَنْطِقِهِ وَ لَقَدْ أَقَرَّتْ لِي جَمِيعُ الْأَوْصِيَاءِ وَ الْأَنْبِيَاءِ بِمِثْلِ مَا أَقَرَّتْ بِهِ لِمُحَمَّدٍ ص

Rasool-Allah^{-saww} will be called and would be clothed, then he^{-saww} would be called to speak, and he^{-saww} would speak. The I^{-asws} will be called and I^{-asws} will speak upon a limit of his^{-saww} talk. And the entirety of the successors^{-as} and the Prophets^{-as} have acknowledged to me^{-asws} with the like of what they^{-as} had acknowledged with to Muhammad^{-saww}.

وَ لَقَدْ أُعْطِيتُ السَّبْعَ الَّتِي لَمْ يَسْبِقْنِي إِلَيْهَا أَحَدٌ عَلِمْتُ الْأَسْمَاءَ وَ الْحُكُومَةَ بَيْنَ الْعِبَادِ وَ تَفْسِيرَ الْكِتَابِ وَ قِسْمَةَ الْحَقِّ مِنَ الْمَغَالِمِ بَيْنَ بَنِي آدَمَ

And I^{-asws} have been Given the seven (qualities) which no one has preceded me^{-asws} to it. I^{-asws} am Taught the names and the governments between the servants, and interpretation of the Book, and distribution of the truth from the war booties between the children of Adam^{as}.

فَمَا شَدَّ عَنِّي مِنَ الْعِلْمِ شَيْءٌ إِلَّا وَ قَدْ عَلَّمَنِيهِ الْمُبَارَكُ وَ لَقَدْ أُعْطِيتُ حَرْفًا يَفْتَحُ أَلْفَ حَرْفٍ وَ لَقَدْ أُعْطِيتُ زَوْجَتِي مُصْحَفًا فِيهِ مِنَ الْعِلْمِ مَا لَمْ يَسْبِقْهَا إِلَيْهِ أَحَدٌ خَاصَّةً مِنَ اللَّهِ وَ رَسُولِهِ.

Nothing from the knowledge has been left out from me^{-asws} except and the Blessed has Taught me^{-asws}, and I^{-asws} have been Given a phrase opening a thousand phrases, and my^{-asws} wife^{-asws} has been Given a Parchment wherein is from the knowledge, what no one has preceded her^{-asws} to it, being a Specialisation from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}" 782

16- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عامر عن محمد بن سينان عن المفضل قال سمعت أبا عبد الله ع يقول فضل أمير المؤمنين ع ما جاء به النبي ص علي ع أخذ به و ما نهي عنه انتهى عنه جرى له من الفضل ما جرى لمحمد ص و لمحمد الفضل على جميع من خلق الله

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar Al Jufi who said,

'I heard Abu Abdullah^{-asws} saying: 'A merit of Amir Al-Momineen^{-asws} is that he^{-asws} took with whatever the Prophet^{-saww} came with, and whatever he^{-saww} prohibited from, he^{-asws} refrained from it. There flowed for him^{-asws} from the merits, what had flowed for Muhammad^{-saww}, and for Muhammad^{-saww} there is a merit over the entirety of the ones Allah^{-azwj} Created.

الْمُنْعَقِبُ عَلَيْهِ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُنْعَقِبِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ الرَّأْدُ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشِّرْكِ بِاللَّهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بَابِ
اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَ بَعِثَهُ هَلَكَ

The pursuant to him^{-asws} regarding anything from his^{-asws} rulings is like the pursuant to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and the rejector upon him^{-asws} regarding a minor or major (thing) is upon a limit of Shirk with Allah^{-azwj}. Amir Al-Momineen^{-asws} was a door of Allah^{-azwj} which He^{-azwj} cannot be accessed except from it, and His^{-azwj} Way which one who travels by something other, is destroyed.

وَ كَذَلِكَ جَرَى لِأَيِّمَةِ الْهُدَى وَاحِدًا وَبَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَزْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فَوْقَ الْأَرْضِ وَ مَنْ تَحْتَ الثَّرَى

And like that it flows upon the Imams^{-asws} of guidance, one after another. Allah^{-azwj} Made them^{-asws} cornerstones of the earth stabilising it with its inhabitants, and the conclusive argument from above the earth, and from beneath the soil'.

وَ قَالَ ع كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ أَنَا فَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ لَقَدْ أَقَرْتُ لِي جَمِيعَ
الْمَلَائِكَةِ وَ الرُّوحِ وَ الرُّسُلِ بِمِثْلِ مَا أَقَرُّوا لِمُحَمَّدٍ ص وَ لَقَدْ حُمِلْتُ عَلَى مِثْلِ حُمُولَتِهِ وَ هِيَ حُمُولَةُ الرَّبِّ تَبَارَكَ وَ تَعَالَى

And he^{-asws} said: 'Amir Al-Momineen^{-asws} used to frequently say: 'I^{-asws} am a distributor of Allah^{-azwj} between the Paradise and the Fire, and I^{-asws} am the great differentiator, and I^{-asws} am owner of the staff, and the branding iron, and there have acknowledge to me^{-asws} the entirety of the Angels, and the Spirit, and the Rasools^{-as} with the like of what they had acknowledged to Muhammad^{-saww}, and I^{-asws} have been loaded with similar to his^{-saww} load, and it is a Load of the Lord^{-azwj} Blessed and Exalted.

وَ إِنَّ رَسُولَ اللَّهِ يُدْعَى فَيُكْسَى وَ يُسْتَنْطَقُ فَيَنْطَقُ ثُمَّ أُدْعَى فَأُكْسَى فَأُسْتَنْطَقُ فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ

And Rasool-Allah^{-saww} will be called and be clothed, and he^{-saww} will be told to speak, so he^{-saww} will speak. Then I^{-asws} would be called and clothed, and told to speak, so I^{-asws} shall speak upon a limit of his^{-saww} talk.

وَ لَقَدْ أُعْطِيتُ خِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ قَبْلِي عَلِمْتُ الْمَنَائَا وَ الْبَلَايَا وَ الْأَنْسَابَ وَ فَصَلَ الْخُطَابِ فَلَمْ يَقْتَنِي مَا سَبَقَنِي وَ لَمْ يَعُزْبْ عَنِّي مَا غَابَ عَنِّي
أَبَشِيرُ بِإِذْنِ اللَّهِ وَ أَوْدِي عَنْهُ كُلُّ ذَلِكَ مَنَّا مِنَ اللَّهِ مَكْنِي فِيهِ يَعْلَمُهُ.

And I^{-asws} have been Given such qualities what not one has preceded to it before me^{-asws} — knowledge of the deaths, and the afflictions, and the lineages, and the decisive address. So, whatever has preceded me^{-asws} is not lost from me^{-asws}, and it is not far from me^{-asws} what is absent from me^{-asws}. I^{-asws} bring glad tidings by the Permission of Allah^{-azwj}, and will perform

on His^{-azwj} behalf, all of that being a Conferment from Allah^{-azwj}. He^{-azwj} had Enabled me^{-asws} regarding it with His^{-azwj} Knowledge”.⁷⁸³

وَقَدْ رَوَى الْعَامَّةُ عَنْ خُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّى قَالَ ذَابَتْهُ الْأَرْضُ طُولُهَا سَبْعُونَ ذِرَاعًا لَا يَفُوتُهَا هَارِبٌ فَتَسِمُ الْمُؤْمِنُ بَيْنَ عَيْنَيْهِ وَ تَسِمُ الْكَافِرُ بَيْنَ عَيْنَيْهِ وَ مَعَهَا عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا وَ تَحْنِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى يُقَالَ يَا مُؤْمِنُ وَ يَا كَافِرُ.

And the general Muslims have reported from Huzeyfa,

‘The Prophet^{-saww} said: ‘The walker of the earth, his length is of ten cubits. No fleer would escape him. The Momin would be designated in front of his eyes, and the Kafir would be designated in front of his eyes, and with him would be the staff of Musa^{-as} and ring of Suleyman^{-as}. He will reveal the face of the Momin by the staff and seal the nose of the Kafir with the ring, until it would be said, ‘O Momin’, and ‘O Kafir’”.⁷⁸⁴

17- ير، بصائر الدرجات أَبُو الْفَضْلِ الْعَلَوِيُّ عَنْ سَعْدِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ طَهْرٍ عَنْ أَبِيهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُهُ يَقُولُ عِنْدِي عِلْمُ الْمَنَائِ وَ الْبَلَايَا وَ الْوَصَايَا وَ الْأَنْسَابِ وَ الْأَسْبَابِ وَ فَضْلِ الْخُطَابِ وَ مَوْلِدِ الْإِسْلَامِ وَ مَوَارِدِ الْكُفْرِ وَ أَنَا صَاحِبُ الْمِيسَمِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْكُرَّاتِ وَ ذُوْلَةُ الدُّوَلِ فَاسْأَلُونِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ عَمَّا كَانَ عَلَى عَهْدِ كُلِّ نَبِيٍّ بَعَثَهُ اللَّهُ.

(The book) ‘Basaair Al Darajaat’ – Abu Al Fazl Al Alawy, from Sa’ad Bin Isa Al Karbazy Al Basry who said, ‘It is narrated to us by Ibrahim Bin Al Hakam Bin Tuhr, from his father, from Shareek Bin Abdullah, from Abdul A’ala Al Salby, from Abu Waqqas,

From Salman Al-Farsi^{-ra}, from Amir Al-Momineen^{-asws}, he^{-ra} said, ‘I^{-ra} heard him^{-asws} saying: ‘With me^{-asws} is knowledge of the deaths and the afflictions, and the bequests and the lineages, and the means, and the decisive address, and births of Al-Islam, and the resources of the Kufr, and I^{-asws} am the owner of the branding iron, and I^{-asws} am the greatest differentiator, and I^{-asws} am in charge of the Return (Raj’at), and government of the governments, therefore ask me^{-asws} about what will be happening up to the Day of Qiyamah and about what has happened in the era of every Prophet^{-as} Allah^{-azwj} had Sent’”.⁷⁸⁵

18- شف، كشف اليقين مِنْ كِتَابِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ بُرَيْدٍ عَنْ سَهْلِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خُطِبَ عَلِيٌّ ع النَّاسَ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أَنَا نَعُوبُ الْمُؤْمِنِينَ وَ غَايَةُ السَّابِقِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ خَاتَمُ الْوَصِيِّينَ وَ وَارِثُ الْوَرَاثِ

(The book) ‘Kashf Al Yaqeen’ – From the book of Muhammad Bin Al Abbas Bin Marwan, from Is’haq Bin Muhammad Bin Marwan, from his father, from Is’haq Bin Bureyd, from Sahl Bin Suleyman, from Muhammad Bin Saeed, from Al Asbagh Bin Nubata who said,

‘Ali^{-asws} addressed the people. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘O you people! Ask me^{-asws} before you lose me^{-asws}! I^{-asws} am leader of the Momineen, and

⁷⁸³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 16 a

⁷⁸⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 16 b

⁷⁸⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 17

peak of the foremost ones, and Imam^{-asws} of the pious, and guide of the resplendent, and last of the successors^{-asws}, and inheritor of the inheritors.

أَنَا قَسِيمُ النَّارِ وَ حَازِلُ الْجَنَانِ وَ صَاحِبُ الْحَوْضِ وَ لَيْسَ مِنَّا أَحَدٌ إِلَّا وَ هُوَ عَالِمٌ بِجَمِيعِ أَهْلِ وَ لَاتِيهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ.

I^{-asws} am distributor of the Fire, and Keeper of the Gardens, and in charge of the Fountain, and there isn't anyone from us^{-asws} except and he^{-asws} is a knower with entirety of the people of his^{-asws} Wilayah, and that is the Word of the Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**.⁷⁸⁶

19- قب، المناقب لابن شهر آشوب تَذَاكُرُوا الْفَخْرَ عِنْدَ عُمَرَ فَأَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ ع

اللَّهُ أَكْرَمَنَا بِنَصْرِ نَبِيِّهِ
وَ بِنَا أَعَزَّ نَبِيَّهُ وَ كِتَابَهُ
فِي كُلِّ مُعْتَرَكٍ تَطِيرُ سُبُوفُنَا
وَ بِنَا أَقَامَ دَعَائِمَ الْإِسْلَامِ
وَ أَعَزَّنَا بِالنَّصْرِ وَ الْإِقْدَامِ
مِنْهُ الْجَمَاعَةُ عَنْ فِرَاحِ الْهَامِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'They recalled the pride in the presence of Umar, so Amir Al-Momineen^{-asws} prosed: 'Allah^{-azwj} Honoured us by Helping His^{-azwj} Prophet^{-saww}, and through us He^{-azwj} Established the pillars of Al-Islam, and by us He^{-azwj} Endeared His^{-azwj} Prophet^{-saww} and His^{-azwj} Book, and Strengthened us with the victory and the advancement in every battlefield our swords made the skulls of the important ones flew off.

وَ يَزُورُنَا جَبْرِيلُ فِي أَنْبِيَانَا
فَتَكُونُ أَوَّلَ مُسْتَجَلٍ حِلَّهُ
نَحْنُ الْخِيَارُ مِنَ الْبَرِيَّةِ كُلِّهَا
بِقَرَائِصِ الْإِسْلَامِ وَ الْأَحْكَامِ
وَ مُحَرِّمٍ لِلَّهِ كُلِّ حَرَامٍ
وَ نِظَامُهَا وَ زِمَامُ كُلِّ زِمَامٍ

And Jibraeel^{as} was visiting us in our houses with the Obligations of Al Islam and its Ordinances, so His^{-azwj} Permissible became the first Permissible, and Prohibitions of Allah^{-azwj} are all Prohibited. We are the best of the created beings, all of them, and their system, and the reins of all reins".⁷⁸⁷

20- قب، المناقب لابن شهر آشوب سَمِعَ أَمِيرُ الْمُؤْمِنِينَ ع كَيْفَ أَصْبَحَتْ فَقَالَ أَصْبَحْتُ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ وَ أَنَا وَصِيُّ خَيْرِ الْبَشَرِ وَ أَنَا الْأَوَّلُ وَ أَنَا الْآخِرُ وَ أَنَا الْبَاطِنُ وَ أَنَا الظَّاهِرُ وَ أَنَا بِكُلِّ شَيْءٍ عَلِيمٌ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Amir Al-Momineen^{-asws} was asked, 'How are you^{-asws} (this) morning?' He^{-asws} said: 'I^{-asws} have come to the morning and I^{-asws} am the greatest truthful, and the mightiest distributor, and I'

⁷⁸⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 18

⁷⁸⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 19

asws am the successor-asws of best of the people, and I-asws am the first, and I-asws am the last, and I-asws am the esoteric, and I-asws am the apparent, and I-asws am a knower of all things.

وَأَنَا عَيْنُ اللَّهِ وَأَنَا جَنْبُ اللَّهِ وَأَنَا أَمِيرُ اللَّهِ عَلَى الْمُرْسَلِينَ بِنَا عَبْدِ اللَّهِ وَنَحْنُ حُزْنُ اللَّهِ فِي أَرْضِهِ وَ سَمَائِهِ وَأَنَا أَخِي وَأَنَا أُمِيثُ وَأَنَا حَيٌّ لَا أَمُوتُ

And I-asws am the eye of Allah-azwj, and I-asws am the Side of Allah-azwj. and I-asws am the trustee of Allah-azwj upon the Messengers^{as}. Allah-azwj is worshipped by us-asws, and we-asws are the treasurers of Allah-azwj in His-azwj earth and His-azwj sky. And I-asws cause to live and I-asws cause to die, and I-asws am living and will not die'.

فَتَعَجَّبَ الْأَعْرَابِيُّ مِنْ قَوْلِهِ فَقَالَ ع أَنَا الْأَوَّلُ أَوَّلُ مَنْ آمَنَ بِرَسُولِ اللَّهِ ص وَأَنَا الْآخِرُ آخِرُ مَنْ نَظَرَ فِيهِ لَمَّا كَانَ فِي حَلْدِهِ وَأَنَا الظَّاهِرُ ظَاهِرُ الْإِسْلَامِ وَأَنَا الْبَاطِنُ بَاطِنُ الْعِلْمِ وَأَنَا بِكُلِّ شَيْءٍ عَلِيمٌ فَإِنِّي عَلِيمٌ بِكُلِّ شَيْءٍ أَحَبَرَ اللَّهُ بِهِ نَبِيَّهُ فَأَحْبَرَنِي بِهِ

The Bedouin was astonished from his-asws words. He-asws said: 'I-asws am the first, the first one to believe in Rasool-Allah-saww, and I-asws am the last, the last one to look at him-saww when he-saww was in his-saww grave, and I-asws am the apparent, apparent of Al-Islam, and I-asws am the esoteric, the esoteric of knowledge, and I-asws am a knower with all things, for I-asws am a knower of all things Allah-azwj had Informed His-azwj Prophet-saww with, as he-saww had informed me-asws with it.

فَأَمَّا عَيْنُ اللَّهِ فَأَنَا عَيْنُهُ عَلَى الْمُؤْمِنِينَ وَ الْكَافِرَةِ وَأَمَّا جَنْبُ اللَّهِ فَ أَنَّنْ نَقُولُ نَفْسٌ يَا حَسْرَتِي عَلَى مَا قَرِطْتُ فِي جَنْبِ اللَّهِ وَ مَنْ قَرِطَ فِي فَقَدْ قَرِطَ فِي اللَّهِ وَ لَمْ يَجْزْ لَنَبِيِّ نُبُوَّةٌ حَتَّى يَأْخُذَ خَاتَمًا مِنْ مُحَمَّدٍ ص فَلِذَلِكَ سُمِّيَ خَاتَمَ النَّبِيِّ مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ وَأَنَا سَيِّدُ الْوَصِيِّينَ

As for being the Eye of Allah-azwj, so I-asws am His-azwj eye upon the Momineen and the Kafirs, and as for being the Side of Allah-azwj, **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56].** The one who exceeds regarding me-asws, so he has exceeded regarding Allah-azwj, and the Prophet-hood is not allowed for a Prophet^{as} until he^{as} takes a seal from Muhammad-saww. So, due to that, he-saww is named as seal of the Prophets^{as}. Muhammad-saww is chief of the Prophets, and I-asws am chief of the successor^{as}.

وَأَنَا حُزْنُ اللَّهِ فِي أَرْضِهِ فَقَدْ عَلِمْنَا مَا عَلَّمَنَا رَسُولُ اللَّهِ ص يَقُولُ صَادِقٍ وَأَنَا أَخِي أَخِي سَنَةَ رَسُولِ اللَّهِ وَأَنَا أُمِيثُ أُمِيثُ الْبِدْعَةِ وَأَنَا حَيٌّ لَا أَمُوتُ لِقَوْلِهِ تَعَالَى وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ.

And as for being treasurer of Allah-azwj in His-azwj earth, so we-asws have learnt what Rasool-Allah-saww has taught us-asws with truthful words. And I-asws cause to live, I-asws revive the Sunnah of Rasool-Allah-saww, and I-asws cause to die, I-asws kill of the innovations, and I-asws am the living, not dying, is due to the Words of the Exalted: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]**".⁷⁸⁸

كِتَابُ أَبِي بَكْرٍ الشَّيْخَانِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع خَطَبَ فِي جَامِعِ الْبَصْرَةِ فَقَالَ فِيهَا مَعَاشِرَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَتَى عَلَى نَفْسِهِ فَقَالَ هُوَ الْأَوَّلُ يَغْنِي قَبْلَ كُلِّ شَيْءٍ وَ الْآخِرُ يَغْنِي بَعْدَ كُلِّ شَيْءٍ وَ الظَّاهِرُ عَلَى كُلِّ شَيْءٍ وَ الْبَاطِنُ لِكُلِّ شَيْءٍ سِوَاةَ عِلْمِهِ عَلَيْهِ

⁷⁸⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 90 H 20 a

The book of Abu Bakr Al Shirazi –

‘Amir Al-Momineen^{-asws} addressed in the central Masjid of Al-Basra. He^{-asws} said in it: ‘Community of Momineen and the Muslims! Allah^{-azwj} Mighty and Majestic has Praised upon Himself^{-azwj}. He^{-azwj} Said: **He is the First** – meaning before all things - **and the Last**, - after all things - **and the Apparent** – upon all things - **and the esoteric, [57:3]** - of all things, besides His^{-azwj} Knowledge upon it.

سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَأَنَا الْأَوَّلُ وَ أَنَا الْآخِرُ إِلَى آخِرِ كَلَامِهِ فَبَكَى أَهْلُ الْبَصْرَةِ كُلُّهُمْ وَ صَلَّوْا عَلَيْهِ وَ قَالَ ع أَنَا دَحَوْتُ أَرْضَهَا وَ أَنْشَأْتُ جِبَالَهَا وَ
فَجَرَّتْ عُيُونَهَا وَ شَقَقْتُ أَهْجَارَهَا وَ عَرَسْتُ أَشْجَارَهَا وَ أَطْعَمْتُ ثَمَارَهَا وَ أَنْشَأْتُ سَحَابَهَا وَ أَسْمَعْتُ رَعْدَهَا وَ نَوَّرْتُ بَرْقَهَا وَ أَصْحَيْتُ شَمْسَهَا وَ أَطْلَعْتُ
قَمَرَهَا وَ أَنْزَلْتُ قَطْرَهَا وَ نَصَبْتُ نُجُومَهَا

Ask me^{-asws} before you lose me^{-asws}! I^{-asws} am the first, and I^{-asws} am the last’ – up to the end of his^{-asws} speech. The people of Al-Kufa wept, all of them, and they sent Salawaat upon him^{-asws}, and he^{-asws} said: ‘I^{-asws} am the spreader of its land, and I^{-asws} grew its mountains, and burst forth its springs, and split its rivers, and planted its trees, and matured its fruits, and grew its clouds, and made its thunder to be heard, and radiated its lightning, and illuminated its sun, and cause its moon to follow, and sent down its drops, and installed its stars.

وَ أَنَا الْبَحْرُ الْمُمَقَّامُ الرَّاحِ وَ سَكَنْتُ أَطْوَادَهَا وَ أَنْشَأْتُ جَوَارِي الْفُلْكِ فِيهَا وَ أَشْرَفْتُ شَمْسَهَا وَ أَنَا جَنْبُ اللَّهِ وَ كَلِمَتُهُ وَ قَلْبُ اللَّهِ وَ بَابُهُ الَّذِي يُؤْتَى
مِنْهُ ادْخُلُوا الْبَابَ سُجَّدًا أَعْفِرُ لَكُمْ خَطَايَاكُمْ وَ أَزِيدُ الْمُحْسِنِينَ

And I^{-asws} am the ocean, the turbulent, the surging, and settled its echoes, and developed the growth of the ships in it, and I^{-asws} sparkled its sun, and I^{-asws} am the Side of Allah^{-azwj} and His^{-azwj} Word, and Heart of Allah^{-azwj}, and His^{-azwj} door which He^{-azwj} can be accessed from. (He^{-azwj} Said): ‘Enter the door in Sajdah, I^{-azwj} shall Forgive for your sins for you all and Increased for the good-doers (**and enter into the door performing Sajdah, We will Forgive your mistakes for you. We will Increase for the good doers’ [7:161]**).

وَ بِي وَ عَلَى يَدَي تَقُومُ السَّاعَةُ وَ فِي يَزَاتِبِ الْمُبْطِلُونَ وَ أَنَا الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ بِكُلِّ شَيْءٍ عَلِيمٌ

And by me^{-asws} and upon my^{-asws} hands, the Hour will be established, and regarding me the falsifiers are doubting, and I^{-asws} am the first, and the last, and the apparent, and the esoteric, and a knower with all things’.

شَرَحَ ذَلِكَ عَنِ الْبَاقِرِ ع أَنَا دَحَوْتُ أَرْضَهَا يَقُولُ أَنَا وَ دُرِّيَّتِي الْأَرْضُ الَّتِي يُسْكُنُ إِلَيْهَا وَ أَنَا أَرَسَيْتُ جِبَالَهَا يَعْنِي الْأَيَّامَ مِنْ دُرِّيَّتِي هُمُ الْجِبَالُ الرَّوَاقِدُ الَّتِي
لَا تَقُومُ إِلَّا بِهِمْ وَ فَجَرَّتْ عُيُونَهَا يَعْنِي الْعِلْمَ الَّذِي ثَبَتَ فِي قَلْبِهِ وَ جَرَى عَلَى لِسَانِهِ

That was expanded from Al-Baqir^{-asws}: ‘I^{-asws} am the spreader of its land’. He^{-asws} is saying: ‘I^{-asws} and my^{-asws} offspring are the land which one can settle to it. ‘And I^{-asws} am the grower of its mountains’- meaning, ‘The Imams^{-asws} from my^{-asws} offspring, they^{-asws} are the motionless mountains which cannot stand except due to them^{-asws}. ‘And I^{-asws} burst forth its springs’ - meaning the knowledge which is affirmed in his^{-asws} heart and flowed upon his^{-asws} tongue.

وَ شَقَقْتُ أَهْجَارَهَا يَعْنِي مِنْهُ انْتَشَعَبَ اللَّيْلِ مِنْ تَمَسَّكَ بِهَا نَجَا وَ أَنَا عَرَسْتُ أَشْجَارَهَا يَعْنِي الدَّرَجَةَ الطَّيِّبَةَ وَ أَطْعَمْتُ ثَمَارَهَا يَعْنِي أَعْمَالَهُمُ الرَّكِيَّةَ وَ أَنَا أَنْشَأْتُ
سَحَابَهَا يَعْنِي ظِلًّا مِنْ اسْتَظْلَلَتْ بَيْنَاتِهَا

‘And I^{-asws} split its rivers’ - meaning from it he^{-asws} is the branch which one who adheres with it would attain salvation. ‘And I^{-asws} planted its trees’, meaning the goodly offspring’. ‘And I^{-asws} matured its fruits’ - meaning purified their deeds. ‘And I^{-asws} grew its clouds’ -the shade, one who shades with its building.

وَأَنَا أَنْزَلْتُ فُطْرَهَا يَغْنِي حَيَاةً وَرَحْمَةً وَأَنَا أَسْمَعْتُ رَعْدَهَا يَغْنِي لِمَا يُسْمَعُ مِنَ الْحُكْمَةِ وَ نَوَزْتُ بِرَفَقَةٍ يَغْنِي بِنَا اسْتِنَارَتِ الْبِلَادُ وَ أَصْحَيْتُ شَمْسَهَا يَغْنِي الْقَائِمَ مِنَّا نُورٌ عَلَى نُورٍ سَاطِعٌ وَ أَطْلَعْتُ قَمَرَهَا يَغْنِي الْمَهْدِيَّ مِنْ دُرِّي

‘And I^{-asws} send down its drops’ – meaning life and mercy. ‘And I^{-asws} make its thunder to be heard’ – meaning what wisdom he^{-asws} has made to be heard. ‘And I^{-asws} radiated its lightning’ – meaning the cities radiate due to us^{-asws}. ‘And I^{-asws} illuminated its sun’ – meaning Al-Qaim^{-asws} from us^{-asws} is Noor upon Noor spreading out. ‘And I^{-asws} cause its moon to follow’ – meaning Al-Mahdi^{-asws} from my^{-asws} offspring.

وَأَنَا نَصَبْتُ جُجُومَهَا يُهْتَدَى بِنَا وَ يُسْتَضَاءُ بِنُورِنَا وَ أَنَا الْبَحْرُ الْمُنْقَامُ الرَّاحِزُ يَغْنِي أَنَا إِمَامُ الْأَيْمَةِ وَ عَالِمُ الْعُلَمَاءِ وَ حَاكِمُ الْحُكَمَاءِ وَ قَائِدُ الْقَادَةِ يَفِيضُ عِلْمِي ثُمَّ يَعُودُ إِلَيَّ كَمَا أَنَّ الْبَحْرَ يَفِيضُ مَائِهِ عَلَى ظَهْرِ الْأَرْضِ ثُمَّ يَعُودُ إِلَيْهِ بِإِذْنِ اللَّهِ

‘And I^{-asws} installed its stars’ – they are being guided by us^{-asws} and being illuminated by our^{-asws} light. ‘And I^{-asws} am the turbulent ocean, the surging’ – meaning: ‘I^{-asws} am the Imam^{-asws} of the Imams^{-asws}, and scholar of the scholars, and wise of the wise ones, and guide of the guides. My^{-asws} knowledge overflows then returns to me^{-asws} like what the ocean overflows its water upon the surface of the earth, then it returns to it by the Permission of Allah^{-azwj}.

وَأَنَا أَنْشَأْتُ جَوَارِي الْفُلْكِ فِيهَا يَقُولُ أَعْلَامُ الْحَيْرِ وَ أَيْمَةُ الْهُدَى مِنِّي وَ سَكَنْتُ أَطْوَادَهَا يَقُولُ فَقَأْتُ عَيْنَ الْفِتْنَةِ وَ أَقْتُلُ أَصُولَ الضَّلَالَةِ وَ أَنَا جَنْبُ اللَّهِ وَ كَلِمَتُهُ وَ أَنَا قَلْبُ اللَّهِ يَغْنِي أَنَا سِرَاجُ عِلْمِ اللَّهِ

‘And I^{-asws} grew the flowing of the ships in it’ – he^{-asws} is saying: ‘The flags of guidance and the Imams^{-asws} of guidance are from me^{-asws}’. ‘And I^{-asws} settled its echoes’ – he^{-asws} is saying: ‘I^{-asws} poked out the eye of the Fitna and killed of the roots of straying’. ‘And I^{-asws} am the Side of Allah^{-azwj} and His^{-azwj} Word, and I^{-asws} am the heart of Allah^{-azwj}’ – meaning: ‘I^{-asws} am a lamp of the Knowledge of Allah^{-azwj}’.

وَأَنَا بَابُ اللَّهِ يَغْنِي مَنْ تَوَجَّهَ إِلَيَّ إِلَى اللَّهِ غُفِرَ لَهُ وَ قَوْلُهُ لِي وَ عَلَى يَدَيَّ تَقُومُ السَّاعَةُ يَغْنِي الرَّجْعَةَ قَبْلَ الْقِيَامَةِ يَنْصُرُ اللَّهُ فِي دُرِّيَّتِي الْمُؤْمِنِينَ وَ لِي الْمَقَامُ الْمَشْهُودُ.

‘And I^{-asws} am a door of Allah^{-azwj}’ – meaning, ‘One who heads with me^{-asws} to Allah^{-azwj}, He^{-azwj} would Forgive (his sins) for him’. And his^{-asws} words: ‘By me^{-asws} and upon my^{-asws} hand, the Hour will be established’ – meaning the Return (Raj’at) before the Qiyamah. Allah^{-azwj} will Grant victory in my^{-asws} offspring for the Momineen, and for me^{-asws} would be the position of the witnessed’⁷⁸⁹.

⁷⁸⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 20 b

21- كش، رجال الكشي طاهر بن عيسى قال وجدت في بعض الكتب عن محمد بن الحسين عن إسماعيل بن قتيبة عن أبي العلاء الحفاف عن أبي جعفر ع قال قال أمير المؤمنين ع أنا وجه الله و أنا جنب الله و أنا الأول و أنا الآخر و أنا الظاهر و أنا الباطن و أنا وارث الأرض و أنا سبيل الله و به عزمت عليه.

(The book) 'Rijal Al Kashy' – Tahir Bin Isa said, 'I found in one of the books, from Muhammad Bin Al-Husayn, from ismail Bin Quteyba, from Abu Al A'ala Al Khaffaf,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} am the Face of Allah^{-azwj}, and I^{-asws} am the Side of Allah^{-azwj}, and I^{-asws} am the first, and I^{-asws} am the last, and I^{-asws} am the apparent, and I^{-asws} am the esoteric, and I^{-asws} am the inheritor of the earth, and I^{-asws} am the Way of Allah^{-azwj}, and I^{-asws} am determined to be upon it".⁷⁹⁰

22- فض، كتاب الروضة من قول علي ع

أَنَا لِلْحَرْبِ أَلِيهَا وَ بِنَفْسِي أَصْطَلِيهَا
و أَنَا حَامِلٌ لَوَاءِ الْحَمْدِ يَوْمَ أُحْتَوِيهَا
و لِي الْفَضْلُ عَلَى النَّاسِ بِقَاطِمٍ وَ بَيِّهَا
وَ إِذَا أَنْزَلَ رَبِّي آيَةً عَلَّمْنِيهَا
نِعْمَةً مِنْ خَالِقِ الْعَرْشِ بِمَا قَدْ حَصَّنِيهَا
وَ لِي السُّبْقَةُ فِي الْإِسْلَامِ طِفْلاً وَ وَجِيهاً
ثُمَّ فَخَرِي بِرَسُولِ اللَّهِ إِذْ رَوَّجْنِيهَا
وَ لَقَدْ زَفَنِي الْعِلْمَ لَكَيْ صِرْتُ فَقِيهاً

Kitab Al-Rowza, from the words of Ali^{-asws} (a poem): 'For the war, I^{-asws} am for it, and am trusting with myself^{-asws}, being a Favour from Creator of the Throne. He^{-azwj} has Specialised us with it. And I^{-asws} will be the carrier of the flag of Praise on a Day and I^{-asws} shall contain it, and for me^{-asws} is the precedence in Al-Islam as a child and its honour, and for me^{-asws} is the merit over the people due to Fatima^{-asws}, and her^{-asws} two sons^{-asws}. Then my^{-asws} pride is with Rasool-Allah^{-saww} when I^{-asws} married her^{-asws}. And whenever my^{-asws} Lord^{-azwj} Revealed a Verse, he^{-saww} taught it to me^{-asws}, and he^{-saww} made me^{-asws} taste the knowledge so I^{-asws} would become understanding".⁷⁹¹

23- فر، تفسير فرات بن إبراهيم أحمد بن محرز الخراساني عن جعفر بن محمد الفزاري عن أحمد بن ميثم الميثمي عن عبد الواحد بن علي قال قال أمير المؤمنين علي بن أبي طالب ع أنا أورت من التبيين إلى الوصيين و من الوصيين إلى التبيين و ما بعث الله نبياً إلّا و أنا أفضي دينه و أنجز عدايته و لقد اصطفاي ربّي بالعلم و الظفر و لقد وُفدت إلى ربّي اثنتي عشرة وفادة فعزّني نفسه و أعطاني مفاتيح الغيب

Tafseer Furaat Bin Ibrahim – Ahmad Bin Muhriz Al Khurasany, from Ja'far Bin Muhammad Al Fazari, from Ahmad Bin Meesam Al Meesami, from Abdul Wahid Bin Ali who said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'I^{-asws} am linked from the Prophets^{-as} to the successors^{-as}, and from the successors^{-as} to the Prophets^{-as}. And Allah^{-azwj} did not Send a Prophet^{-saww} except and I^{-asws} fulfilled his^{-as} debts, and I^{-asws} accomplished his^{-as} promises made, and my^{-asws} Lord^{-azwj} Chose me^{-asws} with the knowledge and the success. And I^{-asws} have visited to my^{-asws} Lord^{-azwj} with twelve visits. So He^{-azwj} Himself^{-azwj} Caused me^{-asws} to understand and Gave me^{-asws} the keys of the unseen'.

⁷⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 21

⁷⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 22

ثُمَّ قَالَ أَنَا الْفَارُوقُ الَّذِي أَفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَأَنَا أُدْخِلُ أَوْلِيَائِي الْجَنَّةَ وَأُعَذِّبُ النَّارَ

Then he^{-asws} said: 'I^{-asws} am the Differentiator who differentiates between the Truth and the Falsehood. I^{-asws} shall enter my^{-asws} friends into the Paradise and my^{-asws} enemies into the Fire.

أَنَا الَّذِي قَالَ اللَّهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَفُضِي الْأُمُورُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ.

(It is) I^{-asws} about whom Allah^{-azwj} Said: **Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? And to Allah return (all) the matters [2:210]**.⁷⁹²

24- فر، تفسیر فرات بن ابراهيم عبث الرّحمن بن الحسن التّميمي البزّار مُعْنَعًا عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: حَظَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى مِنْبَرِ الْكُوفَةِ وَكَانَ فِيمَا قَالَ وَ اللَّهُ إِنِّي لَدَيَّ النَّاسِ يَوْمَ الدِّينِ وَ قَسِيمٌ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا الدَّاخلُ إِلَّا عَلَى أَحَدٍ قَسَمَيَّ

Tafseer Furaat Bin Ibrahim – Abdul Rahman Bin Al-Hassan Al Tameemi Al Bazzaz transmitting,

'From Abdu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir Al-Momineen Ali Bin Abu Talib^{-asws} addressed upon the pulpit of Al-Kufa, and among what he^{-asws} said was: 'By Allah^{-azwj}! I^{-asws} am the judge of the people on the Day of the religion (Qiyamah), and distributor between the Paradise and the Fire. No entering one will enter it except upon one of my^{-asws} distributions.

وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ إِنَّ جَمِيعَ الرُّسُلِ وَ الْمَلَائِكَةِ وَ الْأَرْوَاحِ خُلِقُوا لِحُلُقَانَا وَ لَقَدْ أُعْطِيتُ التَّسْعَ الَّذِي لَمْ يَسْبِقْنِي إِلَيْهَا أَحَدٌ عَلِمْتُ فَضْلَ الْخُطَابِ وَ بَصُرْتُ سَبِيلَ الْكِتَابِ وَ أُزْجَلُ إِلَى السَّحَابِ وَ عَلِمْتُ عِلْمَ الْمَنَائَا وَ الْبَلَايَا وَ الْقَضَايَا

And I^{-asws} am the greatest distinguisher, and entirety of the Messengers^{as} and the Angels and the souls were Created for our Creator. And I^{-asws} have been Given nine (things) which no one has preceded me^{-asws} to him. I^{-asws} learnt the decisive address, and had insight of the ways of the Book, and I^{-asws} am a carrier to the clouds, and I^{-asws} learnt knowledge of the afflictions and the deaths and the judgments.

وَ فِي كَمَالِ الدِّينِ وَ أَنَا النِّعْمَةُ الَّتِي أَنْعَمَهَا اللَّهُ عَلَى خَلْقِهِ كُلِّ ذَلِكَ مِنْ اللَّهِ مَنْ بِهِ عَلَيَّ وَ مِنَّا الرَّقِيبُ عَلَى خَلْقِ اللَّهِ وَ نَحْنُ قَسِيمُ اللَّهِ وَ حُجَّتُهُ بَيْنَ الْعِبَادِ إِذْ يَقُولُ اللَّهُ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

And by me^{-asws}, the religion was perfected, and I^{-asws} am the Favour which Allah^{-azwj} Favoured with upon His^{-azwj} creatures, all that being a Conferment from Allah^{-azwj}, He^{-azwj} Conferred with upon me^{-asws}. And from us^{-asws} is the watcher upon the Creatures of Allah^{-azwj} and we^{-asws} are the distributors of Allah^{-azwj} and His^{-azwj} Divine Authorities between the servants, because Allah^{-azwj} Said: **fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].**

فَنَحْنُ أَهْلُ بَيْتِ عَصَمَةَ اللَّهِ مِنْ أَنْ نَكُونَ فَتَنَيْنَ أَوْ كَذَّابِينَ أَوْ سَاجِرِينَ أَوْ زَيَّانِينَ فَمَنْ كَانَ فِيهِ شَيْءٌ مِنْ هَذِهِ الْخِصَالِ فَلَيْسَ مِنَّا وَ لَا نَحْنُ مِنْهُ إِنَّا أَهْلُ بَيْتِ طَهْرَتَا اللَّهِ مِنْ كُلِّ نَجَسٍ نَحْنُ الصَّادِقُونَ إِذَا نَطَقْنَا وَ الْعَالِمُونَ إِذَا سُئِلْنَا

⁷⁹² Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 23

We^{-asws} are People^{-asws} of the Household. Allah^{-azwj} has Protected us^{-asws} from becoming tempters, or liars, or sorcerers, or cheaters. The one who has in him anything from these characteristics, he is not from us^{-asws} nor are we^{-asws} from him. We^{-asws} are People^{-asws} of the Household. Allah^{-azwj} has Cleaned us^{-asws} from every uncleanness. We^{-asws} are the truthful whenever we^{-asws} speak, and the knowledgeable whenever we^{-asws} are asked.

أَعْطَانَا اللَّهُ عَشْرَ خِصَالٍ لَمْ يَكُنْ لِأَحَدٍ قَبْلَنَا وَلَا يَكُونُ لِأَحَدٍ بَعْدَنَا الْعِلْمَ وَالْحِلْمَ وَاللُّبَّ وَالنُّبُوَّةَ وَالشَّجَاعَةَ وَالسَّخَاوَةَ وَالصَّبْرَ وَالصِّدْقَ وَالْعِفَافَ وَالطَّهَارَةَ

Allah^{-azwj} has Given us ten characteristics, not being for anyone before us^{-asws}, nor will they happen to be for anyone after us^{-asws} – the knowledge, and the wisdom, and the understanding, and the Prophet-hood, and the bravery, and the generosity, and the patience, and the truthfulness, and the chastity, and the cleanliness.

فَنَحْنُ كَلِمَةُ التَّقْوَى وَ سَبِيلُ الْهُدَى وَالْمَثَلُ الْأَعْلَى وَالْحُجَّةُ الْعُظْمَى وَالْعَزُورَةُ الْوُثْقَى وَالْحَقُّ الَّذِي أَقَرَّ اللَّهُ بِهِ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرِفُونَ.

We^{-asws} are the word of piety, and the way of guidance, and the lofty example, and the mighty argument, and the firmest handhold, and the truth which Allah^{-azwj} has Acknowledge with: **And what is there after the Truth except for the straying? So how come you are turning away? [10:32]**⁷⁹³

25- نَحْجُ، نَحْجُ الْبَلَاغَةَ فَقُمْتُ بِالْأَمْرِ حِينَ فَشِلُوا وَ تَطَلَّعْتُ حِينَ تَعْتَمُوا وَ مَضَيْتُ بِنُورِ اللَّهِ حِينَ وَقَفُوا وَ كُنْتُ أَخْفِضُهُمْ صَوْتًا وَ أَغْلَاهُمْ فَوْتًا فَطَرْتُ بِعَيْنَاهَا وَ اسْتَبَدَّدْتُ بِرَهَائِهَا كَالْجَبَلِ لَا تُحَرِّكُهُ الْقَوَاصِفُ وَ لَا تُزِيلُهُ الْعَوَاصِفُ

(The book) 'Nahj Al Balagah' –

I^{-asws} stood with the affairs when they failed, and I^{-asws} rose where they hid themselves, and I^{-asws} went with the Noor of Allah^{-azwj} where they stopped, and I^{-asws} used to be quietest of them in voices, and loudest of them in marching. I^{-asws} broke them with their annihilation, and I^{-asws} manifested their proofs like the mountain. Neither can the storms shake it, nor any wind move it.

لَمْ يَكُنْ لِأَحَدٍ فِي مَهْمَرٍّ وَلَا لِقَائِلٍ فِي مَعَمَرِ الدَّلِيلِ عِنْدِي عَزِيزٌ حَتَّى أَخَذَ الْحَقُّ لَهُ وَالْقَوِيُّ عِنْدِي ضَعِيفٌ حَتَّى أَخَذَ الْحَقُّ مِنْهُ

There does not happen to be any fault in me^{-asws} for anyone (to point at), nor anything wrong in me^{-asws} for a speaker to speak ill of. The humble is strong in my^{-asws} presence until I^{-asws} take the right for him, and the strong is weak in my^{-asws} presence, until I^{-asws} take the right from him.

رَضِينَا عَنِ اللَّهِ قَضَاءَهُ وَ سَلَّمْنَا إِلَيْهِ أَمْرَهُ أَتَرَانِي أَكْذِبُ عَلَى رَسُولِ اللَّهِ وَ اللَّهِ لَأَنَا أَوَّلُ مَنْ صَدَّقَهُ فَلَا أَكُونُ أَوَّلَ مَنْ كَذَبَ عَلَيْهِ

⁷⁹³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 90 H 24

We^{-asws} are pleased with Allah^{-azwj} of His^{-azwj} Judgments, and we^{-asws} submit to Allah^{-azwj} of His^{-azwj} Commands. Do you see me^{-asws} lying upon Rasool-Allah^{-saww}? By Allah^{-azwj}! I^{-asws} was the first one to ratify him^{-asws}, and I^{-asws} will not be the first one to lie upon him^{-saww}.

فَنَظَرْتُ فِي أَمْرِي فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي وَإِذَا الْمِيثَاقُ فِي عُنُقِي لِعَبْرَتِي.

I^{-asws} looked into my^{-asws} affairs, and there, my^{-asws} obedience has precedence to my^{-asws} allegiance, and there, the covenant regarding me^{-asws} is in the necks of others”⁷⁹⁴.

26- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ رَوَى ابْنُ أَبِي عِيَّاشٍ عَنْهُ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ كَانَتْ لِي مِنْ رَسُولِ اللَّهِ عَشْرُ خِصَالٍ مَا يَسُرُّنِي بِإِحْدَاهُنَّ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ مَا غَرَبَتْ فَقِيلَ لَهُ سَمِعَهَا لَنَا يَا أَمِيرَ الْمُؤْمِنِينَ

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, reported by Ibn Abu Ayyash, from him who said,

‘I heard Ali^{-asws} saying: ‘There were ten characteristics for me^{-asws} from Rasool-Allah^{-saww}, what each one of these cheers me^{-asws} for as long as the sun emerges upon it (the earth) and sets’. It was said to him^{-asws}, ‘Name these for us, O Amir Al-Momineen^{-asws}!’

فَقَالَ قَالَ لِي رَسُولُ اللَّهِ ص أَنْتَ الْأَخُ وَأَنْتَ الْخَلِيلُ وَأَنْتَ الْوَصِيُّ وَأَنْتَ الْوَزِيرُ وَأَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ فِي كُلِّ غَيْبَةٍ أُغِيْبُهَا وَمَنْزِلَتِكَ مِنِّي كَمَنْزِلَتِي مِنْ رَبِّي وَأَنْتَ الْخَلِيفَةُ فِي أَمْنِي وَلَيْتِكَ وَلِيًّا وَ عَدُوُّكَ عَدُوِّي وَأَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ مِنْ بَعْدِي

He^{-asws} said: ‘Rasool-Allah^{-saww} said to me^{-asws}: ‘You^{-asws} are the brother, and you^{-asws} are the friend, and you^{-asws} are the successor^{-asws}, and you^{-asws} are the Vizier, and you^{-asws} are the caliph regarding the family and the wealth during every absence I^{-saww} am absent, and your^{-asws} status from me^{-saww} is like my^{-saww} status from my^{-saww} Lord^{-azwj}, and you^{-asws} are the caliph among my^{-saww} community. Your^{-asws} friend is my^{-saww} friend, and your^{-asws} enemy is my^{-saww} enemy, and you^{-asws} are Emir of the Momineen, and chief of the Muslims from after me^{-saww}.

ثُمَّ أَقْبَلَ عَلَيَّ ع عَلَى أَصْحَابِهِ فَقَالَ يَا مَعْشَرَ الصَّحَابَةِ وَاللَّهِ مَا تَقَدَّمْتُ عَلَى أَمْرٍ إِلَّا مَا عَاهَدَ إِلَيَّ فِيهِ رَسُولُ اللَّهِ ص فَطُوبَى لِمَنْ رَسَخَ حُبُّنَا أَهْلَ الْبَيْتِ فِي قَلْبِهِ

Then Ali^{-asws} faced towards his^{-asws} companions and said: ‘O community of companions! By Allah^{-azwj}! I^{-asws} did not proceed upon any matter except what Rasool-Allah^{-azwj} had covenanted to me^{-asws} regarding it. So, beatitude is for one is immersed in our^{-asws} love, of People^{-asws} of the Household, in his heart.

فَوَاللَّهِ مَا ذَكَرَ الْعَالَمُونَ ذِكْرًا أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ ص مِنِّي وَ صَلَّى الْقِبْلَتَيْنِ كَصَلَاتِي صَلَّيْتُ صَبِيحًا وَ لَمْ أَزْهَقْ خُلْمًا وَ هَذِهِ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا بَضْعَةٌ مِنْ رَسُولِ اللَّهِ تَحْتِي هِيَ فِي زَمَانِهَا كَمَرْيَمَ بِنْتِ عِمْرَانَ فِي زَمَانِهَا

By Allah^{-azwj}! The learned did not mention any mention more beloved to Rasool-Allah^{-saww} than me^{-asws} and prayed Salat to two Qiblahs like my^{-asws} Salat. I^{-asws} prayed as a child and I^{-asws} had not reached adulthood. And this (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon

⁷⁹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 90 H 25

her^{-asws}, is a part of Rasool-Allah^{-saww}, is under me^{-asws} (as wife). She^{-asws}, in her^{-asws} era, is like Maryam Bint Imran^{as} was in her^{as} era.

وَإِنَّ الْحَسَنَ وَالْحُسَيْنَ سَبْطَا هَذِهِ الْأُمَّةِ وَهُمَا مِنْ مُحَمَّدٍ كَمَا كَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ وَأَنَا أَمَّا فَأَظْمَةُ فَكَمَا كَانَ الْقَلْبُ مِنَ الْجَسَدِ مَثَلًا مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

And Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of this community, and they^{-asws} are from Muhammad^{-saww} like the place of the two eyes are from the head. And as for I^{-asws}, it is the place of the hand from the body. And as for (Syeda) Fatima^{-asws}, it is the place of the heart from the body. Our^{-asws} example is like an example of the ship of Noah^{as}. One who sails in it attains salvation, and one staying behind from it, drowns”.⁷⁹⁵

⁷⁹⁵ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 90 H 26